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**THE REVISED
GREEK-ENGLISH NEW TESTAMENT**

CONTAINING
WESTCOTT & HORT'S GREEK TEXT
AND
THE REVISED ENGLISH VERSION
ON OPPOSITE PAGES

TOGETHER WITH DR. PHILIP SCHAFF'S INTRODUCTION TO WESTCOTT
& HORT'S "NEW TESTAMENT IN THE ORIGINAL GREEK"

THE
NEW TESTAMENT

OF
OUR LORD AND SAVIOUR
JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881

NEW YORK
HARPER & BROTHERS, FRANKLIN SQUARE
1882

BS
1965
1882b
Bible, N.T. Greek, 1882

THE NEW TESTAMENT

IN THE

ORIGINAL GREEK

THE TEXT REVISED BY

BROOKE FOSS WESTCOTT, D.D.

CANON OF PETERBOROUGH, AND REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE

AND

FENTON JOHN ANTHONY HORT, D.D.

HULSEAN PROFESSOR OF DIVINITY, CAMBRIDGE

AMERICAN EDITION

WITH AN INTRODUCTION

By PHILIP SCHAFF, D.D., LL.D.

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK
PRESIDENT OF THE AMERICAN BIBLE REVISION COMMITTEE

NEW YORK
HARPER & BROTHERS, FRANKLIN SQUARE

1882

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California

*ALIORUM LITTERAE SUNT EIUSMODI UT NON PARUM
MULTOS PAENITUERIT INSUMPTAE IN ILLIS OPERAE....
AT FELIX ILLE QUEM IN HISCE LITTERIS MEDITANTEM
MORS OCCUPAT. HAS IGITUR TOTO PECTORE SITIAMUS
OMNES, HAS AMPECTAMUR, IN HIS IUGITER VERSE-
MUR, HAS EXOSCELEMUR, HIS DEMUM IMMORIAMUR,
IN HAS TRANSFORMEMUR, QUANDOQUIDEM ABEUNT STU-
DIA IN MORES.... HAE TIBI SACROSANCTAE MENTIS
ILLIUS VIVAM REFERUNT IMAGINEM, IPSUMQUE CHRIS-
TUM LOQUENTEM, SANANTEM, MORIENTEM, RESURGEN-
TEM, DENIQUE TOTUM ITA PRAESENTEM REDDUNT, UT
MINUS VISURUS SIS SI CORAM OCULIS CONSPICIAS.*

ERASMUS

MDXVI

PUBLISHERS' NOTE.

THE extraordinary interest with which the Revised English Version of the New Testament has been received, and the universal desire to form a just and intelligent estimate of its value, have prompted the publication of several treatises, of a critical or of an explanatory character, dealing with the work of the Revisers, its object, its instruments, its methods, and its results. While such books may be eminently suited to the necessities of the general reader, the purposes of the student and the scholar can be efficiently served only by the text of the New Testament in the original Greek, collated, in accordance with recognised principles of criticism, by men of trained taste and acknowledged ability, from the best sources accessible at the present time. Such a work is opportunely furnished in the beautiful text of Westcott and Hort.

In this edition of the New Testament, which has been prepared by the Publishers at the suggestion of several eminent scholars, the Revised English Version has been arranged so as to correspond as nearly as possible, page by page, with Westcott and Hort's Greek text—the two works being printed on opposite pages. This arrangement has rendered necessary in the English portion a partial departure from the order of books adopted by the Revisers, as well as the transposition of a certain passage in the Gospel

of S. John (vii. 53–viii. 11) to the end of that gospel. In other respects, the English portion of the work is identical with the Revised Version as issued by the Publishers, except that a translation has been added of the alternative ending of the Gospel of S. Mark, while the Revisers' Preface has been omitted, with a view to keep the size of the book within convenient limits. The Greek has been printed from plates containing the final corrections of the editors, and the English from the type used in the briefer editions of the Revised Version issued by the Publishers.

It is hoped that, by facilitating comparison between the latest English translation and the purest and most recent Greek text of the New Testament, this edition will win for itself a useful and conspicuous place among the practical apparatus of the student and the Biblical scholar.

HARPER & BROTHERS.

INTRODUCTION
TO THE
AMERICAN EDITION.

BY
PHILIP SCHAFF.

Merits of the Edition.

THE seventeenth day of May, 1881, marks an epoch in the history of the New Testament. It is the birthday both of the purest English translation and of the purest Greek text of that little book which contains the inspired message of God's wisdom and love to mankind, and which forms the highest standard of Christian faith and duty.

The coincidence is remarkable. The original and the translation were matured during the same long period by harmonious, though independent, co-operation. The Editors of the Greek text were members of the English New Testament Company of Revisers; the English and American Revisers had the confidential use of advanced proof-sheets of this edition of the Greek text as they proceeded, and their translation is perhaps more nearly conformed to it than to any other printed edition from Erasmus and Beza down to Tischendorf and Tregelles.

The *Textus Receptus*, so called, was announced to the world by the Leyden publishers in 1633, with the bold

declaration, "*Textum ergo habes nunc ab omnibus receptum.*" I venture to introduce the Greek Testament of Westcott and Hort with the modest assertion, *Hic habes textum omnium editionum antiquissimum et purissimum.* It is based exclusively on documentary evidence, and on the most careful comparison of all the ancient sources of the text as they have been collected and made available by the indefatigable diligence of former editors, especially of Lachmann, Tischendorf, and Tregelles. It embodies the results of the combined labours of more than a quarter of a century. It will, of course, not supersede the large editions which contain the whole critical apparatus; but it will take its rank at once among the best standard editions of the Greek Testament.*

I became personally acquainted with the editors and their work twelve years ago (at Harrow, in 1869), and saw them afterwards repeatedly at Cambridge, London, and Peterborough. I formed such a favourable opinion of the value of their labours that I engaged from them and their publisher (Mr. Macmillan) duplicate plates for an Ameri-

* The *Saturday Review* of London for May 21, 1881, in a notice of the Revised Version of the New Testament, incidentally mentions this Greek edition with the remark, "The Clarendon Press volume [Archdeacon Palmer's Greek Test.] is beautifully printed. Though this, again, is eclipsed by the exquisite edition of Dr. Westcott's and Dr. Hort's Greek text, issued by the Pitt Press on the same 17th of May, a day to be much remembered by Biblical critics. This last work, formed exclusively on documentary evidence, without reference to any printed text, has been long expected by scholars. *It is probably the most important contribution to Biblical learning in our generation.* The Revisers, it is understood, had the advantage of consulting it during the progress of their work."

can edition, which is now published by the Messrs. Harper & Brothers.* This opinion ripened into conviction by constant use, since 1870, of proof-sheets of this text, in my edition of Lange's "Commentary on John" (see the critical notes), in my exegetical lectures, and in my labours as a member of the Revision Committee.

Drs. Westcott and Hort are ranked in England among the best Greek and Biblical scholars of the age. Dr. Hort (educated at Rugby School and Trinity College, Cambridge) is Hulsean Professor of Divinity in the University of Cambridge (since 1878). He is probably more familiar with the textual history of the Greek Testament than any other man living. He exerted great influence in the Revision Company on all matters of reading. His *Two Dissertations on μονογενὴς Θεός* and on the Constantinopolitan Creed (1876) evince a rare degree of patristic learning and critical acumen.

* The letter of the Messrs. Harper, in which they accepted my proposition, is dated May 17, 1871, on the same day of the same month on which the book was published ten years afterwards in London. But as Westcott and Hort did not contemplate a critical apparatus below the text, I made subsequently an agreement with my friend, Prof. Tischendorf, for the preparation of an American edition containing his own latest text, with a very brief digest of his critical apparatus (somewhat similar to his *editio critica minor*, only more condensed, and confined to the oldest readings) for the use of students; thinking that there would be room for two editions, each having its special merits. Tischendorf actually began the work in 1873, and several sheets were set up at Leipsic when his death, in December, 1874, ended his earthly labours, preventing him from even preparing the Prolegomena to his eighth critical edition. I know of no scholars who could better carry out the plan of such an edition than Prof. Dr. Ezra Abbot in Cambridge, Mass., and Dr. Caspar René Gregory in Leipsic.

Dr. Westcott (born 1825; educated at Trinity College, Cambridge) is Regius Professor of Divinity at Cambridge (since 1870), and Canon of Peterborough (since 1869). He is the author of several able and useful works, as a *History of the English Bible*; a *History of the Canon of the New Testament*; an *Introduction to the Study of the Gospels*; and a *Commentary on the Gospel of John*, which ranks among the best parts of the *Speaker's Commentary*. These two scholars have been in constant correspondence with each other, and kept a journal of their discussions of all the important textual questions. Few works have ever been prepared with so much labour, care, and devotion as this edition of the Greek Testament, begun in 1853 and finished in 1881.

The Introduction and Appendix, which the editors promise to publish shortly in a separate volume, will contain a full exposition of the principles and results of textual criticism. Without anticipating their elaborate treatise, which I have not yet seen, I propose, with their consent, to furnish the readers of this volume with such preliminary information as is necessary for an intelligent use of this or any other critical edition of the Greek Testament.

Literature.

The chief authorities for the topics discussed in this introduction are the following works:

JO. JAC. WETSTEIN: Ἡ Καινὴ Διαθήκη. *Novum Testamentum Græcum editionis receptæ cum lectionibus variantibus*, etc. Amstel. 1751-52, 2 tom. fol. Prolegomena in tom. i. pp. 1-222.

JO. JAC. GRIESBACH: *Novum Testamentum Græce*. Ed. 2da. Halæ Sax. et Lond. 1796-1806, 2 vols. 8vo. Ed. tertiam emend. et auctam cur. David Schulz. Vol. i. Berolini, 1827. Præfationes et Prolegomena, vol. i. pp. iii.-lvi. i.-cxxvii. Also his *Symbolæ Criticæ* (1785-93), with his *Meletemata*, and *Commentarius Criticus in Textum Græcum N. T.* (1798 and 1811).

CAR. LACHMANN: *Novum Testamentum Græce et Latine*. Berolini, 1842-50, 8vo. Præfatio, vol. i. pp. v.-lvi.; vol. ii. pp. iii.-xxvi. Comp. also Lachmann's article in explanation and defence of his critical system, in the *Studien und Kritiken* for 1830, No. IV., pp. 817-845.

AEN. FRID. CONST. TISCHENDORF: *Novum Testamentum Græce. Ad antiquissimos testes denuo recensuit, apparatus criticum omni studio perfectum apposuit, commentationem isagogicam prætexuit. Editio septima*, Lips. 1859, 2 vols. 8vo. Prolegomena, vol. i. pp. xiii.-ccxxxviii. The text of this edition is superseded by the *editio octava critica maior*, Lips. 1869-72, 2 vols. The new Prolegomena, which the author did not live to finish, but which have been prepared by Dr. Gregory, with the aid of Dr. Ezra Abbot, are now in course of publication at Leipsic.

SAMUEL PRIDEAUX TREGELLES: *The Greek New Testament, edited from Ancient Authorities, with the Latin Version of Jerome, from the Codex Amiatinus*. London, published in parts from 1857 to 1879, 1 vol. 4to. The 7th part (published in 1879, after the death of Dr. Tregelles) contains the Prolegomena, with Addenda and Corrigenda, compiled and edited by Rev. Dr. Hort and Rev. A. W. Streane. Comp. also TREGELLES: *Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles*. London, 1854. And the first part (prepared by Tregelles) of the fourth volume of Horne's *Introduction to the Holy Scriptures*, 10th ed. London, 1856; 14th ed. 1877; also published separately as an *Introduction to the Textual Criticism of the New Testament*, London, 1856, etc.

HENRY ALFORD: *The Greek Testament*. London, 6th ed. 1868, etc. Prolegomena, vol. i. chaps. vi. and vii. pp. 73-148.

ED. REUSS: *Bibliotheca Novi Testamenti Græci*. Brunsvigæ, 1872 (pp. 313). The most complete list of all the printed editions of the Greek Testament.

FR. H. AMBROSE SCRIVENER: *A Plain Introduction to the Criticism of the New Testament*. London, 1861; 2d ed. 1874. The best work on the subject in the English language. Comp. also his *Six Lectures on the Text of the New Testament*, Cambridge and London, 1875.

C. E. HAMMOND: *Outlines of Textual Criticism Applied to the New Testament*. Oxford, 1872; 2d ed. 1876.

The Critical Introductions to the New Testament by HUG, DE WETTE, BLEEK, REUSS (5th ed. 1874); and several articles

on Bible Text in Herzog's *Real-Encyk.* (new ed. ii. 400-437), and Smith's *Dict. of the Bible* (iii. 2112-2139, Amer. ed.); an essay of Dr. EZRA ABBOT in *Anglo-American Bible Revision*, Philadelphia, 2d ed. 1879 (pp. 86-98); the third part of EDWARD C. MITCHELL'S *Critical Handbook*, published by the London Religious Tract Society, London, also Andover, 1880 (pp. 67-143).

The Prolegomena to Tischendorf's eighth critical edition, and the Introduction and Appendix of Westcott and Hort, may be referred to in advance as promising the latest and most accurate information on textual criticism applied to the New Testament.

I. SOURCES OF THE TEXT OF THE NEW TESTAMENT.

The original autographs* of the apostolic writings are lost beyond all reasonable hope of discovery, and are not even mentioned by the post-apostolic authors as being extant anywhere, or as having been seen by them.† They perished, probably before the close of the first century, with the brittle paper then in ordinary use (the Egyptian papyrus), like all other ancient writings (with the exception of a few that were accidentally preserved in Egyptian tombs and mummies, or under the lava of Vesuvius at Herculaneum and Pompeii). God has not chosen to exempt the Bible by a miracle from the fate of other books, but has wisely left room for the diligence and research of man, who is responsible for the use of all the facilities within his reach for the study of the Bible. He has not provided for inspired transcribers any more than inspired printers, nor for infallible translators any more than infallible commentators and readers. He wastes no miracles. He

* *Autographa*, ἀρχέτυπα, ιδιόχειρα.

† On the disputed passage of Tertullian, who speaks of *ipsæ authenticæ litteræ Apostolorum*, see Scrivener, p. 446.

desires free and intelligent worshippers. "The letter killeth, but the spirit giveth life." The Bible, in its origin and history, is a human as well as a divine book, and must be studied under this twofold aspect. It is the incarnation of God's truth, and reflects the divine-human person of Christ, to whom it bears witness as the Alpha and Omega, as the Way, the Life, and the Truth. Even if we had the apostolic autographs, there would be room for verbal criticism, since they, like other ancient books, were written as a continuous whole, without accents, without punctuation, without division of sentences or words, without titles and subscriptions, without even the name of the author unless it was part of the text itself.

In the absence of the autographs, we must depend upon copies, or secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek Testament than for any ancient classic. "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings" (W. and H., p. 561).

The sources of the text are threefold: Manuscript Copies, Ancient Versions, and Patristic Quotations.

1. THE GREEK MANUSCRIPTS.

The Manuscripts, or Codices,* are the direct and most important sources. They number now over seventeen hundred, counting all classes, and new ones may yet be dis-

* *Codex*, or *caudex*, means, originally, *the trunk of a tree, stock, stem*; then a *block of wood* split or sawn into planks, leaves, or tablets, and fastened together; hence a *book*, as the ancients wrote on tablets of wood smeared with wax, the leaves being laid one upon another. The Hebrew manuscripts are in rolls.

covered.* They differ in age, extent, and value. They were written between the fourth and sixteenth centuries; the oldest date from the middle of the fourth century, and rest, of course, on still older copies. Few manuscripts of Greek or Roman classics are older than the ninth or tenth century. The Medicean MS. of Virgil is of the fourth century, the Vatican MS. of Dion Cassius of the fifth. The oldest MSS. of Æschylus and Sophocles date from the tenth, those of Euripides from the twelfth century. The oldest complete copy of Homer is from the thirteenth century, though considerable papyrus fragments have been recently discovered which may date from the fifth or sixth. Some MSS. cover the whole New Testament, some only parts; and hence they are divided into five or six classes, according as they contain the Gospels, or the Acts, or the Catholic Epistles, or the Pauline Epistles, or the Apocalypse, or only the Scripture lessons from the Gospels or Acts and Epistles (the lectionaries). Those which cover more than one of these classes, or the whole New Testament, are numbered in the lists two, three, or more times. The Gospel MSS. are the most numerous, those of the Apocalypse the least numerous. Some MSS. are written with great care, some contain many errors of transcribers. Most of them

* The total number of MSS. recorded by Dr. Scrivener, including lectionaries, is 158 uncials and 1605 cursives (p. 269, comp. p. x.). But his list is incomplete. He gives an Index of about 1277 separate Greek MSS. of the New Testament, arranged according to the countries where they are now deposited (pp. 571-584). He assigns 3 to Denmark, 293 to England, 238 to France, 96 to Germany, 6 to Holland, 3 to Ireland, 368 to Italy, 81 to Russia, 8 to Scotland, 23 to Spain, 1 to Sweden, 14 to Switzerland, 104 to Turkey, 39 unknown. See also Edward C. Mitchell, *Critical Handbook*, Tables viii. ix. and x.

give the Greek text only, a few the Latin version also (hence called *codices bilingues* or *Græco-Latini*), e. g. Cod. D (or Bezae) for the Gospels and Acts, Cod. D (Claromontanus) for the Pauline Epistles, and Cod. Δ (Sangallensis) for the Gospels. They were written in the East, mostly in Alexandria and Constantinople; for in Europe (with the exception of Greece, Lower Italy, and Sicily) the knowledge of the Greek language disappeared after the fifth century till the revival of learning in the fifteenth, and the Latin Vulgate supplied the place of the Greek and Hebrew Bible. Some words of frequent occurrence are usually abridged (as Θς = Θεός, κς = κύριος, ις = Ἰησοῦς, πνα = πνεῦμα).

The MSS. are divided into two classes, *uncial* and *cursive*. The former are written in large or capital letters (*litteræ unciales* or *majusculæ*), the latter in small letters (*litteræ minusculæ*) or in current hand. The uncial MSS. are older, from the fourth to the tenth century, and hence more valuable, but were discovered and used long after the cursive. Two of them, the Sinaitic and the Vatican, date from the middle of the fourth century.

A. *Uncial Manuscripts.*

The uncial MSS. are designated (since Wetstein, 1752), for the sake of brevity, by the capital letters of the Latin alphabet (A, B, C, D, etc.), with the help of Greek letters for a few MSS. beyond Cod. Z, and the Hebrew letter Aleph (א) for the Sinaitic MS. which was discovered last and precedes Cod. A.*

* The present usage arose from the accidental circumstance that the Codex Alexandrinus was designated as Cod. A in the lower margin of Walton's Polyglot (Scrivener, *loc. cit.* p. 72, 2d ed.). A far better system would be to designate them in

The uncials are written on costly and durable vellum or parchment, on quarto or small folio pages of one or two, very rarely of three or four, columns. The older ones have no division of words or sentences except for paragraphs, no accents or ornaments, and but very few pause-marks. Hence it requires some practice to read them with ease.

The date and place, which were not marked on MSS. earlier than the tenth century, can be only approximately ascertained from the material, the form of letters, the style of writing, the presence or absence of the Ammonian sections (*κεφάλαια*, *capitula*) in the Gospels, the Eusebian Canons (or tables of references to the Ammonian sections, after 340, when Eusebius died), the Euthalian sections in the Acts and Epistles, and the stichometric divisions or lines (*στίχοι*) corresponding to sentences (both introduced by Euthalius, cir. A.D. 458),* marks of punctuation (ninth century), etc. Sometimes a second or third hand has introduced punctuation and accents or different readings. Hence the distinction of *lectiones a prima manu*, marked by a *; *a secunda manu* (**, or ², or ^b); *a tertia manu* (***, or ³, or ^c).

the order of their age or value, which would place B and \aleph before A. But the usage in this case can as little be altered as the traditional division into chapters and verses. Mill cited the copies by abridgments of their names, e. g. *Alex.*, *Cant.*, *Mont.*; but this mode would now take too much space. Wetstein knew 14 uncial MSS. of the Gospels, which he designated from A to O, and about 112 cursives, besides 24 Evangelistaries. See his list at the close of the Prolegomena, pp. 220-222.

* Afterwards these stichometric divisions were abandoned as too costly, and gave way to dots or other marks between the sentences. This was the beginning of punctuation.

Some MSS. (as Codd. C, P, Q, R, Z, Ξ) have been written twice over, owing to the scarcity and costliness of parchment, and are called *codices rescripti*, or palimpsests (παλίμψηστοι); the new book being written between the lines, or across, or in place of the old Bible text.

Constantine the Great ordered from Eusebius, for the churches of Constantinople, the preparation of fifty MSS. of the Bible, to be written "on artificially wrought skins by skilful calligraphists."* To judge from this fact, the number of uncials was once very large, but most of them perished in the Middle Ages. The whole number now known is less than one hundred. Scrivener reckons 56 for the Gospels (most of them only fragmentary), 14 for the Acts, 6 for the Catholic Epistles, 15 for the Pauline Epistles, 5 for the Apocalypse, exclusive of the uncial lectionaries, which are not marked by capitals, but by Arabic numerals, like cursive MSS. of all classes.† Dr. Ezra Abbot (in a private letter of June 21, 1881) kindly furnishes me with the result of his own careful researches. The number of *distinct* uncial MSS. of the New Testament (not including lectionaries) at present known is 83. We have for the Gospels 61; for the Acts 15; for the Catholic Epistles 7; for the Pauline Epistles 20; and for the Apocalypse 5. This includes the Codex Rossanensis, and three or four small fragments not used by Tischendorf. Dr. Abbot's list is as follows:

Gospels: Ⲗ A B C D E F F^a G H I^{1.2.3.4.7.} I^b K L M N O O^{abc def}
P Q R S T T^{woi} T^{b c d e} U V W^{abc def} X Y Z Γ Δ
Θ^{abc def gh} Λ Ξ Π Σ = 61.

* Eusebius, *Vita Const.* iv. 36, Πεντήκοντα σωματία ἐν διφθέραις ἐγκατασκευοίς . . . ὑπὸ τεχνιτῶν καλλιγράφων.

† Scrivener, *Introd.* p. 72 (2d ed. 1874).

Acts: \aleph A B C D E⁽²⁾ F^a G⁽²⁾ G^b H⁽²⁾ I^{2. 5. 6.} L⁽²⁾ P⁽²⁾ = 15.
 Cath.: \aleph A B C K⁽²⁾ L⁽²⁾ P⁽²⁾ = 7.
 Paul: \aleph A B C D⁽²⁾ E⁽³⁾ F⁽²⁾ F^a G⁽³⁾ H⁽³⁾ I^{2.} K⁽²⁾ L⁽²⁾ M⁽²⁾
 N⁽²⁾ O⁽²⁾ O^b⁽²⁾ P⁽²⁾ Q⁽²⁾ R⁽²⁾ = 20.
 Apoc.: \aleph A B⁽²⁾ C P = 5.

Whole number of *distinct* MSS.:

\aleph A B B^{apoc} C D^{evv. act} D^{paul} E E^{act} E^{paul} F F^{paul} F^a G G^{act} G^{paul}
 G^b (act) H H^{act} H^{paul} I^{1. 2. 3. 4. 5. 6. 7.} I^b K K^{cath. paul} L L^{act. cath. paul}
 M M^{paul} N N^{paul} O O^{a b c d e f} O^{paul} O^b (paul) P P^{act. cath. paul. apoc}
 Q Q^{paul} R R^{paul} S T (or T^a) T^{woi} T^{b c d e} U V W^{a b c d e f} X Y Z
 Γ Δ Θ^{a b c d e f g h} Α Ξ Π Σ = 83.

The Sinaitic and the Vatican MSS. are by far the most important for antiquity, completeness, and value. I give a brief description of the best uncial MSS. which are most frequently quoted by critics.

(1.) Uncials of the *first* class. They are four—two from the fourth, two from the fifth century; one complete (\aleph), two nearly complete (A and B), one defective (C). To these is usually added D as the fifth of the great uncials, but it contains only the Gospels and Acts, and has strange peculiarities. In the Gospels the text of C, L, Z, Ξ , and of Δ in Mark, is better than that of A, but in the rest of the New Testament A is undoubtedly, after \aleph and B, the most important MS.

\aleph (Aleph). Codex SINAITICUS, formerly in the Convent of Mount Sinai (hence its name), now in the Imperial Library at St. Petersburg. It dates from the middle of the fourth century, is written on fine parchment (13½ inches wide by 14¾ high), in large uncials, with four columns to a page (of 48 lines each). It has 346½ leaves. It was discovered and secured by the indefatigable Prof. C. Tischendorf, in the Convent of St. Catharine, at the foot of Mount Sinai,

on the 4th of February, 1859.* It was published at St. Petersburg (printed at Leipsic) at the expense of the Czar Alexander II. in celebration of the first millennium of the Russian empire, in accurate imitation by types specially

* The story of the discovery, which made Tischendorf one of the happiest men I ever knew, reads like an heroic romance. His three journeys from Leipsic to Mount Sinai, in pursuit of manuscript treasures, in 1844, 1853, and 1859; his first rescue of forty-three leaves of the Septuagint from a waste-basket in the Convent of St. Catharine in 1844; his final discovery of the whole Cod. Sinaiticus in 1859, with the powerful aid of the recommendation of that noble Czar who met such a terrible death at the hands of the Nihilists in 1881; his patient labor in transcribing it at Cairo, and in its publication at Leipsic, in connection with a great national event of the Russian empire; his controversy with the Greek Simonides, who impudently claimed to have written the codex on Mount Athos in 1839 and 1840—are all told by himself, not without some excusable vanity, in his *Reise in den Orient* (1845-46), and *Aus dem heil. Lande* (1862); his *Notitia Codicis Sinaitici* (1860); the Prolegomena to his editions (1862 and 1865); and his two controversial pamphlets, *Die Anfechtungen der Sinaibibel* (1863), and *Waffen der Finsterniss wider die Sinaibibel* (1863). When, on a visit to Mount Sinai in March, 1877, I saw a copy of the magnificent four-volume edition in the convent library, and mentioned the name of Tischendorf, the sub-prior kindled up in indignation and called him a thief, who had stolen their greatest treasure on the pretext of a temporary loan; and when I reminded him of the large reward of the Emperor of Russia, who had furnished a new silver shrine for the coffin of St. Catharine, he admitted it reluctantly; but remarked that they did not want the silver, but the manuscript—the manuscript which these monks could not read, and were at one time ready to throw into the fire! After long delays, the MS. was formally presented to the Czar in 1869 by the new prior, archbishop Kallistratos, and the monks of the Convents of St. Catharine and Cairo. See Tischendorf, *Die Sinaibibel* (1871), p. 91.

cast, in four folio volumes.* The New Testament was also separately edited by Tischendorf in smaller type in quarto (Leipsic, 1863), in four columns; and an octavo edition in ordinary type (ibid. 1865). Dr. Scrivener has published a "Full Collation of the Sinaitic MS. with the Received Text of the New Testament" (2d ed. 1867).

Codex ■ is the most complete, and also (with the exception, perhaps, of the Vatican MS.) the oldest, or, at all events, one of the two oldest MSS., although it was last found and used. Tischendorf calls it "*omnium codicum uncialium solus integer omniumque antiquissimus*." He assigns it to the age of Eusebius the historian, who died in 340; and thinks it not improbable that it was one of the fifty copies which Constantine had ordered to be prepared for the churches of Constantinople in 331, and that it was sent by the Emperor Justinian to the Convent of Mount Sinai, which he founded.† It contains large portions of

* *Bibliborum Codex Sinaiticus Petropolitanus. Auspiciis augustissimis Imperatoris Alexandri II., ex tenebris protraxit in Europam transtulit ad iuvandas atque illustrandas sacras litteras edidit* CONSTANTINUS TISCHENDORF. Petropoli, MDCCCLXII. The first volume contains the dedication to the Emperor (dated Lips. ^{30 Aug.} _{11 Sept.} 1862), the Prolegomena, Notes on the corrections by later hands, and twenty-one plates (in fac-simile); vols. ii. and iii. contain the Septuagint; vol. iv. the Greek Testament (134½ leaves), the Epistle of Barnabas (foll. 135-141), and a part of the Pastor Hermæ (foll. 142-148). Copies of this rare and costly edition are in the Astor Library, the Lenox Library, the Union Theological Seminary, New York, at Cambridge, Andover, and in other libraries of America.

† Tischendorf's edition of the English New Test., Leips. 1869, p. xii. After a more careful inspection of the Vatican MS. in 1866, he has somewhat modified his view of the priority of the

the Old Testament in the Septuagint Version (199 leaves), and the whole New Testament, without any omission, together with the Epistle of Barnabas, all in Greek, and a part of the Pastor Hermæ in Greek (147½ leaves). It is much disfigured by numerous corrections made by the original scribes or several later writers, especially one of the fourth century (Σ^a), whose emendations are very valuable, and one of the seventh (Σ^c). It often confirms Cod. Vaticanus in characteristic readings (as μονογενῆς Θεός for υἱός, in John i. 18; τὴν ἐκκλησίαν τοῦ Θεοῦ for κυρίου, in Acts xx. 28; ὁς ἐφανερώθη for Θεός, in 1 Tim. iii. 16), and omissions, as the doxology (Matt. vi. 13); the end of Mark (xvi. 9–20); the passage of the woman taken in adultery (John vii. 53–viii. 11), in part, also, the Old Latin Version; but sometimes it supports other witnesses. It has contributed very much towards the settlement of the text, and stimulated the progress of the revision movement in England, in connection with Tischendorf's Tauchnitz edition of King James's Version (1869), which gives in foot-notes the chief readings of the three great uncials Σ, B, and A.

Tischendorf first copied the Sinaitic MS., with the help

Sinaitic over the Vatican MS., and assigns them both to the middle of the fourth century, maintaining even that one of the scribes of Σ (who wrote six leaves, and whom he designates D) wrote the New Testament part of B. Compare the learned and very able essay of Dr. Ezra Abbot (against Mr. Burgon): "Comparative Antiquity of the Sinaitic and Vatican MSS.," in the *Journal of the American Oriental Society*, vol. x. (1872), pp. 189–200. Gebhardt, in Herzog's *Real-Encyklopädie* (new ed.), vol. ii. p. 414, pronounces Burgon's attempt to prove the higher antiquity of the Vatican MS. by fifty to one hundred years an entire failure.

of German scribes, at Cairo; and from this copy, which the Professor showed me at Leipsic, the printed editions were prepared. As neither Tischendorf nor his scribes were infallible, some errors may have crept in, so that, in doubtful cases, a resort to the original MS. in St. Petersburg is necessary. Tregelles has inspected it. Considerable portions of it have been photographed, and real fac-similes are given in Tischendorf's three editions, and in Scrivener's Introduction. Mr. Burgon, also, in his book on the *Last Twelve Verses of Mark*, gives an exact fac-simile of a page, taken at St. Petersburg, which shows the last two columns of Mark (to xvi. 8) and the first two columns of Luke.

ΚΑΙ ΟΜΟΛΟΓΟΥΜΕ
ΝΩΣ ΜΕΓΑ ΕΣΤΙΝ
ΤΟ ΤΗΣ ΕΥΣΕΒΕΙΑΣ
ΜΥΣΤΗΡΙΟΝ ΟΣ
ΦΑΝΕΡΩΘΗ ΕΝ ΣΑΡ
ΚΙ· ΕΔΙΚΑΙΩΘΗ ΕΝ
ΠΝΙΩ ΦΘΗΛΙΤΕΛΙ·
ΕΚΗΡΥΧΘΗ ΕΝ Ε
ΘΝΕΣΙΝ ΕΠΙΣΤΕΥ
ΘΗ ΕΝ ΚΟΣΜΩ·
ΑΝΕΛΗΜΦΘΗ ΕΝ
ΔΟΣΗ

Specimen of the Codex Sinaiticus, containing 1 Tim. iii. 16:

και ομολογουμε|νωσ μεγα εστιν | το της ευσεβειας | μυστηριον ος ε|φα-
νερωθη εν σαρκι· εδικαιωθη εν | πνι ωφθη αγγελοις | εκηρυχθη εν
ε|θνεσιν επιστευ|θη εν κοσμω· | ανελημφθη εν | δοξη.

A. Codex ALEXANDRINUS of the fifth century, in quarto and two columns ($12\frac{3}{4}$ inches high, $10\frac{1}{4}$ broad), given by Patriarch Cyril Lucar of Constantinople (the unlucky reformer, formerly of Alexandria) to King Charles I. (1628), now in the British Museum, London, where the open volume of the New Testament is exhibited in the MS. room. It was probably written in Alexandria. It contains on 773 leaves the Old Testament, in the Septuagint Version (edited by Baber, London, 1816-28), and the New Testament; but, unfortunately, with the omission of Matt. i. 1-xxv. 6, John vi. 50-viii. 52, and 2 Cor. iv. 13-xii. 6. It also has at the end the Greek Epistle of Clement of Rome to the Corinthians, with a fragment of a second epistle, or homily. This was the only MS. extant of Clement before the discovery by Philotheos Bryennios of the copy at Constantinople (1875). The New Testament of the Alexandrian MS. was published by Charles G. Woide in uncial type (London, 1786), and by B. H. Cowper, in common type (*ibid.* 1860). We have it now in a most beautiful photographic fac-simile, issued by the Trustees of the British Museum, London, 1879.

Cod. A is the first uncial MS. that was used by textual critics. It presents a text which occupies an intermediate position between the oldest uncial and the later text. It occupies the third or fourth rank among the MSS. next to α and B, and perhaps C. See fac-similes in Woide and Scrivener. On the following page we give two specimens.

B. Codex VATICANUS, of the middle of the fourth century, on very fine thin vellum, in small but clear and neat uncial letters, in three columns (of 42 lines each), to a quarto page (10 inches by $10\frac{1}{2}$), preserved in the Vatican Library at Rome (No. 1209). It is more accurately written than

ΕΝ ΑΡΧῇ ΕΠΟΙΗΣΕΝ ΘΕΟΣ Τὸν οὐ-
ρανὸν καὶ τὴν γῆν ἡ δὲ γῆ ἦν ἄο-
ρατος καὶ ἀκατασκεύαστος.
καὶ σκότος ἐπὶ πᾶν ὥς αὐτοῦ.

ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΚΑΙ ΠΑΝΤΙ Τῷ
ΠΟΙΜΝΙΩ· ΕΝ Ω ὙΜΑΣ ΤΟΤΗΝΑΤΟ
ΑΓΙΟΝ ΕΘΕΤΟ ΕΠΙΣΚΟΠΟΥΣ·
ΠΟΙΜΑΙΝΕΙΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ
ΤΟΥ ΚΥΗΝΤΕΡΙΕΤΟΙΗΣ ΔΙΑ
ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΙΔΙΟΥ·

Specimens of the Codex Alexandrinus.

The first is in bright red, with breathings and accents, and contains Gen. i. 1, 2, Sept. (Εν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν ἐν | ρανὸν καὶ τὴν γῆν ἡ δὲ γῆ ἦν ἄο | ρατος καὶ ἀκατασκεύαστος· | καὶ σκότος ἐπὶ πᾶν τῆς αὐτοῦ.). The second specimen is in common ink, and contains Acts xx. 28 (Προσεχετε ἑαυτοῖς καὶ παντὶ τῷ | ποιμνίῳ· ἐν ᾧ ὑμεῖς τὸ πᾶν το | ἀγιον εθετο ἐπισκοποῦς· | ποιμαίνετε τὴν ἐκκλησίαν | τοῦ κυρίου περιποιήσατο διὰ | τοῦ αἵματος τοῦ ιδίου. A favours κυρίου versus θεοῦ.

the Sinaitic MS., but not so complete. It was apparently copied in Egypt by a skilful and critical scribe, and brought to Rome shortly after the establishment of the Vatican Library by Pope Nicholas V. in 1448; perhaps (as Dr. Scrivener conjectures) by the learned Cardinal Bessarion, who laboured for the reunion of the Greek and Latin churches. It was entered in the earliest catalogue of that library, made in 1475. It contains the whole Bible as far as and including

Heb. ix. 14, and breaks off in the middle of the verse and of the word καθαρίει. The Pastoral Epistles, Philemon, and the Apocalypse are lost. It was long watched with jealous care by the papal authorities, very imperfectly known to Mill and Wetstein, but partially collated, under considerable restrictions, by Bartolucci, librarian of the Vatican (1669), the Abbate Mico for Thomas Bentley (about 1720, published 1799), Andrew Birch of Copenhagen (1788, publ. 1798–1801), Hug (1809, he first fully recognised its paramount value), Tischendorf (1843, 1844, 1866), Tregelles (1845), Dressel (1855), Burgon (1860), Alford (1861), and his secretary, Mr. Cure (in 1862). It was first printed under the supervision of the celebrated Cardinal Angelo Mai (d. 1854), Rome, 1828–38, but not published till 1857 (in 5 vols., the fifth containing the New Testament); and so inaccurately that this edition is critically worthless. The New Testament was again published separately, with some improvements, by Vercellone, Rome, 1859; more critically by Tischendorf, Leipsic, 1867, from a partial inspection of two weeks under the constant supervision of C. Vercellone, who learned from the German expert some useful lessons in editorial work. Now, at last, we have a complete and critical, though by no means infallible, quasi fac-simile edition of the whole Vatican MS. by Vercellone (d. 1869) and Jos. Cozza, Rome, 1868–72.* The type used was cast from the same moulds as that employed for Tischendorf's edition of the Codex Sinaiticus, and was lent by him to the papal government; but he complained of the bad use the Roman printers made of it.†

* Gaetano Sergio has been associated with Cozza since Vercellone's death.

† The full title reads *Biblicorum Sacrorum Græcus Codex Vati-*

"The Vatican," says Dr. Scrivener, "is probably the oldest vellum manuscript in existence, and is the glory of the Vatican Library." It is the chief authority among MSS. for the Greek Testament of Westcott and Hort; while Tischendorf, in his last editions, very naturally shows a preference for the Sinaitic Codex of his own discovery. It presents, upon the whole, the shortest text; but the charge of omissions of many words and whole clauses is founded on the false assumption that the Elzevir text is the standard. Westcott and Hort say (p. 557): "The fondness for omissions, which has sometimes been attributed to the scribe of the Vatican, is imaginary, except, perhaps, single petty words." The agreement of B and \aleph is (with few exceptions) a strong presumptive evidence for the genuineness of a reading, and, when supported by other ante-Nicene testimony, it is conclusive.

The specimen on the following page is borrowed from Scrivener, and contains the last verses in Mark (xvi. 3-8).

C. Codex REGIUS, or EPHRAEMI SYRI, of the fifth century;*

canus auspice Pio IX. Pontifice Maximo collatis studiis Caroli Verzellone Sodalis Barnabitæ et Josephi Cozza Monachi Basiliani editus. Romæ, typis et impensis S. Congregationis de Propaganda Fide. 1868. Beautifully printed on vellum paper. Four volumes contain the Septuagint (i. Pentateuch and Jos.; ii. Judges, etc.; iii. The Psalms, etc.; iv. Esther, etc.), one volume the New Testament; a sixth volume is promised for the Prolegomena and Notes. The New Testament appeared in 1868 as tom. v. It gives the original MS. down to Heb. ix. 14, in 284 large pages. The rest of the Epistle to the Hebrews and the Apocalypse (from pp. 285 to 302) are supplied from a later text (*recentiori manu*) in ordinary Greek type, and have therefore no critical value. The Pastoral Epistles and the Epistle to Philemon are wanting altogether. I used the copy in the Astor Library.

* Tischendorf regards C as older than A; and in the Gospels it has ■ much better text.

μῖν τὸν λίθον ἐκ τῆς
 | θύρας τῶν μνη-
 μῆϊον | καὶ ἀνα-
 βλέψασαι θεω|ρῶ-
 σιν ὅτι ἀνακεκύ-
 λισται ὁ λίθος ἦν
 γάρ | μέγας σφό-
 δρα καὶ ἐλ|θῶνσαι
 εἰς τὸ μνημεῖ|ον
 εἶδον νεανίσκον |
 καθήμενον ἐν τῷσ-
 | δεξιῶις περιβε-
 βλημέ|νον στολήν
 λευκὴν | καὶ ἐξε-
 θαμβήθησαν | ὁ δὲ
 λέγει αὐταῖς μὴ |
 ἐκθαμβεῖσθε ἰν|ζη-
 τει | τε τὸν ναζα-
 ρηνὸν τὸ | ἐσταν-
 ρωμένον ἡγέρ|θη
 ἐν|κε ἔστιν ὧδε ἰδε
 | ὁ τόπος ὅπου
 ἐθηκᾶ | αὐτῶν
 ἄλλα ὑ|πάγετε |
 εἰπατε τοῖς μαθη-
 ταῖς | αὐτοῦ καὶ
 τῷ πέτρῳ | ὅτι
 προάγει ὑμᾶς εἰς |
 τὴν γαλιλαίαν ἐκ-
 αὐ|τὸν ὄψεσθε κα-
 θὼς εἴ|πεν ὑμῖν
 καὶ ἐξελθῶν|σαι
 ἔφυγον ἀπὸ τῶν |
 μνημείου εἶ|χεν
 γάρ | αὐτὰς τρό-
 μος καὶ ἐκ|στασις
 καὶ οὐδενὶ ὁν|δὲν
 εἶπον ἐφοβῶν|το
 γάρ:

Μῖν τὸν λίθον ἐκ τῆς
 θύρας τοῦ μνημείου
 καὶ ἀναβλέψασαι θεω-
 ρῶσιν ὅτι ἀνακεκύ-
 λισται ὁ λίθος ἦν γάρ
 μέγας σφόδρα καὶ ἐλ-
 θῶσαι εἰς τὸ μνημεῖ-
 ον εἶδον νεανίσκον
 καθήμενον ἐν τοῖς
 δεξιῶις περιβεβλημέ-
 νον στολὴν λευκὴν
 καὶ ἐξεθαμβήθησαν
 ὁ δὲ λέγει αὐταῖς μὴ
 ἐκθαμβεῖσθε ἰνζητει
 τε τὸν ναζαρηνὸν
 ἔσταυρωμένον ἡ γάρ
 ῥητοὺς ἐστὶν ὧδε ἰδο
 ὁ τόπος ὅπου ἐθηκᾶ
 αὐτὸν ἄλλα ὑπάγετε
 εἰπατε τοῖς μαθηταῖς
 αὐτοῦ καὶ τῷ πέτρῳ
 ὅτι προάγει ὑμᾶς εἰς
 τὴν γαλιλαίαν ἐκεῖ
 αὐτὸν ὄψεσθε καθὼς εἶ-
 πεν ὑμῖν καὶ ἐξελεύ-
 σαι ἐφύγον ἀπὸ τοῦ
 μνημείου ἔειχεν γάρ
 αὐτὰς τρόμος καὶ ἐκ-
 στασις καὶ οὐδενὶ οὐ-
 δὲν εἶπον ἐφοβῶντο
 γάρ:



ΚΑΤΑ
 ΜΑΡΚΟΝ

Specimen of the Codex Vaticanus, containing Mark xvi. 3-8.

Taken from Mr. Burgon's photograph of the whole page.

ΟΥ ΤΗΝ ΑΛΗΘΕΙΑΝ
 ΚΑΙ ΤΗΝ ΠΡΟΦΗΤΕΙΑΝ
 ΕΛΑΤΤΗΣΑΝ ΟΥΔΕ
 ΕΠΙΣΤΡΕΨΑΝ ΕΝ ΤΗ
 ΚΑΤΑΛΟΓΩΝ ΤΩΝ
 ΜΕΓΑΛΩΝ ΤΩΝ
 ΕΣΤΙΝ ΤΟ ΤΗΣ
 ΕΠΙΣΤΡΕΨΑΣ ΜΥ

Specimen of the *Codex Ephraemi*, containing 1 Tim. iii. 15, 16.

ωμα της αληθείας. | Καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς ἐπιστρέψας μὴ
 ἐδικαιώθη ἐν πν[εύματι].

very defective, containing about two thirds of the New Testament; in the National Library at Paris. First collated by Wetstein (1716); edited by Tischendorf, Leipsic, 1843-45, 2 vols. It is a *codex rescriptus*, the works of the Syrian father Ephraem (d. 378) being written over the Bible text, which is scarcely legible. It was probably written in Alexandria, and is very valuable as far as it goes. Its text "seems to stand nearly midway between A and B, somewhat inclining to the latter" (Scrivener). Two correctors (designated by Tischendorf as C**, C***, or C², C³) have been at work on the MS. to the perplexity of the critical collator.

D, for the Gospels and Acts. *Codex BEZÆ*, or *CANTABRIGIENSIS*, in the Library of the University at Cambridge (to which Beza presented it in 1581). It dates from the sixth century, and contains only the Gospels and Acts, with a Latin version; edited by Thomas Kipling, Cambridge, 1793, 2 vols. fol., and more accurately by Dr. Scrivener, in common type, with a copious introduction and critical notes, Cambridge, 1864.

The text is very peculiar and puzzling. It has many bold and exten-

sive interpolations, *e. g.*, a paragraph after Luke vi. 4 (which is found nowhere else): "On the same day he [Jesus] beheld a certain man working on the Sabbath, and said unto him, Man, blessed art thou if thou knowest what thou doest; but if thou knowest not, thou art cursed and a transgressor of the law." It differs more than any other from the received Greek text, but it often agrees in remarkable readings with the ancient Latin and Syriac versions. Alford (i. 110) thinks that it was written in France by a Latin transcriber ignorant of Greek. Beza procured it from the monastery of St. Irenæus at Lyons in 1562, but did not use it on account of its many departures from other MSS. Tregelles remarks that "its evidence *when alone*, especially in additions, is of scarcely any value as to the genuine text; but of the very greatest when corroborated by other very ancient authority."

(2.) Uncials of the *second* class, defective and of later date.

D, for the Pauline Epistles. Codex CLAROMONTANUS; of the sixth century; defective, but very valuable; in the National Library at Paris. Edited by Tischendorf, Leipsic, 1852. Beza procured it from Clermont, and made some use of it (1582). It is Greek and Latin, stichometric, with accents by a later hand, but no division of words.

E, for the Gospels. Codex BASILIENSIS; eighth century; in the library at Basle; defective in Luke. Erasmus overlooked it. Collated by Tischendorf (1843), Müller, and Tregelles (1846). It is better than most of the second-class uncials. It approaches to the *Textus Receptus*.

E, for the Acts. Codex LAUDIANUS; in Oxford; with a close Latin version on the left column; of the sixth century; probably brought from Tarsus to England by Theodore of Canterbury (d. 690), and used by the Venerable

Bede (d. 735); newly published by Tischendorf, in the ninth vol. of his *Monumenta Sacra*, 1870. Very valuable.

E, for the Pauline Epistles. Codex SANGERMANENSIS; Græco-Latin; formerly at Saint-Germain des Prés, near Paris; now at St. Petersburg. In the Greek a mere copy of D. (Claromont.) after it had been altered by several hands. Ninth or tenth century.

F, for the Gospels. Codex BOREELIANUS; once possessed by John Boreel (d. 1629), Dutch ambassador in London under James I.; now in the library of the University at Utrecht. Not important.

F, for the Pauline Epistles. Codex AUGIENSIS; Græco-Latin; at Cambridge; published by Dr. Scrivener, 1859, in common type. Ninth century.

G, for the Pauline Epistles. Codex BOERNERIANUS; was either copied from F (Hort), or from the same archetype (Tischendorf, Scrivener). Ninth century. It is a part of the same MS. as Δ of the Gospels. Purchased by Prof. C. F. Boerner at Leipsic, 1705; in the Royal Library at Dresden.

L, for the Gospels. Codex REGIUS; published by Tischendorf, 1846; written in the 8th century; full of errors in spelling, but very remarkable for its agreement with B and Origen. Now in Paris.

P, for Acts, Epistles, and Revelation, with some defects. Codex PORFIRIANUS, a palimpsest of the ninth century, in possession of Archbishop Porfiri at St. Petersburg; edited by Tischendorf, 1865 and 1869. It generally confirms A and C, but often \times against all the rest.

Z, for Matthew. Codex DUBLINENSIS (Dublin); sixth century; one of the chief palimpsests. Text in value next to \times and B. Edited by Barrett, 1801; better by T. K. Abbott, 1880.

Γ, for the Gospels. Codex TISCHENDORFIANUS IV.; discovered by Tischendorf in an Eastern monastery; sold to the Bodleian Library in 1855; from the ninth or tenth century. Another portion of the same MS. was discovered by Tischendorf in 1859, and taken to St. Petersburg. Nearly complete. An inscription at the close of John fixes the date probably at Nov. 27, 844 (according to Tischendorf), or 979 (according to Gardthausen).

Δ, for the Gospels. Codex SANGALLENSIS (St. Gall); from the ninth century; probably written by Irish monks at St. Gall. Published at Zurich, 1836, by Rettig, in lithographed fac-simile. The text is very valuable in the Gospel of Mark.

Α. Codex TISCHENDORFIANUS III., containing Luke and John; now in the Bodleian Library; collated by Tischendorf (who brought it from the East) and Tregelles. Ninth century.

Ξ. Codex ZACYNTHIUS, a palimpsest of the 8th century; formerly at the island of Zante; presented in 1821 to the British and Foreign Bible Society in London; edited by Tregelles, 1861; containing considerable portions of Luke's Gospel. Text very valuable.

Π. Codex PETROPOLITANUS, brought by Tischendorf from Smyrna to St. Petersburg; containing the four Gospels, nearly complete; collated by Tischendorf, 1864 and 1865. Ninth century.

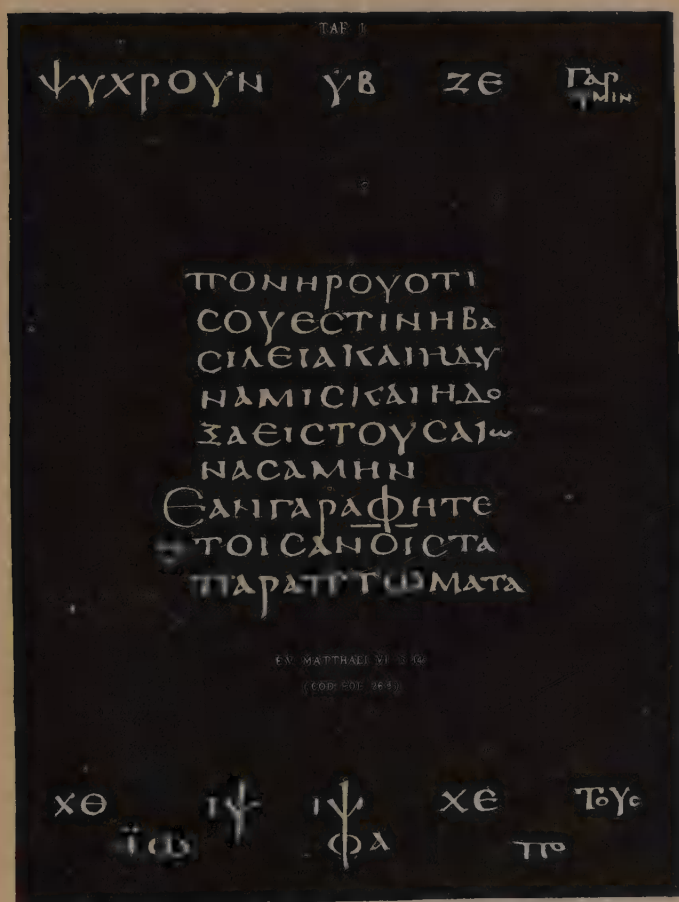
(3.) For a description of the other fragmentary uncials we must refer the reader to the authorities above quoted, especially Scrivener and Tischendorf, and also to the useful and convenient Table VIII. in Mitchell's *Handbook*. But one more we must mention, which has been discovered since, and has not yet been utilized by the critics. We mean

Σ. Codex ROSSANENSIS, found by two German scholars, Oscar von Gebhardt and Adolf Harnack, in March, 1879, at Rossano, in Calabria, in possession of the archbishop, who got it from the library of the former convent. It is beautifully written, with silver letters, on purple-coloured parchment (very rare among Greek MSS.), and richly ornamented with pictures; hence important for the history of Christian art. It consists of 188 leaves of two columns of twenty lines each, and contains the Gospels of Matthew and Mark (Luke and John are lost). The Gospel of Matthew ends with the words, ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. Gebhardt and Harnack assign it to the sixth century. The text shows a departure from the oldest MSS. (α and B), and an approach to the amended Latin text. In this respect it resembles D. It contains, however, the doxology in the Lord's Prayer, Matt. vi. 13. See *Evangeliorum Codex argenteus purpureus Rossanensis* (Σ), *litteris argenteis sexto ut videtur sæculo scriptus picturisq̃ue ornatus*. By O. von Gebhardt and Adolf Harnack, Leipsic, 1880. With fac-similes of portions of the text and outline sketches of the pictures. A full edition of the codex is promised.

We give a fac-simile from this work.

B. THE CURSIVE MANUSCRIPTS.

The cursive MSS. are indicated by Arabic numerals. They were written in current hand on vellum or parchment (*membrana*); or on cotton paper (*charta bombycina*, also *charta Damascena*, from the place of manufacture), which came into use in the ninth and tenth centuries; or on linen paper (*charta proper*), which was employed first in the twelfth century. Some are richly illuminated. They date from the tenth to the middle of the fifteenth century, when



Specimen of the Codex Rossanensis, containing Matt. vi. 13, 14.

πονηρου οτι | σου εστιν η βα|σιλεια και η δυ|ναμις και η δο|ξα εις τους αιω|
 νας αμην. Εαν γαρ αφητε | τοις ανθρωποις τα | παραπτωματα.

the invention of the art of printing substituted a much easier and cheaper mode of multiplying books. A few, however, were written in the sixteenth century.

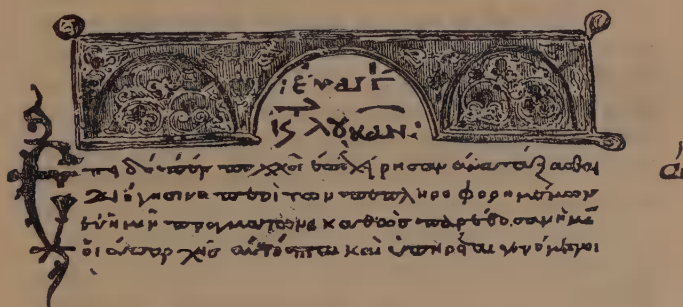
They are much more numerous than the uncials. We have, in round figures, more than 600 cursive MSS. of the Gospels; over 200 of the Acts and Catholic Epistles; nearly 300 of the Pauline Epistles; about 100 of Revelation, exclusive of more than 400 lectionaries which contain only the Scripture lessons for public service.*

The critical value of the cursives is, of course, not near so great as that of the uncials, because they are much further removed from the primitive source. But some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity. Cod. 33 (Regius 14, Colbertinus 2844, in Paris, eleventh century), which contains all the New Testament except the Apocalypse, and agrees mostly with B, D, L, is "the queen of the cursive MSS.;" Scrivener says its readings "deserve the utmost attention;" and Tregelles calls it "the most important of the Biblical MSS. in cursive letters extant," but it suffered "most from damp and decay." Besides this, we mention Cod. 1 (Cod. Basiliensis), 22, 28, 59, 66, 69, 102, 118, 124, 131, 157, 201, 209, of the Gospels; 13, 15, 18,

* Dr. Scrivener gives a careful description of 469 cursive MSS. for the Gospels (pp. 164-209), and of a large number of MSS. for the other books of the New Testament (pp. 209-249). Then follows a section on the lectionaries or manuscript service-books of the Greek Church (250-269), which have as yet received little attention from Biblical critics. Dean Alford gives also a list of 469 cursive MSS. in convenient columns (Prolegg. i. 120-137). Compare Table IX. in Mitchell, pp. 119-132.

36, 40, 73, 180, and especially 61, of the Acts; 17, 31, 37, 46, 47, 67**, 73, 80, 109, of the Pauline Epistles; 7, 14, 31, 38, 47, 51, 82, 95, of the Apocalypse. Cod. 61 (Montfortianus, of the 16th century, in Dublin) is celebrated in the controversy on the spurious passage 1 John v. 7, which it contains on a glazed page, to protect it, and which passed from this MS. into the printed editions of the common Greek text, and the translations made from it. The cursive MSS. have been chiefly compared by Mill, Wetstein, Griesbach, Matthaei, Scholz, Tischendorf, Tregelles, and Scrivener; but many are yet waiting examination.

The following is a specimen of Cod. 1 Basiliensis of the Gospels (tenth century); known to Erasmus, but little used by him; collated by Wetstein, Roth, and Tregelles.



Specimen of the Codex Basiliensis, of the tenth century, containing Luke i. 1, 2, nearly as in all Greek Testaments.

εὐαγγέ[λιον] κατὰ λουκᾶν :

επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι | διήγησιν περὶ τῶν πε-
 πληροφορημένων | ἐν ἡμῖν πραγμάτων. καθὼς παρέδοσαν ἡμῖ | οἱ
 ἀπαρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι.

2. THE ANCIENT VERSIONS.

Next to the study of the MSS., the most important aids in textual criticism are the ancient versions, or translations of the Scriptures from the Hebrew and Greek into vernacular languages. They are, however, only *indirect* sources, as we must translate them back into the original, except in omissions and additions, which are apparent at once. If, for instance, the Latin versions in Rom. v. 1 translate *habemus*, it is plain that they read in their Greek MSS. the subjunctive ἔχωμεν (*let us have*), and not the indicative ἔχομεν (*habemus, we have*); or if they read in John i. 18 *unigenitus Filius*, they support the reading *υἱός* instead of *Θεός* (*Deus*). In point of age, some versions, being made in the second century, antedate our oldest Greek MSS., which are not earlier than the fourth. But they have undergone the same textual corruptions, and no MS. copy of a version is earlier than the fourth century. Some of them are as yet imperfectly edited. Even a satisfactory critical edition of the Vulgate is still a desideratum. As Dr. Westcott says, "While the interpreter of the New Testament will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i. 3, 9; viii. 25, etc.), or indicate an early difference of translation; and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text, and opinion only for the rendering."* It matters comparatively little whether they

* Smith's *Dict. of the Bible*, Amer. ed. vol. iv. p. 3479, art. "Vulgate."

be elegant or wretched, so long as they reflect with accuracy the original text. One service of great importance they can be manifestly depended upon to render—to tell where insertions or omissions occur in the original text before the translator. It is therefore satisfactory evidence against the genuineness of any particular passage that it is not found in the most ancient versions.

The most important of these versions are the Syriac, the Old Latin, the Vulgate, the Æthiopic, the Egyptian, the Gothic, and the Armenian.

A. *Syriac Versions.*

(a.) The PESHITO, the “Simple”—so called because of its fidelity to the Greek—dates in its oldest form (see below, CURETONIAN) from the middle of the second century. It supplied the wants of the Syrian Christians before the unhappy schism in that Church (fifth century), and by its use in common has been always a bond of union between the different sects, who still read it as a sacred classic, although its language is no longer the vernacular. The Peshito is the most faithful and accurate of the older versions, and has been called “the queen of versions.” It is almost literal, yet idiomatic, and rarely loose and paraphrastic. It is very important to the critic. The text connects it in many places with D and the Latin versions. Notwithstanding its age and value, it was not known to Europe until 1552; and in 1555, at Vienna, the first edition appeared, at the expense of the Emperor Ferdinand I., edited by Albert Widmanstadt, the imperial chancellor. This edition is yet highly esteemed. The best modern editions, although none are superior, are those of Prof. Lee, printed by the British and Foreign Bible Society, and of William

Greenfield, in Bagster's Polyglot, and separately. The peculiarity of the Peshito version, and a proof of its early date, is its omission of 2 Peter, 2 and 3 John, Jude, and the Apocalypse. Dr. Murdock has published a "Literal Translation from the Syriac Peshito Version" (New York, 1851). A translation of the Acts and Epistles from the Peshito, by J. W. Etheridge, appeared in London, 1849.

(b.) The PHILOXENIAN or HARCLEAN version, so called from its patron Philoxenus, Monophysite bishop of Mabug (Hierapolis), in Eastern Syria (488-518), and from Thomas of Harkel, a subsequent editor, who was likewise a Monophysite bishop of Mabug. It is "probably the most servile version of Scripture ever made" (Scrivener). It is based upon the Peshito, and forces it into rigorous conformity with the letter of the Greek at the expense of the spirit. It dates from A.D. 508, and was revised by Thomas of Harkel, 616. It contains the whole New Testament, except the Apocalypse, and is therefore more complete than the Peshito, which omits four Epistles besides. The only edition of the Philoxenian is that of Joseph White, printed by the Clarendon Press, Oxford, 1778-1803, 4 vols. 4to. Bernstein has published the Gospel of John (Leips. 1853).

(c.) The CURETONIAN Syriac is a mere fragment of the Gospels (consisting of $82\frac{1}{2}$ leaves), but very old and valuable; though overestimated by Canon Cureton, who thought it "retained, to a great extent, the identical terms and expressions of St. Matthew's Hebrew Gospel." It is regarded by most scholars, as Cureton, Payne Smith, Hermansen, Ewald, Crowfoot, Tregelles, and Westcott and Hort, as the oldest form of the Syriac version, the "Peshito" in its present form holding a relation to it similar to that of the

Vulgate to the Old Latin. Dean Alford calls it "the earliest and most important of all versions." Dr. Scrivener, however, places it decidedly below the Peshito. It was found by Archdeacon Tattam in 1842, with 550 other MSS., in a convent of the Nitrian Desert (70 miles north-west of Cairo), and brought to the British Museum; and was published by Cureton in 1858, with a literal English translation. It agrees remarkably with D and the Old Latin, while the Peshito mostly favours A. It contains large portions of Matthew, Luke, and John, and the last four verses of Mark.

Dr. Brugsch, the celebrated Egyptologist, afterwards discovered three additional leaves in the *binding* of a MS. of the Peshito which came from the Nitrian convent (1871). They were published by Rödiger in the *Monatsbericht* of the Berlin Academy for July, 1872; and also privately by Prof. Wright, as an appendix to Cureton's volume. The leaves contain Luke xv. 22-xvi. 12; xvii. 1-23; John vii. 37-viii. 19. The Curetonian Syriac, including these new leaves, has been translated into Greek by J. R. Crowfoot in his *Fragmenta Evangelica*, 2 parts, London, 1870-71[72].

(d.) The JERUSALEM Syriac. The principal MS. known is an Evangelistary in the Vatican, dated A.D. 1030. This has been published at Verona (1861-64, 2 vols. 4to) by Count Francis Miniscalchi Erizzo. Fragments of two other MSS. are in the British Museum, and of two more at St. Petersburg. The text of these has been published by Land, *Anecdota Syriaca*, vol. iv. (1875). The version is quite independent of the Peshito, and is referred by Tischendorf to the fifth century. It is in a peculiar dialect, and seems to have been little used.

B. *Latin Versions.*

(a.) The OLD LATIN (ITALA). This version is not found complete; but from the quotations of the Latin fathers, especially those in Tertullian, Cyprian, Lucifer of Cagliari, Hilary of Poitiers, Hilary the deacon or Ambrosiaster, Ambrose, Victorinus, Jerome, Rufinus, Augustine, Pelagius, and in the Apocalypse Primasius, its text can be in large measure restored. See Hermann Rönsch, *Das N. T. Tertullian's, aus den Schriften des Letzeren möglichst vollständig reconstituirt*, Leipsic, 1871 (731 pages).

The version is nearest in age to the Peshito, and may be assigned to the middle of the second century. It was not the work of one man, nor suffered to go uncorrected by many. Hence the confusion into which the matter has fallen, and the different accounts of it by different scholars; some holding that there were many versions before Jerome, in proof of which statement they quote Augustine, *De Doctr. Christ.* ii. 11; others holding that there was only one version, and citing in proof Jerome. But by the simple and natural explanation that there were many revisions of the one old translation, Augustine and Jerome can be reconciled.

The version is made from the Septuagint in the Old Testament; is verbal, rough, and clumsy; the language is the degenerate Latin of the second century, with admixture of colloquial and provincial forms. But this admixture rendered it soon unintelligible, and necessitated constant revisions, and, eventually, a new and thorough translation from the original tongues.

The balance of probability is in favour of North Africa as the place of its origin, because there, rather than in Italy,

there was an immediate demand for a Latin translation; while in the Roman Church the Greek language prevailed during the first and second centuries. Hence the name "Italic" or "Vetus Itala" is incorrect. Augustine (*De Doctr. Christ.* ii. 15) speaks of a translation which he calls the *Itala*, and which he preferred to all the others. This was manifestly a recension of the same Old Latin version, made or used in Italy.

This Old Latin version never attained to much authority; the Greek being regarded as the authentic text, even in the early Latin Church. At the same time, the version is one of the most significant monuments of Christian antiquity, the medium of divine truth unto the Latin peoples for centuries, and of great value to the Bible critic by reason of its antiquity and literalness. The Apocryphal books of Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch, Prayer of Manasseh, and 4 Ezra (2 Esdras) were, in a substantially unchanged form, embodied in the Vulgate. In the Old Testament the Psalms were similarly transferred.

There is still lacking a really trustworthy edition of the existing portions of the Old Latin version. For the New Testament there exist, however, more than twenty very ancient but fragmentary MSS. of the Gospels, and some (imperfect) of the Acts and the Pauline Epistles; while there is only one yet known of the Apocalypse, and but few fragments of the Catholic Epistles. The principal MSS. of the Gospels representing the *African* text are *Codex Vercellensis* (a), supposed to have been written by Eusebius, Bishop of Vercelli, cir. A.D. 365; *Veronensis* (b), of the fourth or fifth century; and *Colbertinus* (c), at Paris, of the eleventh century, the only complete MS. *Codex Brixiensis* (f), at Brescia, of the sixth century, represents a later revision,

probably Augustine's *Itala*. *Codex Bobbiensis* (k), now in Turin, of the fourth or fifth century, collated by Tischendorf, has a remarkable and valuable text; and the same is true of *Codex Palatinus* (e), at Vienna, fifth century.

Peter Sabatier's *Bibliorum Sacrorum Latine Versiones Antiquæ, seu Vetus Italica et cæteræ quæcunque in Codd. MSS. et Antiquorum Libris reperiri potuerunt* (Remis, i. e. Rheims, 1743-49, 3 tom. fol.; new title-page, Paris, 1751) remains the most complete edition of the Old Latin version, but many parts of each Testament have been carefully collated or edited subsequently. Worthy of special mention, for the Gospels, are Bianchini's *Evangeliarium Quadruplex Latine Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis*, Romæ, 1749, 2 tom. fol.; Scrivener's *Codex Beza*, Cambridge, 1864; Tischendorf's *Evangelium Palatinum* (Lips. 1847); and Haase's *Codex Rehdigeranus* (Breslau, 1865-66). For the Acts, see Scrivener's *Codex Beza*, and Belsheim's *Die Apostelgeschichte und die Offenbarung Johannis in einer alten lat. Uebersetzung aus dem Gigas Librorum*, Christiania, 1879; for the Pauline Epistles, Tischendorf's *Codex Claromontanus* (1852), and Scrivener's *Codex Augiensis*, Cambridge, 1859; for the Catholic and Pauline Epistles (merely fragments), see Ziegler's *Italafragmente*, Marburg, 1876; for the Apocalypse, see Belsheim, as above. Belsheim's *Codex Aureus* of the Gospels (Christiania, 1878) is rather a MS. of the Vulgate than of the Old Latin, though the text is mixed.

On the whole subject, consult Hermann Rönisch, *Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata*, 2d ed., revised, Marburg, 1875; L. Ziegler, *Die latein. Bibelübersetzungen vor Hieronymus und die Itala des Augustinus*, München, 1879 (he proves

the existence of several Latin versions or revisions before Jerome); O. F. Fritzsche, *Latein. Bibelübersetzungen*, in the new ed. of Herzog, vol. viii., 1881, pp. 433-472; and Westcott's art. "Vulgate," in Smith's *Dict. of the Bible*. There is a good condensed account, revised by Dr. Abbot, in Mitchell's *Critical Handbook* (1880), p. 133 sq.

(b.) The Latin VULGATE. In the course of time the text of the Old Latin became so corrupt that a thorough revision was imperative, and was intrusted by Pope Damasus, in 382, to Jerome (d. 419), the most learned scholar of his day, and of all the Latin fathers best qualified, by genius, taste, and knowledge of Hebrew and Greek, for this difficult task. He began upon the New Testament, and proceeded cautiously, making as few changes as possible, so as not to arouse the opposition of those who, as he says, "thought that ignorance was holiness." But his scholarly instincts, no less than his convictions of duty towards the Divine Word, impelled him to go beyond his instructions, and make a new version of the Old Testament directly from the Hebrew, of which, however, it does not concern us at present to speak. Jerome's revision and new translation (finished 405) encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled "*bipedes asellos*." But, by inherent virtues, rather than by external authority, it passed into such current use that in the eighth century it was the Vulgate, the common version, in the Western churches. It became much corrupted by frequent copying. Alcuin, at the instance of Charlemagne, revised it circa 802, by the collation of various good MSS., and substantially in this form it passed down to the invention of printing.

The first book printed was the Vulgate—the so-called Mazarin Bible (Gutenberg and Fust, Mayence, 1455). Printing, however, fixed errors and gave them wider currency, and revision was felt once more to be imperative.

In the Council of Trent (Dec. 13, 1545, to Dec. 4, 1563) the matter was introduced Feb. 4, 1546, and the recommendation of revision passed on April 8; but it was not until 1590, in the pontificate of Sixtus V., that the revised edition of the Vulgate appeared. The scholarly pope took active interest in the work, rejecting or confirming the suggestions of the board of revisers, and corrected the proof-sheets with his own hand. It was prefaced by the famous, and, as the event showed, by no means infallible, constitution *Æternus ille* (dated March 1, 1589), in which the pope said, "By the fulness of apostolical power, we decree and declare that this edition of the sacred Latin Vulgate of the Old and New Testaments, which has been received as authentic by the Council of Trent, . . . be received and held as true, legitimate, authentic, and unquestioned, in all public and private disputation, reading, preaching, and explanation." He further forbade any alteration whatever; ordered this text, and none other, henceforth to be printed; and hurled anathemas against every one disobeying the constitution. But, alas for the pope! the immaculate edition was full of errors and blunders; and no sooner was he dead (Aug. 27, 1590) than the demand for a new edition arose. Bellarmine suggested an ingenious though dishonourable escape from the awkward predicament in which Sixtus had placed the Church—viz., that a corrected edition should be hastily printed under the name of Sixtus, in which the blame of the errors should be thrown upon the printer! His recommendation was adopted, but it was not

until 1592, under Clement VIII., that the revised edition appeared. The Clementine edition is the standard in the Roman Catholic Church, in which this Latin translation takes precedence of the Hebrew and Greek originals, as the support of doctrine and guide of life.

The materials for a more critical edition of the Vulgate than the Clementine are very abundant. There are numerous MSS., and much labour has already been expended upon the work. The most famous of these MSS. are (a) Codex Amiatinus, from the Cistercian Monastery of Monte Amiantino, in Tuscany, now in the Laurentian Library at Florence; it contains the Old and New Testaments almost complete, dates from 541, and is the oldest and best MS. The New Testament was edited by Tischendorf, Leipsic, 1850, 2d ed. 1854, and by Tregelles (in his edition of the Greek Testament, with the variations of the Clementine text). (b) Codex Fuldensis, in the Abbey of Fulda, Hesse-Cassel; contains the New Testament; dates from 546. Collated by Lachmann for his large edition of the Greek Testament, and edited by E. Ranke, Marburg and Leipsic, 1868. (c) Codex Forojuliensis (sixth century), at Friuli; Matthew, Luke, and John published by Bianchini, *Evang. Quadruplex*, Appendix. Part of the same MS. is at Prague (Pragensis). (d) Codex Harleian. 1775 (seventh century), of the Gospels, partially collated by Griesbach, *Symb. Crit.* vol. i. (e) Codex Toletanus, at Toledo; written in Gothic letters in the eighth century; collated by the Sixtine correctors and by Vercellone. It contains both Testaments. Its readings are given by Bianchini, *Vindiciæ Canon. Scripturarum*, Rome, 1740.

The best edition of the variations is that of Carlo Vercellone, *Variae Lectiones Vulg. Lat. Bibliorum Editionis*,

Rom. tom. i. 1860; tom. ii. pars 1, 1862; pars 2, 1864. Unfinished. A very important work, but, unfortunately, without either the authorized or the corrected text. Fritzsche says (*loc. cit.* p. 458), "Even to-day there is wanting a text which answers the demands of science; and Protestantism alone can and ought to accomplish this work, already too long neglected."

C. *Æthiopic Version.*

There must have been a call for a translation of the New Testament very shortly after Christianity entered Abyssinia. So, although the tradition which assigns it to Abba Salama (Frumentius), the first bishop, be unreliable, the version probably dates from the fourth century, as Dillmann asserts. This scholar likewise praises the version for its fidelity and general smoothness. The New Testament has been edited by Thomas Pell Platt for the British and Foreign Bible Society (1826-30); but, unfortunately, it is almost useless for critical purposes, because so dependent upon recent MSS. Gildemeister, professor in Marburg, collated some portions of the *Æthiopic* New Testament for Tischendorf's edition of 1859.

D. *Old Egyptian, or Coptic, Versions.**

These are in the two dialects, the *Thebaic* or *Sahidic*, and the *Memphitic* or *Bahiric*. They are, Bishop Lightfoot declares,† "entirely independent;" the former is "rougher,

* Copt is probably an Arabic transformation of the Greek *Αἰγυπτιος*, and is applied to the Christian inhabitants of Egypt, who inherited the old Egyptian (demotic) language, together with their religion.

† He prepared the chapter on the Egyptian Versions in Dr Scrivener's Introduction, pp. 319-357.

less polished, and less faithful to the original" than the latter. Both contain many Greek words, and are of great textual value, as they independently preserve a very ancient text from different manuscripts, with the adoption of many Greek words. Schwartz and Lightfoot infer from historical notices that the greatest part of the New Testament, if not all, was translated into the Egyptian dialects in the second century. We have no satisfactory edition of either version.

The *editio princeps* of the Memphitic Version for Lower Egypt is that of Wilkins (Oxford, 1716), based upon copious materials, but not carried out with much critical sagacity. Still, nothing better than his work has yet appeared, except an edition of the four Gospels by M. G. Schwartz (Leips. 1846 and 1847, 2 vols.), and of the Acts and Epistles by P. Boetticher, *alias* P. A. de Lagarde, of Göttingen (Halle, 1852). The Apocalypse is omitted. The New Testament in Coptic (Memphitic) and Arabic was published by the Society for Promoting Christian Knowledge (1847-52), under the editorial care of "Henry Tattam, the presbyter of the Anglican Church for the Holy Patriarch and the Church of Christ in Egypt." It is beautifully printed, but of no critical value, because no various readings are recorded. The basis of this edition is a copy belonging to the Coptic Patriarch.

The *editio princeps* of the Thebaic Version for Upper Egypt is that of C. G. Woide, completed by Ford, Oxford, 1799. The version is yet in a very fragmentary condition, and there is need of an edition in which the fragments shall all be collected. The Thebaic Version is less valuable than the Memphitic; its text is less pure, and shows a certain infusion of those readings which are called Western,

though to nothing like the same extent as the Old Latin and the Old Syriac.

E. *Gothic Version.*

It is the work of Ulphilas (311–381, or 313–383*), the apostle of Christianity to the Goths, who in the fourth century translated the Old Testament from the Septuagint and the New Testament from the Greek into Gothic. There are seven famous codices of this version: (a) Codex Argenteus, fragments of the Gospels, dates from the earlier part of the sixth century; (b) Codex Carolinus, forty verses of the Epistle to the Romans; (c) Palimpsest fragments of five codices (published by Mai and Castiglione, Milan, 1819–39), portions of Esther, Nehemiah, the Gospels, and Paul's Epistles. The best editions of all these fragments are by H. C. von der Gabelentz and J. Loebe: *Ulphilas. Vet. et N. Test. Versionis Gothicæ Fragmenta quæ supersunt* (Leipsic, 1836–46), and by E. Bernhardt (Halle, 1875), each of which is provided with a complete apparatus. Stamm's *Ulphilas*, 7th ed. by Moritz Heyne, with Grammar and Lexicon, Paderborn, 1878, is the most convenient for the student of the language; Bernhardt's is the best for text-critical purposes. Comp. also W. Bessell: *Das Leben des Ulphilas und die Bekehrung der Gothen zum Christenthum* (Göttingen, 1860). Dr. R. Müller and Dr. H. Hoeppe have just published the Gothic Gospel of Mark with a grammatical commentary: *Ulphilas: Evangelium Marci grammatisch erläutert*, Berlin, 1881 (pp. 72). The last seven verses of Mark are wanting.

* The date 318–388 is exploded; but it is not certain whether we should adopt 311–381 (Stamm, Bernhardt) or 313–383 (Krafft in Herzog, Davidson).

F. *Armenian Version.*

It belongs to the fifth century, and is the work of Miesrob and Moses Chorenensis. It has considerable critical value, though the existing MSS. are not very ancient, and there are wide differences among them. The version embraces the entire Bible. The first edition appeared at Amsterdam, 1666, under the care of Bishop Uscan of Erivan; the best edition, founded on manuscripts, is by Zohrab—New Testament, 1789; whole Bible, 1805. It is now regularly published by the British and Foreign Bible Society.

On the Armenian Version, see the article by Tregelles in Smith's *Bible Dict.*, Am. ed., vol. iv. p. 3374.

We pass by the *Slavonic*, *Arabic*, and *Persic* versions, which are of too late a date to be of critical value for the restoration of the primitive text.

3. PATRISTIC QUOTATIONS.

The third source of textual criticism is furnished by the quotations in the early Christian writers, from which the greater part of the New Testament might be reconstructed. The Greek fathers give direct, the Latin fathers indirect, testimony to the original text. Some of them—as Irenæus, Origen, Tertullian—are older than our oldest MSS., and therefore of the greatest value.

But the fathers must be used with great care and discrimination. They were theologians and Christians rather than critics. They often quote very loosely, simply from memory, and more for doctrinal, polemical, and practical than critical purposes. Their testimony is fragmentary, and fails us where we most wish and need information. Besides, their editors have so frequently thought they were

doing a service when they corrected their quotations that it is at all times difficult to tell just what the text was before them. Dr. Tregelles* plainly puts the case, and shows the true principles which should guide the critic. The chief benefit of patristic quotations consists not so much in their independent value as in their corroborative force, by establishing a reading which rests on good authority of MSS. or versions. When they are single and unsupported, they deserve little or no credit.

The most valuable works for critical purposes are commentaries and homilies which explain the text consecutively. Origen, Eusebius, and Jerome are by far the most learned Biblical scholars among the ancient fathers, and have more weight than all the rest as witnesses for the text. The number of ecclesiastical writers that have been consulted by various critics considerably exceeds one hundred, but only a few yield substantial results. We confine our list to the first five centuries.†

A. *Greek Fathers.*

First century: The apostolic fathers, so called—Clement of Rome, Polycarp, Ignatius, Barnabas—would, as pupils of the apostles, be the oldest and most important witnesses; but they still lived in the element of oral tradition within the hearing of the apostles, and hence they quote few passages from the New Testament.

* In Horne's *Introduction* (14th ed. London, 1877), vol. iv. pp. 329-342.

† Alford (i. 140-143) gives an alphabetical list of over one hundred and fifty ancient writers. See also the lists in Scholz, Tischendorf, Scrivener (p. 372 sq.), and Mitchell (Tables XI. and XII.).

Second century: Justin Martyr (d. 167) comes next in the order of time, and makes much use of the four Gospels, but in a very free and loose way. Irenæus of Lyons (d. 202) is the most important witness of the second century, and his great work against the Gnostic heresies is replete with Scripture knowledge, but exists for the most part only in a Latin version.*

Third century: Clemens Alexandrinus (d. 220), and still more the great Origen (184-254). Next to them Hippolytus (disciple of Irenæus, about 220), Gregory Thaumaturgus (disciple of Origen, 243), Dionysius Alexandrinus (265), and Methodius (d. 311).

In the fourth and fifth centuries: Eusebius the historian (d. 340, much used by Tischendorf and Tregelles), Athanasius (d. 373), Basilus Magnus (d. 379), Gregory Nazianzen (d. 389), Gregory Nyssen (d. 371), Ephraem Syrus (d. 373), Cyril of Jerusalem (d. 386), Didymus of Alexandria (d. 395), Chrysostom (d. 407), Epiphanius (d. 403), Theodore of Mopsuestia (d. 428), Cyril of Alexandria (d. 444), and Theodoret (d. 458).

B. *Latin Fathers.*

Second century: Tertullian (about 200), very important for the Old Latin Version.

Third century: Cyprian (d. 258), Novatian (fl. 251), Lactantius (306).

* He testifies, *e. g.*, to the last twelve verses of Mark, and to the existence of two readings of the mystic number in Rev. xiii. 18: the one is 666, which he found in the best copies, and explains to mean *Lateinos* (while several modern exegetes make it out to mean, in Hebrew letters, *Neron Cæsar*); the other 616, which is the numerical value of *Nero* (without the final *n*) *Cæsar*.

Fourth and fifth centuries: Hilary of Poitiers (354), Lucifer of Cagliari (d. cir. 370), Victorinus Afer (d. cir. 370), Ambrose (d. 379), Ambrosiaster or Pseudo-Ambrose, probably to be identified with Hilary the deacon (about 384), Pelagius (417), Augustine (a profound divine and spiritual commentator, but a poor linguist and critic, d. 430), and, most of all, Jerome, the translator of the Latin Bible from the original Hebrew and Greek (d. 419).

II. THE VARIATIONS AND TEXTUAL CRITICISM.

1. ORIGIN OF VARIATIONS.

In such a vast number of manuscript copies of the New Testament there must needs be a multitude of variations. They are partly unintentional or accidental, partly intentional or designed. Errors of the first class proceed either from misreading, or from mishearing (in case of dictation), or from fault of memory. Errors of the second class are due either to misjudgment, or to an innocent desire to correct supposed mistakes, to supply defects, to harmonize apparent discrepancies, or to wilful corruption for sectarian purposes. Cases of wilful mutilation or corruption of the text are, however, exceedingly rare. Transcribers had too much reverence for the words of Christ and his inspired apostles to be guilty of it, though in making their choice between conflicting readings they would naturally be biassed by their theological opinions.*

* "The charges against the heretics of wilful corruption of the text (setting aside avowed excision like that of Marcion) rest on no good foundation. In the definite instances alleged

2. NUMBER OF VARIATIONS

The variations began very early, with the first copies, and continued to increase till the art of printing superseded the necessity of transcribing, and substituted typographical errors for errors of copyists. They were gradually found out as the collection and examination of the sources progressed. Dr. John Mill, in 1707, roughly estimated the number at 30,000. Since that time it has risen to "at least fourfold that quantity," as Dr. Scrivener wrote in 1874, and now cannot fall much short of 150,000, if we include the variations in the order of words, the mode of spelling, and other trifles which are ignored even in the most extensive critical editions. This number far exceeds that of any ancient book, for the simple reason that the New Testament was far more frequently copied, translated, and quoted than the most celebrated works of Greek and Roman genius.

3. VALUE OF VARIATIONS.

This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result

by ancient writers (John i. 13; iii. 6; Mark xiii. 32) the 'heretical' reading turns out to be the true one. Epiphanius charges the *orthodox* with omitting Luke xxii. 43, 44, to remove a difficulty. This is the most plausible case of alleged wilful corruption. But Westcott and Hort, with Mr. Norton and Granville Penn (comp. Weiss) regard the passage as a later addition, and I am disposed to agree with them. No case of deliberate, wilful corruption, *affecting any considerable number of MSS.*, on the part either of the heretics or the orthodox, can be anywhere made out. Rash attempts to correct supposed error must not be confounded with wilful corruption" (Dr. Abbot, private letter).

of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but rather insures, the integrity of the text; and it is a useful stimulus to study.

Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenour of Scripture teaching. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest versions, and the Anglo-American revision. Richard Bentley, the ablest and boldest of classical critics of England, affirms that even the worst of MSS. does not pervert or set aside "one article of faith or moral precept." Dr. Ezra Abbot, who ranks among the first textual critics, and is not hampered by orthodox bias (being a Unitarian), asserts that "no Christian doctrine or duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything *essential* in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages."*

* *Anglo-American Bible Revision*, p. 92. In a later article (*Sunday School Times*, Phila., May 28, 1881) he makes a similar assertion with special reference to the English revision: "This host of various readings may startle one who is not acquainted with the subject, and he may imagine that the whole text of

Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The word of the wise man may be applied here: "In the multitude

the New Testament is thus rendered uncertain. But a careful analysis will show that nineteen twentieths of these are of no more consequence than the palpable errata in the first proof of a modern printer; they have so little authority, or are so manifestly false, that they may be at once dismissed from consideration. Of those which remain, probably nine tenths are of no importance as regards the sense; the differences either cannot be represented in a translation, or affect the form of expression merely, not the essential meaning of the sentence. Though the corrections made by the revisers in the Greek text of the New Testament followed by our translators probably exceed two thousand, hardly one tenth of them, perhaps not one twentieth, will be noticed by the ordinary reader. Of the small residue, many are indeed of sufficient interest and importance to constitute one of the strongest reasons for making a new revision, which should no longer suffer the known errors of copyists to take the place of the words of the evangelists and apostles. But the chief value of the work accomplished by the self-denying scholars who have spent so much time and labour in the search for manuscripts, and in their collation or publication, does not consist, after all, in the corrections of the text which have resulted from their researches. These corrections may affect a few of the passages which have been relied on for the support of certain doctrines, but not to such an extent as essentially to alter the state of the question. Still less is any question of Christian duty touched by the multitude of various readings. The greatest service which the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which

of counsellors there is safety" (Prov. xi. 14). The original reading is sure to be preserved in one or more of these sources. Hence we need not, as in the case of the ancient classics, resort to subjective conjectural criticism, which never leads to absolute certainty. The very multitude of readings is the best guarantee of the essential integrity of the New Testament.

This fact was long ago clearly stated by Richard Bentley, when the resources of the text were not nearly so abundant. Fertile and ingenious as he was in his conjectural emendations of classical authors, he yet declares, in his Prospectus for a new edition of the Greek Testament (1720), that "in the sacred writings there is no place for conjectures and emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite." And in another place:* "If there had been but one MS. of the Greek Testament at the restoration of learning, about two centuries ago, then we had had no *various readings* at all. And would the text be in a better condition then than now we have 30,000? So far from that, that in the best single copy extant we should have some hundreds of faults and some omissions irreparable. Besides that, the suspicions of fraud and foul play would have

we now possess for restoring it to its primitive purity far exceed those which we enjoy in the case of any eminent classical author whose works have come down to us. The multitude of 'various readings,' which to the thoughtless or ignorant seems so alarming, is simply the result of the extraordinary richness and variety of our critical resources."

* In his reply, under the pseudonym of *Phileleutherus Lip-siensis*, to the deist Anthony Collins, who, in his *Discourse of Free-thinking* (1713), represented the 30,000 variations of Mill as fatal to the authority of the New Testament.

been increased immensely. It is good, therefore, to have more anchors than one. . . . It is a good providence and a great blessing that so many manuscripts of the New Testament are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate that there could be no collusion, no altering, nor interpolating one copy by another, nor all by any of them. In profane authors whereof one manuscript only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the *various readings* always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." And again: "Make your 30,000 (variations) as many more—if numbers of copies can ever reach that sum—all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."

To quote a modern authority: "So far," says Dr. Scrivener (p. 4), "is the copiousness of our stores from causing doubt or perplexity to the genuine student of Holy Script-

ure, that it leads him to recognise the more fully its general integrity in the midst of partial variation. What would the thoughtful reader of Æschylus give for the like guidance through the obscurities which vex his patience and mar his enjoyment of that sublime poet?"

4. CLASSES OF VARIATIONS.

The variations which really involve the sense may, with Dr. Tregelles, be reduced to three classes—omissions, or additions, or substitutions of words and phrases.

(1.) *Omissions.* These occur very often from homœoteleuton (ὁμοιοτέλετον), when two lines or clauses end with the same word or words, which may be easily overlooked. A very important case of this kind is the sentence in 1 John ii. 23: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει (the same ending as in the preceding clause), which is not found in the *Textus Receptus*, and is italicised in the English Version; but sustained by \aleph , A, B, C, P, and other authorities, and properly restored in the English Revision. Here the older text restores what the later lost.

(2.) *Additions* are very numerous in the later MSS. and in the *Textus Receptus*, which must be eliminated according to the oldest and best authorities. They may be divided into several classes.

(a.) Additions caused by transferring a genuine word or passage from one book to another; first on the margin or between the lines, and then into the text. These cases are most frequent in the parallel sections of the Gospels. They began probably with the Gospel Harmonies, the oldest of which is Tatian's *Diatessaron*, from the second century. See in the *Text. Rec.*, Matt. i. 25 (supplemented from Luke ii. 7); Matt. v. 44 (from Luke vi. 27, 28);

Matt. ix. 13 (from Luke v. 32); Matt. xvii. 21 (from Mark ix. 29); Matt. xix. 16, 17 (comp. Mark x. 17, 18; Luke xviii. 18, 19); Matt. xix. 20 (from Mark x. 20 and Luke xviii. 21); Mark iii. 5 and Luke vi. 10 (from Matt. xii. 13); Mark vi. 11 (from Matt. x. 15); Mark xiii. 14 (from Matt. xxiv. 15); Mark xv. 28 (from Luke xxii. 37); Luke iv. 2, 4, 5, 8 (comp. Matt. iv. 2, 4, 8, 10); Luke xi. 2, 4 (from Matt. vi. 9, 10, 13); John vi. 69 (from Matt. xvi. 16); Acts ix. 5, 6 (from xxvi. 14, 15; xxii. 10), etc. By removing these interpolations of words and clauses, otherwise genuine, we lose nothing and gain a better insight into the individuality of each Gospel.

(b.) Amplifications of quotations from the Old Testament, Matt. ii. 18; xv. 8; Luke iv. 18, 19; Rom. xiii. 9; Heb. ii. 7; xii. 20, etc. These are all right in the Septuagint.

(c.) Insertions of words and proper names (instead of pronouns) from lectionaries for the Church service, especially those of the Gospels (Evangelistaria). Hence the frequent interpolation or changed position of Ἰησοῦς (*e. g.*, Matt. iv. 18; viii. 5; xiv. 22; John i. 44). Comp. also Luke vii. 31 (the prefix εἶπε δὲ ὁ κύριος), and x. 22 (καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε).

(d.) Additions from a love of paraphrase, which characterizes all the sources embraced by Westcott and Hort under the designation of the "Western" text. In this respect King James's revisers have imitated the old copyists and translators, but have acted more honestly by printing their numerous and mostly useless interpolations in italics.

(e.) Additions from oral tradition, ancient liturgies, and explanatory glosses. Under this head we may place the most important and serious interpolations, which are re-

jected by the severer class of critics, although some may be defended with solid arguments. They are as follows:

The doxology in the Lord's Prayer (Matt. vi. 13), which was unknown to Origen, Tertullian, and Cyprian (in their commentaries on the Lord's Prayer), and is missing in the oldest MSS., in the Itala and Vulgate. It probably came in from 1 Chron. xxix. 11, and from the ancient liturgies.*

The passage about the descent of the angel troubling the pool of Bethesda (John v. 3, 4, from "waiting" till "he had"), which expresses a popular superstition.

The section on the woman taken in adultery (John vii. 53–viii. 11, in ten MSS. at the end of the Gospel of John, in four at the end of Luke xxi.), which no doubt rests on a primitive and authentic tradition, but was not written by John.

The concluding twelve verses of Mark (xvi. 9–20), which are, however, sustained by witnesses older than our oldest MSS.†

* The English Revision puts the doxology in the margin. It was a case of honesty versus prudence. No change seems to have given wider dissatisfaction than this. The doxology is very appropriate, and will always be used; but this, of course, does not affect the critical question, which is simply one of evidence. Its insertion from liturgical usage is far more easily accounted for than its omission.

† The genuineness of the conclusion of Mark has been defended with minute learning and ability by John W. Burgon, B.D. (now archdeacon of Chichester), in an almost exhaustive monograph of 334 pages: *The Last Twelve Verses of the Gospel according to S. Mark Vindicated against Recent Critical Objections and Established*, Oxford and London, 1871. His apologetic zeal leads him into injustice to the oldest and best MSS. which omit the passage, and to the most meritorious modern critics—Tisch-

The baptismal confession of the eunuch (Acts viii. 37), which came in from ecclesiastical use.

The passage of the three heavenly witnesses (1 John v. 7, 8), which is wanting in all the uncials, in all the ancient versions (including the best MSS. of the Vulgate), and in all the Greek fathers. It first appeared in Latin copies, and only in two very late Greek MSS., of no authority. The internal evidence is likewise against it, since John would not have written "the Father and the *Word* and the Holy Spirit," but "the Father and the *Son*," or "*God* and the Word," etc. Hence it is universally given up by critics.*

endord and Tregelles. His arguments against \aleph and B prove altogether too much, and would destroy our confidence in *all* MSS., versions, and citations. Dr. Scrivener also (pp. 507-513), defends the genuineness of Mark xvi. 9-20. It seems impossible that the evangelist should have ended his book so abruptly with ἐφοβούντο γάρ. The oldest versions and lectionaries contain the section in whole or in part. Irenæus treats it as an integral portion of Mark (*Adv. Hær.* iii. 10, 6). The Vatican MS. leaves the whole third column blank, but concludes the Gospel of Mark in the second column, at ver. 8, with the usual arabesque and the subscription KATA MAPKON, leaving an intervening space of only three lines (not enough for two verses). Burgon and Scrivener make much of the fact that this blank column is the only vacant column in the Vatican MS.; but Dr. Abbot replies that two columns are left blank at the end of Nehemiah, and a column and a half at the end of the book of Tobit, presenting an appearance very similar to that of the end of Mark. Tischendorf and Tregelles set the twelve verses apart; Westcott and Hort enclose them in double brackets; the Anglo-American Revision properly retains them with a marginal note.

* Even Dr. Scrivener, one of the most conservative critics, says (p. 561), "To maintain the genuineness of this passage is simply impossible." More than fifty volumes and pamphlets have been written on this controversy.

(3.) *Substitutions* of one word for another, similar in spelling or sound. Here belong the remarkable variations in John i. 18 (*μονογενὴς θεός*, abridged ΘC, or *υἱός*, abridged YC), in Luke ii. 14 (*εὐδοκία*, or *εὐδοκίας*); in Rom. v. 1 (*ἔχωμεν*, or *ἔχωμεν*), in 1 Tim. iii. 16 (*ὁς*, OC, or *θεός*, ΘC), in Apoc. xvii. 8 (*καίπερ ἐστίν*, for *καὶ παρέσται*).

Other substitutions are due to the aim of harmonizing passages, or of correcting a supposed error, as *ἐν τοῖς προφήταις* for *ἐν τῷ Ἡσαΐα τῷ προφήτῃ*, in Mark i. 2; *Βηθαβαρᾶ* for *Βηθανία*, in John i. 28 (due, perhaps, to the conjecture of Origen); *τὴν ἐκκλησίαν τοῦ κυρίου* for *τοῦ θεοῦ*, if not *vice versa*, in Acts xx. 28.

5. OBJECT OF TEXTUAL CRITICISM.

The textual variations necessitate textual criticism, which has gradually grown to the proportion and dignity of a special branch of sacred learning. It was matured with the discovery and collection of the material during the eighteenth century, and reached its height within the last twenty years. It has been cultivated mostly by Protestant scholars—Swiss, German, Dutch, and English. A few Catholics—like Hug and Scholz, Vercellone and Cozza—have nobly taken part in the work; but, upon the whole, the Roman Church cares more for tradition than for the Bible, and is satisfied with the Latin Vulgate sanctioned by the Council of Trent. Protestant Bible Societies have been denounced as dangerous and pestiferous by several popes.

The object of textual criticism, as applied to the Greek Testament, is to ascertain and restore, as far as possible, the original text as it came from the pens of the apostolic authors. It aims to show not what they ought to have written, but what they actually did write.

6. CRITICAL RULES.

Since Bengel, Wetstein, and Griesbach, the critical process has been reduced to certain rules, but there is considerable diversity in the mode and extent of their application. The following may be regarded as being sound, and more or less accepted by the best modern critics.

(1.) Knowledge of documentary evidence must precede the choice of readings.

(2.) All kinds of evidence must be taken into account, according to their intrinsic value.

(3.) The sources of the text must be carefully sifted and classified, and the authorities must be weighed rather than numbered. One independent manuscript may be worth two dozen which are copied from the same original. On closer inspection, the witnesses are found to fall into certain groups or families, and to represent certain tendencies. Bengel and Griesbach first arranged them into recensioes or families. Westcott and Hort have modified and perfected this system. They distinguish between the Western, the Alexandrian, the Syrian, and the neutral texts.

(4.) The restoration of the pure text is founded on the history and genealogy of the textual corruptions.

(5.) The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading.

(6.) The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions. "*Brevior lectio præferenda est verbosiori*" (Griesbach).

(7.) The more difficult reading is preferable to the easier. "*Lectio difficilior principatum tenet*" was Bengel's first rule.

(8.) The reading which explains the origin of the other readings is preferable. This rule is emphasised by Tischendorf.

(9.) "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncracies of the writer" (Scrivener).

(10.) That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.

(11.) The agreement of the most ancient witnesses of all classes decides the true reading against all mediæval copies and printed editions.

(12.) The primary uncials, \aleph , B, C, and A—especially \aleph and B—if sustained by ancient versions and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text.

7. APPLICATION OF THE RULES.

The application of these critical canons decides, in the main, against the *Textus Receptus*, so called, from which the Protestant versions were made, and in favour of an uncial text. The former rests on a few and late, mostly cursive MSS., which have very little or no authority when compared with much older authorities which have since been brought to light. It abounds in later additions, harmless as they may be. It arose, as it were, by accident, before the material for the science of criticism was collected and examined. Erasmus, Stephens, and Beza were good scholars, but could accomplish little with the scanty resources at their command. Griesbach, Lachmann, Tregelles, and Tischendorf have the advantage over them in the possession of an immense critical apparatus which has been accu-

mulating for three hundred years. We are now able to go back from the cursive text of the fifteenth century to a text at least a thousand years older—a text of the Nicene and ante-Nicene age.

It has taken a long time for scholars to become emancipated from the tyranny of the *Textus Receptus*, and it will be a long time before the people can be weaned from the authority of the vernacular versions based upon it. But the truth will prevail at last over tradition and habit. *Amicus Stephanus, amicus Beza, sed magis amica veritas.*

The loss of the traditional text is more than made up by the gain. The substance remains, the form only is changed. The true text is shorter, but it is also older, purer, and stronger. By that we must abide until new discoveries bring us still nearer to the inspired original.

III. THE PRINTED EDITIONS OF THE GREEK TEXT.

The history of the printed text of the Greek Testament may be divided into three periods:

(1.) The period of the unlimited reign of the Received Text, so called, from 1516 to 1750 or 1770.

(2.) The transition period from the Received Text to the Uncial Text, 1770 to 1830.

(3.) The restoration of the oldest and purest text, 1830 to 1881.

Dr. Reuss, of Strasburg, who is in possession of the largest private collection of editions of the Greek Testament, gives a chronological list of 584 distinct and 151 title editions of the Greek Testament, printed from 1514

to 1870, and divides them into twenty-seven families.* I confine myself here to the leading editions which mark an epoch in the history of textual criticism.

1. THE PERIOD OF THE TEXTUS RECEPTUS. FROM ERASMUS AND STEPHENS TO BENDEL AND WETSTEIN.—A.D. 1516–1750.

This period extends from the Reformation to the middle of the 18th century. The text of Erasmus, with a few improvements of Stephens, Beza, and the Elzevirs, assumed a stereotyped character, and acquired absolute dominion among scholars. The Protestant versions made from this text gained the same authority among the laity. Both were practically considered to be the inspired word of God, and every departure from them was looked upon with suspicion.

* See his *Bibliotheca Novi Test. Græci* (1872). The editions are classified as follows:

I. Editio Complutensis; II. Editiones Erasmicæ; III. Editio Compluto-Erasmica; IV. Editio Colinæi; V. Editiones Stephanicæ; VI. Editiones Erasmo-Stephanicæ; VII. Editiones Compluto-Stephanicæ; VIII. Editiones Bezanæ; IX. Editiones Stephano-Bezanæ; X. Editiones Stephano-Plantinianæ; XI. Editiones Elzevirianæ; XII. Editiones Stephano-Elzevirianæ; XIII. Editiones Elzeviro-Plantinianæ; XIV. Editiones criticæ ante-Griesbachianæ; XV. Editiones Griesbachianæ; XVI. Editiones Matthæianæ; XVII. Editiones Griesbachio-Elzevirianæ; XVIII. Editiones Knappianæ; XIX. Editiones criticæ minores post-Griesbachianæ; XX. Editiones Scholzianæ; XXI. Editiones Lachmannianæ; XXII. Editiones Griesbachio-Lachmannianæ; XXIII. Editiones Tischendorfianæ; XXIV. Editiones mixtæ recentiores; XXV. Editiones nondum collatæ; XXVI. Editiones dubiæ; XXVII. Editiones spuria. To these should be added the edition of Tregelles and the edition of Westcott and Hort.

The Roman Catholic Church held, and still holds, with the same unreasonable tenacity to Jerome's Vulgate, which, as a translation, is still further removed from the fountain of inspiration, though based in part on an older text.

(1.) The first published (not printed) edition of the Greek Testament is that of ERASMUS (urged by the enterprising publisher Frobenius, who offered to pay him as much "as anybody"), at Basle, Switzerland, 1516, fol.

It was a most timely publication, just one year before the Reformation. Erasmus was the best classical scholar of his age (a better Latinist than Hellenist), and one of the forerunners of the Reformation, although he afterwards withdrew from it and died on the division line between two ages and two churches (1536). He furnished Luther and Tyndale the text for their vernacular versions, which became the most powerful levers of the Reformation in Germany and England.

The first edition was taken chiefly from two late Basle MSS. of the Gospels and Epistles, which are still preserved in the University Library at Basle, and have the marks of the printer's pages (as I observed in 1879). They date from the fourteenth or fifteenth century. Erasmus compared them with two others. For the Apocalypse he had only one MS., borrowed from Reuchlin, then lost sight of, but recently found again in 1861;* defective on the last leaf (containing the last six verses, which he retranslated from the Vulgate into poor Greek). Made in great haste, in less than six months, and full of errors. Elegant Latin version. Dedicated to Pope Leo X. Erasmus himself,

* By Dr. Delitzsch, in the library of the princely house of Oettingen-Wallerstein. See his *Handschriftliche Funde*, Heft i. and ii. 1861 and 1862.

aided by Ecolampadius, published five editions, with slight improvements, all Græco-Latin. Second edition, 1519 (the basis of Luther's translation); third, 1522; fourth, 1527; fifth, 1535; besides other editions which appeared at Venice, Strasburg, Basle, Paris, etc.*

The entire apparatus of Erasmus never exceeded eight MSS. The best he had he used least, because he was afraid of it; namely, a cursive of the tenth century, numbered 1, which agrees better with the uncial than with the received text. He also took the liberty of occasionally correcting or supplementing his text from the Vulgate.

(2.) The COMPLUTENSIAN New Testament, in the Polyglot Bible of Complutum, or Alcalá de Henares, in Spain, prepared under the direction of Cardinal FRANCIS XIMENES DE CISNEROS (archbishop of Toledo), and published 1520, with papal approbation, in 6 vols. The work was begun 1502, in celebration of the birth of Charles V., and the New Testament was completed Jan. 10, 1514; the fourth vol., July 10, 1517 (the year of the Reformation); but not pub-

* Reuss gives the titles of these editions, and says (*Biblioth.* p. 26) that they vary in sixty-two out of a thousand places which he compared. Mill's estimate of the variations is far below the mark; see Scrivener, p. 385. Of the first edition Erasmus himself says, "*præcipitatum fuit verius quam editum*," in order that his publisher might anticipate the publication of the Complutensian Polyglot. The second edition is more correct. The third edition first inserted the spurious passage of the three witnesses (1 John v. 7) from the Codex Montfortianus of the sixteenth century. The fourth edition adds, in a third parallel column, the Latin Vulgate, besides the Greek and his own version. The fifth edition omits the Vulgate, but otherwise hardly differs from the fourth; and from these two, in the main, the *Textus Receptus* is ultimately derived.

lished till 1520, four years after the first edition of Erasmus (who did not see the Polyglot till 1522), and three years after the cardinal's death (who died 1517, at the age of eighty-one). Pope Leo would not give his approbation till March 22, 1520; even then there was some delay, and the work did not get into general circulation before 1522.

The New Testament forms vol. v., and gives the Greek and the Latin Vulgate. Vols. ii., iii., and iv. contain the Old Testament with the Apocrypha. The canonical books of the Old Testament are given in three languages: the Latin Vulgate characteristically holds the place of honour in the middle, between the Greek Septuagint and the Hebrew original. This signifies, according to the Prolegomena, that Christ, *i. e.* the Roman or Latin Church, was crucified between two robbers, *i. e.* the Jewish Synagogue and the schismatical Greek Church! The sixth vol. contains lexica, indexes, etc. Only six hundred copies were printed; hence the work is very rare.

The liberal cardinal spent on his Polyglot 50,000 ducats, or about \$115,000. But it was only one fourth of his yearly income.*

The text of the New Testament is mostly derived from late MSS. not specified, and not described except in the general terms "very ancient and correct," and procured from Rome.†

* See a full description in Tregelles, *Account of the Printed Text*, etc., pp. 1-19.

† On the textual sources of the Complutensian Polyglot, see Tregelles, *loc. cit.*, pp. 12-18. Reuss (*Biblioth.* pp. 16-24) gives a list of the readings peculiar to this Greek Testament. An accurate reprint was edited by P. A. Gratz, Tübingen, 1821; 2d ed. Mayence, 1827, with changes in the orthography and punctua-

(3.) Editions of the great printer and scholar ROBERT STEPHENS (STEPHANUS, ESTIENNE, 1503-59), published at Paris in 1546 and 1549, 16mo (called, from the first words of the preface, the *O mirificam* editions); 1550, in folio; and at Geneva in 1551, 16mo. His son Henry (1528-98) collated the MSS. employed for these editions, which were greatly admired for their excellent type, cast at the expense of the French government.

Stephens's "royal edition" (*editio regia*) of 1550 is the most celebrated, and the nearest source of the *Textus Receptus*.* The text was mainly taken from Erasmus (the editions of 1527 and 1535), with marginal readings from the Complutensian edition, and fifteen MSS. of the Paris library, two of them valuable (D and L), but least used. It was republished by F. H. Scrivener, 1859; new edition 1877, with the variations of Beza (1565), Elzevir (1624), Lachmann, Tischendorf, and Tregelles.

The edition of 1551, which was published at Geneva (where Robert Stephens spent his last years as a professed Protestant), though chiefly a reprint of the Royal edition of 1550 in inferior style, is remarkable for the versicular division which here appears for the first time, and which Robert Stephens is said to have made on horseback on a journey from Paris to Lyons. The edition contains the Greek text in the middle of the page, with the Latin Vulgate on the inner side, and the Erasmian version on the outer. The versicular division is injudicious, and breaks

tion. Leander Van Ess published an editio Compluto-Erasmica, Tüb. 1827. See Reuss, p. 45.

* Reuss (p. 53): "*Est hæc ipsa editio ex qua derivatur quem nostri textum receptum vulgo vocant, nomine rei minus bene aptato.*"

up the text, sometimes in the middle of the sentence, into fragments, instead of presenting it in natural sections; but it is convenient for reference, and has become indispensable by long use. The English Revision judiciously combines both methods.

(4.) THÉODORE DE BÈZE (BEZA, 1519–1605), Calvin's friend and successor in Geneva, who came into possession of some valuable old MSS. (Cod. Cantabr. and Claromont.), but made little use of them, published several folio editions of Stephens's Greek text (4th ed.), with some changes and a Latin translation of his own, Geneva, 1565, 1582, 1588 (many copies dated 1589), 1598 (reprinted in Cambridge, 1642).*

Beza was a poor critic, but an eminent theologian and commentator, and enjoyed, with Calvin and Bullinger, the highest respect in England during the reigns of Elizabeth and James I. His editions were chiefly used for the Authorised English version of 1611, in connection with the last editions of Stephens.†

* Beza called the edition of 1565 the second, but his first, 1557, was only his Latin version with annotations, for which he cared more than for the Greek text. Scrivener (*Introd.* 2d ed. p. 390) gives 1559 as the date of the first edition; but this is an error; see Reuss, *Biblioth.* p. 72 sq. Others speak of an edition of 1576; but this was edited by Henry Stephens. Besides the four folio editions noticed above, Beza published several octavo editions with his Latin version and short marginal notes (1565–67–80–90, 1604). For a full description, see Masch's Le Long, *Bibl. Sacra*, pars i. pp. 307–316.

† On the precise Greek text of the English version, see Dr. Abbot's researches in my Introduction to Lightfoot, Trench, and Ellicott on the *Revision of the New Testament*, New York, 1873, pp. xxvii.–xxix. He shows that the English version agrees

(5.) The brothers BONAVENTURE and ABRAHAM ELZEVIR, enterprising publishers in Holland, issued, with the aid of unknown editors, several editions at Leyden, 1624, 1633, 1641; originally taken (not from Stephens, but) from Beza's smaller edition of 1565, with a few changes from his later editions. Neatly printed, and of handy size, they were popular and authoritative for a long period. The preface to the second edition boldly proclaims: "*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.*" Hence the name *Textus Receptus*, or commonly received standard text, which became a part of orthodoxy on the Continent; while in England Stephens's edition of 1550 acquired this authority; but both agree substantially.* Erasmus is the first, Elzevir's editor the last author, so to say, of the *Textus Receptus*. All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Testament (1751-52) except on condition of following it.†

with Beza (ed. 1589) against Stephens (ed. 1550) in about ninety places, with Stephens against Beza in about forty, and differs from both in thirty or forty places. Beza's Latin version, which was superior to the preceding ones, and his notes, had also considerable influence, which was misleading in many instances, but, on the whole, beneficial. See B. F. Westcott, *History of the English Bible* (Lond. 1868), p. 294.

* Mill observed but twelve variations. Tischendorf (p. lxxxv. 7th ed.) gives a list of 150 changes; Scrivener (p. 392) states the number at 287. These variations are as unimportant as the variations of the different editions of King James's English version, which number over 20,000.

† For a history of the Elzevir family and a list of their publications, see *Les Elzevier. Histoire et Annales typographiques, par*

(6.) BRIAN WALTON's *Polyglot Bible*, Lond. 1657, 6 tom. fol. The New Testament (tom. v.) gives the Greek text of Stephens, 1550, with the Latin Vulgate, the Peshito Syriac, the Æthiopic, and Arabic versions. In the Gospels a Persian version is added. Each Oriental version has a collateral Latin translation. At the foot of the Greek text are given the readings of Cod. A. The sixth or supplementary volume furnishes a critical apparatus gathered from sixteen authorities, by the care of the celebrated Archbishop Ussher (1580–1656), who had been appointed a member of the Westminster Assembly of Divines, but never attended. Walton (1600–1661) was a royalist, during the civil war, and chaplain to Charles I., and after the Restoration consecrated bishop of Chester (1661). But the Polyglot was published under the patronage of Cromwell, who allowed the paper to be imported free of duty. This patronage was afterwards disowned; hence there are two kinds of

ALPHONSE WILLEMS, Brux. et Paris, 1880, 2 vols. The titles of the first two editions (1624 and 1633) are as follows:

Ἡ Καινὴ Διαθήκη. Novum Testamentvm, ex Regijs alijsque optimis editionibus cum curâ expressum. Lvgdvni Batavorvm, ex Officina Elzeviriana. cLo Io c xxiv. 12mo or 24mo.

("Cette édition du N. T. est réputée correcte, mais elle a été effacée par celle de 1633." Willems, i. 98.)

Ἡ Καινὴ Διαθήκη. Novum Testamentum. Ex Regijs alijsque optimis editionibus, hac nova expressum: cui quid accesserit, Præfatio docebit. Lvgd. Batavorvm, ex Officina Elzeviriorum. cLo Io c xxxiii. 12mo or 24mo.

The second is the most beautiful and correct edition. One of the two editions dated 1641 (that printed by the Elzevirs for Whitaker of London) has notes of Robert Stephens, Joseph Scaliger, Isaac Casaubon, etc. Later editions were printed at Amsterdam.

copies—the one called “republican” (with compliments to Cromwell in the preface, but *no* dedication), the other “loyal” and dedicated to Charles II.*

Walton’s Polyglot is less magnificent than the Paris Polyglot (Paris, 1645, in 10 vols.), but more ample, commodious, and critical.†

* “Twelve copies were struck off on large paper. By Cromwell’s permission the paper for this work was allowed to be imported free of duty, and honourable mention is made of him in the Preface. On the Restoration this courtesy was dishonourably withdrawn, and the usual Bible dedication sycophancy transferred to Charles II., at the expense of several cancels; and in this, the ‘Loyal’ copy, so called in contradistinction to the ‘Republican,’ Cromwell is spoken of as ‘Maximus ille Draco.’ This is said to have been the first work printed by subscription in England” (*The Bibles in the Caxton Exhibition*, London, 1877, p. 119 sq.). Comp. H. J. Todd’s *Memoirs of the Life and Writings of Brian Walton*, London, 1821, 2 vols.

† Brian Walton was involved in a controversy with Dr. John Owen, the famous Puritan divine, who labored to defend, from purely dogmatic premises, without regard to stubborn facts, the scholastic theory that inspiration involved not only the religious doctrines, but “every tittle and iota,” and that “the Scriptures of the O. and N. Testaments were immediately and entirely given out by God himself, his mind being in them represented unto us without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable.” (*Of the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations on the Prolegomena and Appendix to the late ‘Biblia Polyglotta,’* Oxford, 1659.) To this Walton replied, forcibly and conclusively, in *The Considerator Considered*, London, 1659. He maintained that the authority of the Scriptures, as a *certain* and *sufficient* rule of faith, does not depend upon any human authority or any human theory of inspiration, and that Owen’s view was contrary to undeniable facts, and

(7.) JOHN MILL's *Novum Testamentum Græcum*, Oxon. 1707, fol.; often reprinted, especially in England. The fruit of thirty years' labour. A vastly increased critical apparatus.* The text is from Stephens, 1550. It had been preceded by the New Testament of Bishop JOHN FELL, Oxford, 1675; an edition "more valuable for the impulse it gave to subsequent investigators than for the richness of its own stores of fresh materials" (Scrivener, p. 395).

BENTLEY's proposed edition, 1720. Dr. Richard Bentley (1662-1742), whose rare classical scholarship and critical discernment pre-eminently fitted him for the task, made extensive and expensive preparations for a new edition of the Greek and Latin Testament. He, unfortunately, failed to execute his design; but he discovered the true principle which, a century afterwards, was executed by the critical genius of Lachmann. He proposed to go back from the *Textus Receptus* to the oldest text of the first five centuries, hoping that "by taking 2000 errors out of the Pope's Vulgate and as many out of the Protestant Pope Stephens's," he could "set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and order for order, that no two tallies, nor two indentures, can agree better." He issued his *Proposals* for such an edition in 1720, with the last chap-

contrary to the judgment of the Reformers and the chief Protestant divines and linguists from Luther and Calvin down to Grotius and Cappellus. "The truth needs not the patronage of an untruth."

* See the list of Mill's MSS. in Scrivener, p. 398. Küster's reprint of Mill, with additions, Amsterdam and Leipsic, also Rotterdam, 1710, deserves to be mentioned.

ter of Revelation in Greek and Latin as a specimen. The scheme was frustrated by an angry controversy between him and Conyers Middleton, and other contentions in which he was involved, by his unruly temper, at Cambridge. The money paid in advance (two thousand guineas) was returned to the subscribers by his nephew, whom he made his literary executor. All that is left is a mass of critical material in the library of Trinity College, Cambridge, including the collation of the Codex Vaticanus, which was transcribed by Woide and edited by Ford in 1799. Bentley was too sanguine in his expectations, and too confident and hasty in his conclusions; but his edition, as Tregelles says, "would have been a valuable contribution towards the establishment of a settled text: it would at least have shaken the foundations of the *Textus Receptus*; and it might well have formed the basis of further labours."

After Bentley's death active interest in Biblical criticism in England ceased for nearly a century, and the work was carried on mainly by German scholars.

(8.) J. A. BENDEL (1687-1752), a most original, profound, pregnant, and devout commentator, author of the invaluable *Gnomon*, which is a marvel of *multum in parvo*, edited a Greek Testament at Tübingen, 1734 and 1755, and wrote several critical dissertations. He became a critic from conscientious scruples, but was confirmed in his faith by thorough research. He divided the textual witnesses into families; facilitated the method of comparing and weighing the readings; suggested true principles of criticism; and departed, in the Apocalypse (his favorite study), from the *Textus Receptus*. Most of his cautious changes have been approved. In the *apparatus criticus* he first set the example of recording the testimonies for and

against the received reading, but he did it only in rare instances. "The peculiar importance of Bengel's New Testament is due to the critical principles developed therein. Not only was his native acuteness of great service to him when weighing the conflicting probabilities of internal evidence, but in his fertile mind sprang up the germ of that theory of *families* or *recensions* which was afterwards expanded by J. S. Semler (1725-91), and grew to such formidable dimensions in the skilful hands of Griesbach."*

(9.) JO. JAC. WETSTEIN† (1693-1754): *Novum Testamentum Græcum Editionis Receptæ cum Lectionibus*, etc., Amstel. 1751-52, 2 tom. fol. The text is mainly from the Elzevir editions, with some readings from Fell's text. He made large additions to the apparatus, and carefully described the MSS. and other sources in the Prolegomena, i. 1-222; ii. 3-15, 449-454, 741-43. His magnificent edition contains also a learned commentary, with illustrations from Hebrew, Greek, and Latin authors.

Wetstein was far inferior to Bengel in judgment, but surpassed him in the extent of his resources. He was neither a sound theologian nor a safe critic, but a most industrious worker and collator. His New Testament repre-

* Scrivener, p. 403. Comp. on Bengel the biographies of Burk (1831) and Wächter (1865), and an article in Herzog, ii. 295-301 (new ed.).

† His family name was *Wettstein* (see Hagenbach's art. in Herzog, vol. xviii. p. 74); but he signed himself in Latin *Wetstenius*; and hence English, Dutch, and most German writers spell the name *Wetstein*. He was a native of Basle, and for some time assistant pastor of his father at St. Leonhard's; but, being suspected of Arian and Socinian heresy, he was deposed and exiled from his native city (1730). He obtained a professorship at the Arminian College at Amsterdam (1733).

sents the labour of forty years. He had a natural passion for the study of MSS.; made extensive literary journeys; collated about 102 MSS. (among them A, C, and D) with greater care than had been done before, and introduced the system of citing them by Latin letters and Arabic numerals. His Prolegomena are disfigured by the long and painful history of his controversy with his narrow orthodox opponents, Iselin and Frey; he depreciated the merits of Bengel; but his New Testament is still valuable as a storehouse of parallel passages from the ancient classics.

During the next twenty years little was done for textual criticism. JOHANN SALOMO SEMLER, the father of German rationalism (1725–91), but, in what he called “Privat-Frömmigkeit” (personal piety), a pietist and an earnest opponent of deism, re-edited Wetstein’s Prolegomena with valuable suggestions (Halle, 1764), and stimulated the zeal of his great pupil Griesbach.

2. SECOND PERIOD: TRANSITION FROM THE TEXTUS RECEPTUS TO THE UNCIAL TEXT. FROM GRIESBACH TO LACHMANN—A.D. 1770–1830.

This period shows enlarged comparison of the three sources of the text, the discovery of critical canons, a gradual improvement of the *Textus Receptus*, and approach to an older and better text; but the former was still retained as a basis on a prescriptive right.

(10.) The period is introduced by the honoured name of JOHANN JACOB GRIESBACH (1745–1812), professor of divinity at Halle and then at Jena. He made the study of textual criticism of the Greek Testament his life-work, and combined all the necessary qualifications of accurate learning, patient industry, and sound judgment. His editions

from 1775 to 1806 mark the beginning of a really critical text, based upon fixed rules. Among these are, that a reading must be supported by ancient testimony; that the shorter reading is preferable to the longer, the more difficult to the easy, the unusual to the usual. He sifted Wetstein's apparatus with scrupulous care; enlarged it by collecting the citations of Origen, and utilizing the Old Latin texts, published by Bianchini and Sabatier; improved and developed Bengel's system of recensions, classifying the authorities under three heads—the Western (D, Latin versions, fathers), the Alexandrian (B, C, L, etc., a recension of the corrupt Western text), and the Constantinopolitan (A, flowing from both); but recognised also mixed and transitional texts, decided for the readings of the largest relative extent, but departed from the Elzevir text only for clear and urgent reasons. His critical canons are well-considered and sound; but he was too much fettered by his recension theory, which was ably criticised and modified by Hug, a Roman Catholic scholar (1765–1846).

Principal editions, Halle and London, 1775–77, 1796–1806, 2 tom. 8vo; reprinted, London, 1809 and 1818 (a very fine edition); an improved third edition of the Gospels by David Schulz, 1827, with Prolegomena and an enlarged apparatus. Griesbach's text is the basis of many manual editions by Schott, Knapp, Tittmann, Hahn, Theile, and of several English and American editions.

While Griesbach was engaged in his work, several scholars made valuable additions to the critical apparatus, the results of which he incorporated in his last edition.

C. F. MATTHÆI (professor at Wittenberg, then at Moscow; d. 1811), Griesbach's opponent, ridiculed the system

of recensions, despised the most ancient authorities, and furnished a text from about a hundred Moscow MSS., all of Constantinopolitan origin, to which he attributed too great a value. The result by no means justified his pretensions and passionate attacks upon others. His *Novum Test. Græce et Lat.* was published at Riga, 1782-88, 12 vols. 8vo; an edition with the Greek text only, in 3 vols. (1803-7).

The Danish professors BIRCH, ADLER, and MOLDENHAWER collected, at the expense of the King of Denmark, a large and valuable amount of new critical material in Italy and Spain, including the readings of the Vatican MS., published by Birch, 1788-1801. During the same period Codd. A, D, and other important MSS. were published.

F. C. ALTER, in his Greek Test., Vienna, 1786-87, 8vo, gave the readings of twenty-two Vienna MSS., and also of four MSS. of the Slavonic version.

The new discoveries of these scholars went far to confirm Griesbach's critical judgment.

(11.) J. M. A. SCHOLZ (a pupil of Hug, and Roman Catholic professor in Bonn; d. 1852): *Novum Testamentum Græce*, etc., 1830-36, 2 vols. 4to; the text reprinted by Bagster, London, with the English version.

Scholz was a poor critic, but an extensive collator. He examined many new MSS. in different countries, though not very accurately, and gave the preference to the Byzantine family, as distinct from the Alexandrian. He frequently departed from the received text, yet, upon the whole, preserved it in preference to that of the Vulgate (which is remarkable for a Roman Catholic). His edition has found greater favour in England than in Germany. It marks no advance upon Griesbach.

3. THIRD PERIOD: THE RESTORATION OF THE PRIMITIVE TEXT. FROM LACHMANN AND TISCHENDORF TO WESTCOTT AND HORT—A.D. 1830–81.

(12.) CARL LACHMANN (professor of classical philology in Berlin; d. 1851): *Novum Testamentum Græce et Latine*, Berol. 1842–50, 2 vols. Comp. his art. in the *Studien und Kritiken*, 1830, No. 4, pp. 817–845. Lachmann had previously published a small edition in 1831, with various readings at the end. In the larger edition he was aided by the younger PHILIP BUTTMANN, who added the apparatus of the Greek text, and published also another small edition based on the Vatican MS., 1856, 1862, and 1865.

Lachmann was not a professional theologian, and not hampered by traditional prejudice. His object was to restore the oldest accessible text, *i. e.* the text of the fourth or fifth century, as found in the oldest sources then known (especially Codd. A, B, C, Itala, Vulgate, ante-Nicene fathers); yet not as a final text, but simply as a sure *historical basis* for further operations of internal criticism. He gives, with diplomatic accuracy, even palpable writing errors if sufficiently attested; not as proceeding from the original writers, but as parts of the *textus traditus* of the fourth century. His range of authorities was limited; Cod. Sinaiticus had not yet been discovered, and Codd. B and C not critically edited. But to him belongs the credit of having broken a new path, and established, with the genius and experience of a master critic, the true basis. He carried out the hint of Bentley and Bengel, and had the boldness to destroy the tyranny of the *Textus Receptus*, and to substitute for it the uncial text of the Nicene age.

Lachmann met with much opposition from the profession-

al theologians, even from such a liberal critic as De Wette, who thought that he had wasted his time and strength. Such is the power of habit and prejudice that every inch of ground in the march of progress is disputed, and must be fairly conquered. But his principles are now pretty generally acknowledged as correct.*

(13.) CONSTANTIN VON TISCHENDORF (professor of theology at Leipsic; b. 1815, d. 1874): *Novum Testamentum Græce*, etc., ed. octava critica maior, Lips.; issued at intervals, in eleven parts, from 1864 to 1872, 2 vols., with a full critical apparatus.

Prof. Tischendorf is by far the most industrious, enterprising, and successful textual critic of the nineteenth century. He visited the principal libraries of Europe in search of documents; made four journeys to England, and three to the Orient; discovered, collated, copied, and edited many most important MSS.; and published, between 1841 and 1873, no less than twenty-four editions of the Greek Testament (including the reissues of his stereotyped *editio academica*). Four of these—issued 1841, 1849, 1859, and 1872—mark a progress in the acquisition of new material. The catalogue of his publications, most of them relating to Biblical criticism, covers more than ten octavo pages. In 1873 he hoped to attend the General Conference of the Evangelical Alliance in New York, and to read a paper on the influence of the Apocryphal Gospels on the formation of the Roman Catholic theory and worship of the Virgin

* Tregelles (p. 99): "Lachmann led the way in casting aside the so-called *Textus Receptus*, and boldly placing the New Testament wholly and entirely on the basis of actual authority." Reuss calls him (*Biblioth.* p. 239) "*vir doctissimus et κριτικώτατος*." Scrivener (p. 422 sqq.) depreciates his merits.

Mary. I had transmitted to him, in the name of the American branch, two free tickets for himself and his son, and provided comfortable lodgings, when a fatal stroke of apoplexy suddenly arrested his earthly labours, May 5, 1873, although he lingered till Dec. 7, 1874.*

Tischendorf started from the basis of Lachmann, but with a less rigorous application of his principle, and with a much larger number of authorities. He intended to give not only the oldest, but also the best, text, with the aid of all authorities. His judgment was influenced by subjective considerations and a very impulsive temper; hence frequent changes in his many editions, which he honestly confessed, quoting Tischendorf versus Tischendorf, but they mark the progress in the range of his resources and knowledge. In his last and best edition he returns again to the uncial authorities, after a temporary departure to later documents, and gives full credit to his own greatest discovery, the MS. from the Mount of Legislation.

* See J. E. Volbeding, *Constantin Tischendorf in seiner 25-jährigen schriftstellerischen Wirksamkeit*, Leips. 1862; Dr. Abbot's article on Tischendorf in the *Unitarian Review* for March, 1875; Dr. Gregory's article in the *Bibliotheca Sacra* for January, 1876; and for his moral and religious character, the addresses of his pastor, Dr. Ahlfeld, and his colleagues Drs. Kahnis and Luthardt, *Am Sarge Tischendorf's*, with a list of his writings, Leips. 1874. These addresses bring into prominence his noble qualities, which were somewhat concealed to the superficial observer by a skin disease—his personal vanity and overfondness for his many and well-earned titles and twenty or more decorations from sovereigns which were displayed in his parlor. He took a prominent part in the united deputations of the Evangelical Alliance to the Czar and Prince Gortschakoff, at Friedrichshafen, in behalf of the persecuted Lutherans in the Baltic provinces, in 1871, at the risk of his popularity at the Russian court.

The Latin Prolegomena to this edition have been prepared, since 1876, by an American scholar, Dr. Caspar René Gregory, residing at Leipsic, with the efficient aid of Dr. Ezra Abbot, of Cambridge, Mass., and will soon be published. Thus America is permitted to take an important part in this great work of restoring the purest text of the book of books by completing the noblest monument of German scholarship in the line of textual criticism.*

(14.) SAM. PRIDEAUX TREGELLES (1813-1875): *The Greek New Testament, edited from ancient authorities, with the Latin Version of Jerome from the Codex Amiatinus*, London; issued in parts from 1857 to 1879, 4to. He had previously edited *The Book of Revelation in Greek*, 1844.

Dr. Tregelles devoted his whole life to this useful and herculean task, with a reverent and devout spirit similar to that of Bengel.† He visited many libraries in Europe, col-

* See an article by Dr. Abbot in the *Harvard Register*, Cambridge, Mass., 1881, pp. 322, 323. We learn from this that the Prolegomena will give the fullest description of the critical material and a key to the multitudinous abbreviations of Tischendorf's apparatus, which to ordinary readers are about as intelligible as a hieroglyphic alphabet. The "Addenda et Emendanda" will contain a formidable list of errors in the text and apparatus which scholars have detected, and additional references to new sources. I regret that I could not avail myself of these Prolegomena, but I had the benefit of Dr. Abbot's valuable suggestions and aid in reading the proof of this Introduction, which I was obliged to prepare within a few weeks.

† Dr. T. was of Quaker descent, and associated for a time with the "Plymouth Brethren." He edited *The Englishman's Greek Concordance to the N. T.* (1839), *The Englishman's Hebrew and Chaldee Concordance of the O. T.* (1843, 2 vols.), a translation of Gesenius's *Hebrew and Chaldee Lexicon* (1847), and other useful books. He was very poor, but in his later years he received a

lated the most important uncial and cursive MSS., and published the palimpsest Codex Zacynthius (on Luke). He was far behind Tischendorf in the extent of his resources, but more scrupulously accurate in the use of them.* He followed Lachmann's principle. He left behind him a monumental work of painstaking, conscientious, and devout scholarship. But it needs to be corrected and supplemented from the Codex Sinaiticus, and the critical edition of the Codex Vaticanus, which he was not permitted to inspect in Rome by the jealous authorities. Like Tischendorf, he was prevented from completing his work, and was struck down by paralysis while engaged in concluding the last chapters of Revelation (in 1870). He never recovered, and could not take part in the labours of the English Revision Committee, of which he was appointed a member. The Prolegomena were compiled and edited four years after his death by Dr. Hort and Rev. A. W. Streane, 1879.

(15.) WESTCOTT and HORT: *The New Testament in the Original Greek*, Cambridge and London, Macmillan & Co.; New York, Harper & Brothers, 1881.

Of this, the last and the best critical edition of the Greek Testament, which was begun in 1853 and completed in 1881, we have said enough in the beginning of this Introduction.

Simultaneously with this edition there appeared two other editions of the Greek Testament, which make no

pension of £200 from the civil list. His belief in verbal inspiration made him, like Bengel, a verbal critic.

* Dr. Scrivener remarks (p. 431): "Where Tischendorf and Tregelles differ" (in collation), "the latter is seldom in the wrong."

claim to be independent critical recensions of the text, but have a special interest and value in connection with the Westminster or Anglo-American Revision, and supplement each other. They were carefully prepared by two members of the New Testament Company of Revisers, but it is distinctly stated that "the Revisers are not responsible" for the publication. They were undertaken by the English University Presses.

Dr. SCRIVENER, in his edition published by the University Press of Cambridge, gives *The New Testament in the Original Greek, according to the Text followed in the Authorised Version (i. e. the Textus Receptus of Beza's edition of 1598), together with the Variations adopted in the Revised Version*. He puts the new readings at the foot of the page, and prints the displaced readings of the text in heavier type.

Dr. PALMER, archdeacon of Oxford, in *The Greek Testament, with the Readings adopted by the Revisers of the Authorised Version*, published by the Clarendon Press, Oxford, 1881, pursues the opposite method: he presents the Greek text followed by the Revisers, and puts the discarded readings of the *Textus Receptus* and of the version of 1611 in foot-notes. The Revisers state, in the Preface from the Jerusalem Chamber (p. xiii., royal-octavo ed.), that they did not esteem it within their province "to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised." Dr. Palmer, with the aid of lists of readings prepared by the Revisers in the progress of their work, has constructed a continuous text, taking for the basis the third edition of Stephens

(1550), and following it closely in all cases in which the Revisers did not express a preference for other readings; even the orthography, the spelling of proper names, and the typographical peculiarities or errors of Stephens are, with a few exceptions, retained. The chapters are marked as in Stephens's edition of 1550, the distribution into verses accords with that in the Authorised Version, and the division into paragraphs is conformed to the English Revision of 1881.

The year 1881 is fruitful above any other in editions of the New Testament in Greek and the Revised English Version; and the demand for the latter in Great Britain and the United States is beyond all precedent in the history of literature. We may well call it the year of the republication of the Gospel. The immense stimulus thus given to a careful and comparative study of the words of Christ and his apostles must bear rich fruit. The first printed edition of the Greek Testament in 1516 was followed by the great Reformation of 1517. May the numerous editions of 1881 lead to a deeper understanding and wider spread of the Christianity of Christ!

NEW YORK, *August 1, 1881.*

INDEX TO NOTATION.

The notation adopted in this work is used to draw attention to three classes of passages:

(1.) Passages where it has been found impossible to decide which of two or more various readings is certainly right.

(2.) Passages containing readings in regard to which some suspicion is entertained by the editors.

(3.) Passages where interpolations of special interest occur in certain documents.

In connection with all passages of the first class, alternative readings are given, which have a reasonable probability of being genuine. Of these alternative readings, those which on the whole are the more probable, or the better attested, are printed in the text as the primary readings; the secondary readings being distinguished by a notation which varies according as they differ from the primary readings by omission, addition, or substitution.

MARKS IN THE TEXT.

[] These marks indicate that the word or words enclosed in them are omitted in secondary readings. Thus, in Matt. vii. 24 (p. 17), τοὺς λόγους τούτους is the primary reading, τοὺς λόγους, without τούτους, the secondary reading.

† (1.) *Without any accompanying mark in the margin.* This mark indicates the place where secondary readings add the word or words printed in the margin opposite the primary reading. Thus, in Matt. xxiii. 38 (p. 56), ὁ οἶκος ὑμῶν is the primary reading, ὁ οἶκος ὑμῶν ἐρημος the secondary reading.

(2.) *Accompanied by the marks + † in the margin,* it indicates that certain 'Western' documents contain, in places thus distinguished, interpolations embracing some apparently fresh or distinctive matter, but having no sufficient

intrinsic claim to any form of incorporation with the New Testament; such interpolations being printed opposite to it in the margin between the special marks ††. See Matt. xx. 16 (p. 47), where some 'Western' documents interpolate, after ἔσχατοι, the clause πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

┌ These marks enclose portions of the text to which the contents of the opposite margin refer. They are used in the following cases:

- (1.) *Without any accompanying mark in the margin*, to indicate words and passages for which secondary readings are printed opposite in the margin. Thus, in Matt. xvi. 20 (p. 39), ἐπετίμησεν is the primary reading, διεστείλατο the secondary reading.
- (2.) *Accompanied by 'Ap. †' in the margin*, to indicate portions of the text which, in the judgement of the editors, probably contain some "primitive" error, that is, an error affecting the text of all existing documents, and thus incapable of being rectified without the aid of conjecture; such places being the subject of notes in the Appendix. See Matt. xv. 30 (p. 37), χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς.
- (3.) *Accompanied by the marginal marks ††*, to indicate portions of the text for which 'Western' documents substitute the word or words printed opposite in the margin between the special marks ††; such substitutions being similar in character to the 'Western' interpolations already mentioned. Thus, in Matt. viii. 12 (p. 18), some 'Western' documents substitute ἐξελεύσονται for ἐκβλήθησονται of the text.

†† These marks indicate that the word or words enclosed within them are apparently right, and are attested largely, though not by the best documents; the better attested readings being printed in the margin with 'Ap.' and noticed in the Appendix. Thus, in Heb. vii. 1 (p. 469), ὁ is apparently right, ὁς the better attested reading.

[] These marks enclose (a) a few very early interpolations in the Gospels, omitted by 'Western' documents alone, as in Luke xxii. 19, 20 (p. 177), or by 'Western' and 'Syrian' documents alone, as in Matt. xxvii. 49 (pp. 68, 69); (b) a few interpolations in the Gospels, probably

‘Western’ in origin, containing important matter apparently derived from extraneous sources, as in Matt. xvi. 2, 3 (p. 38).

MARKS IN THE MARGIN.

- [] Used in the margin with the same significance as in the text (see above), to distinguish two or more marginal readings which differ from each other merely by the omission or addition of words. Thus two alternative readings are indicated in the margin at Matt. viii. 18 (p. 19), one being πολλοὺς ὄχλους, the other ὄχλους without πολλοὺς. In other cases, two or more marginal readings are separated by *v.* See marg. Matt. xiii. 30 (p. 32).
- Ap.* (1.) *When attached to marginal readings or punctuations*, this indicates that such readings or punctuations are examined in the Appendix.
- “ (2.) *Accompanied by †† in the text.* See †† above.
- “ (3.) *Standing alone, without any corresponding mark in the text*, it indicates places where occur miscellaneous rejected readings which, having some special interest, are noticed in the Appendix. See Matt. xvii. 20 (p. 41).
- Ap.* † Accompanied by ⁂ in the text. See ⁂ (2.) above.
- †† Accompanied by ⁂ or ⁂ in the text. See ⁂ (2.) and ⁂ (3.) above.
- * This mark indicates that the marginal note, being too long to be conveniently inserted in the usual place, has been printed at the foot of the page, where it is distinguished by a corresponding *. When two notes of this kind occur on one page, the second is indicated by ‡.
- ‡ See Acts xviii. 21 and 27 (p. 290).

TYPE AND ARRANGEMENT.

Uncial type is employed for quotations from the Old Testament, including phrases borrowed from some one place or a number of places.

Metrical arrangement is chosen for poetical and rhythmical passages.

Short spaces indicate sub-paragraphs.

The *orthography* is taken from the best MSS.

List of Noteworthy Variations between the Text of the Revisers and that of Westcott and Hort.

Marg. is placed after a reading of Westcott and Hort when it has been put in the *margin* by the Revisers.

Sec. denotes that the reading so indicated is a *secondary* reading of Westcott and Hort.

(Ap. †) denotes that the reading which it follows is suspected by Westcott and Hort of containing a "primitive" error, and is made the subject of a note in their Appendix.

It should be remembered that the Revisers have pronounced no judgment on those parts of the Greek text where the variations would not affect the translation. But in the preparation of this list it has been assumed that the Revisers followed Stephens's edition of 1550, wherever their translation does not show that they chose a different text.

It should be observed, also, that in the great majority of the passages included in this list, the text of the Revisers corresponds with secondary readings of Westcott and Hort, and the text of Westcott and Hort with the marginal readings of the Revisers, so that the two texts are virtually the same.

	Revisers' Text.	Westcott and Hort's Text.
Matt. iii. 16,	ἡνεόχθησαν αὐτῷ Sec.	ἡνεόχθησαν Marg.
iv. 23,	περιῆγεν ὁ Ἰησοῦς	περιῆγεν Marg.
v. 25,	κριτῆς σε παραδῶ τῷ	κριτῆς τῷ Marg.
vi. 1,	Προσέχετε τὴν Sec.	Προσέχετε δὲ τὴν
8,	γὰρ ὁ πατὴρ ὑμῶν Sec.	γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν Marg.
vii. 13,	πλατεῖα ἡ πύλη καὶ (Probably not genuine. See Appendix by W. & H.)	πλατεῖα καὶ Marg.
viii. 9,	ὑπὸ ἰξουσίαν, ἔχων Sec.	ὑπὸ ἰξουσίαν τασσόμε- νος, ἔχων Marg.
10,	οὐδὲ ἐν τῷ Ἰσραὴλ το- σαύτην πίστιν	παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ Marg.

	Revisers' Text.	Westcott and Hort's Text.
Matt. viii. 18,	πολλοὺς ὄχλους Sec.	ὄχλον (with ὄχλους sec.)
ix. 14,	ιηστεύομεν πολλά Sec.	ιηστεύομεν Marg.
18,	εἰς ἑλθών	εἰς προσελθών (with προσελθών sec. and εἰσελθών sec.)
27,	ἠκολούθησαν αὐτῷ Sec.	ἠκολούθησαν
x. 13,	πρὸς ὑμᾶς Sec.	ἐφ' ὑμᾶς
25,	Βεελζεβοὺλ	Βεελζεβοὺλ (<i>et passim</i>)
xi. 15,	ὧτα ἀκούειν ἀκούετω	ὧτα ἀκούετω Marg.
xii. 4,	ἔφαγεν	ἔφαγον Marg.
22,	προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός Sec.	προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν
47,	εἶπεν . . . λαλῆσαι Sec.	Omitted. Marg.
xiii. 35,	καταβολῆς κόσμου	καταβολῆς Marg.
44,	καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ Sec.	καὶ πωλεῖ ὅσα ἔχει καὶ
45,	οὐρανῶν ἀνθρώπων ἐμπόρῳ Sec.	οὐρανῶν ἐμπόρῳ
xiv. 24,	μέσον τῆς θαλάσσης ἦν Sec.	σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπέιχεν Marg.
29,	ἔλθειν Sec.	καὶ ἦλθεν Marg.
xv. 31,	λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ Sec.	λαλοῦντας καὶ
xvi. 2, 3,	Ὁψίας γενομένης λέγετε Εὐδία τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.	Interpolation, probably "Western" in origin. Marg.
21,	ὁ Ἰησοῦς	Ἰησοῦς Χριστὸς Marg.
xvii. 8,	τὸν Ἰησοῦν Sec.	αὐτὸν Ἰησοῦν
15,	πάσχει Sec.	ἔχει
22,	Ἀναστρεφόμενων	Συστρεφόμενων Marg.
xviii. 14,	τοῦ πατρὸς ὑμῶν Sec.	τοῦ πατρός μου Marg.
15,	ἁμαρτήσῃ εἰς σέ ὁ	ἁμαρτήσῃ ὁ Marg.
19,	πάλιν λέγω Sec.	πάλιν ἀμὴν λέγω

	Revisers' Text.	Westcott and Hort's Text.
Matt. xix. 4,	ποιήσας	κτίσας Marg.
9, 10,	μοιχᾶται· καὶ ὁ ἀπολε- λυμένην γαμήσας μοι- χᾶται. λέγουσιν	μοιχᾶται. λέγουσιν Marg.
22,	λόγον Sec.	λόγον τοῦτον
24,	διελθεῖν, ἢ πλούσιον εἰσελ- θεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ Sec.	εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
29,	ἐκατονταπласίονα	πολλαπласίονα Marg.
xx. 5,	πάλιν Sec.	πάλιν δὲ
8,	ἀπόδος αὐτοῖς Sec.	ἀπόδος
17,	Καὶ ἀναβαίνων ὁ Ἰησοῦς Sec.	Μελλων δὲ ἀναβαίνειν Ἰησοῦς
xxi. 12,	ἱερὸν τοῦ θεοῦ ("West- ern" interpolation)	ἱερὸν Marg.
25,	παρ' αὐτοῖς Sec.	ἐν αὐτοῖς
29-31,	Οὐ θέλω· . . . ἀπῆλθεν Ἐγώ, . . . οὐκ ἀπῆλθεν Ὁ πρῶτος.	Ἐγώ, . . . οὐκ ἀπῆλθεν Οὐ θέλω ἀπῆλθεν Ὁ ὑστερος.
xxiii. 4,	βαρέα καὶ δυσβάστακ- τα Sec.	βαρέα Marg.
38,	οἶκος ὑμῶν ἔρημος Sec.	οἶκος ὑμῶν Marg.
xxiv. 24,	πλανῆσαι Sec.	πλανᾶσθαι
31,	σάλπιγγος φωνῆς μεγά- λης Sec.	σάλπιγγος μεγάλης Marg.
xxvii. 4,	ἀθῶον Sec.	δίκαιον Marg.
24,	ἀπὸ τοῦ αἵματος τοῦ δι- καίου τούτου Sec.	ἀπὸ τοῦ αἵματος τούτου Marg.
46,	Ἠλί, Ἠλί	Ἐλωί, Ἐλωί
xxviii. 6,	ἐκεῖτο ὁ κύριος ("West- ern" interpolation)	ἐκεῖτο Marg.
15,	σήμερον Sec.	σήμερον ἡμέρας
Mark i. 1,	Χριστοῦ, υἱοῦ τοῦ θεοῦ	Χριστοῦ. (with υἱοῦ θεοῦ sec.) Marg.
27,	πρὸς αὐτοὺς Sec.	αὐτοῦς

	Revisers' Text.	Westcott and Hort's Text.
Mark i. 34,	ῥῥδειςαν αὐτόν. Sec.	ῥῥδειςαν αὐτόν Χριστόν εἶναι. Marg.
ii. 1,	εἰς οἶκόν ἐστι	ἐν οἴκῳ ἐστίν
4,	προσεγγίσαι	προσενέγκαι Marg.
16,	ἐσθίει καὶ πίνει; Sec.	ἐσθίει; Marg.
iii. 14,	δώδεκα, ἵνα	δώδεκα, οὓς καὶ ἀποστό- λους ὠνόμασεν, ἵνα Marg.
15,	δαιμόνια · καὶ	δαιμόνια · καὶ ἐποίησεν τοὺς δώδεκα καὶ Marg.
35,	ὅς γάρ ἄν Sec.	ὅς ἄν
iv. 5,	πετρῶδες, ὅπου Sec.	πετρῶδες καὶ ὅπου
vi. 2,	πολλοὶ	οἱ πολλοὶ Marg.
14,	ἔλεγεν Sec.	ἔλεγον Marg.
22,	τῆς θυγατρὸς αὐτῆς τῆς Ἑρφδιάδος	τῆς θυγατρὸς αὐτοῦ Ἑρφ- διάδος Marg.
vii. 4,	βαπτίσωνται Sec.	ῥαντίσωνται Marg.
viii. 12,	λέγω ὑμῖν Sec.	λέγω
16,	ἔχουσιν	ἔχουσιν Marg.
ix. 30,	παρεπορεύοντο Sec.	ἐπορεύοντο
42,	τῶν πιστευόντων εἰς ἐμέ	τῶν πιστευόντων Marg.
x. 7,	μητέρα, καὶ προσκολλη- θήσεται πρὸς τὴν γυ- ναῖκα αὐτοῦ, καὶ	μητέρα, καὶ Marg.
24,	δύσκολόν ἐστιν τοὺς πε- ποιθότας ἐπὶ χρήμασιν εἰς	δύσκολόν ἐστιν εἰς Marg.
35,	οἱ υἱοὶ Sec.	οἱ δύο υἱοὶ
xi. 19,	ἐξεπορεύετο Sec.	ἐξεπορεύοντο Marg.
xii. 36,	ὑποπόδιον	ὑποκάτω Marg.
xiii. 15,	ὁ δὲ ἐπὶ Sec.	ὁ ἐπὶ
33,	ἀγρυπνεῖτε καὶ προσεύ- χεσθε	ἀγρυπνεῖτε Marg.
xiv. 7,	αὐτοῖς ὅτ' αὐτοὺς εὖ	αὐτοῖς πάντοτε εὖ (with αὐτοῖς εὖ sec.)
20,	τὸ τρύβλιον Sec.	τὸ ἐν τρύβλιον

	Revisers' Text.	Westcott and Hort's Text.
Mark xiv. 68,	προαύλιον· καὶ ἀλέκτωρ ἐφώνησε.	προαύλιον. Marg.
xv. 44,	πάλαί ἀπέθανεν· Sec.	ἤδη ἀπέθανεν· Marg.
xvi. 9-20,	Ἀναστάς δὲ πρῶτῃ πρώτῃ ἐπακολουθού- των σημείων.	Interpolation, proba- bly "Western" in origin. Marg.
Luke iv. 44,	Γαλιλαίας ("Western" substitution)	Ἰουδαίας Marg.
v. 39,	καὶ οὐδεὶς Sec.	Οὐδεὶς (Omit v. 39 for secondary reading)
vi. 31,	καὶ ὑμεῖς ποιεῖτε Sec.	ποιεῖτε
33,	καὶ ἐὰν Sec.	καὶ γὰρ ἐὰν
vii. 39,	προφήτης Sec.	ὁ προφήτης Marg.
viii. 43,	ἥτις ἰατροῖς προσαναλώ- σασα ὅλον τὸν βίον οὐκ	ἥτις οὐκ Marg.
45,	Πέτρος καὶ οἱ σὺν αὐτῷ	Πέτρος Marg.
ix. 2,	ἰᾶσθαι τοὺς ἀσθενούντας	ἰᾶσθαι Marg.
59,	Κύριε, ἐπίτρεψόν Sec.	Ἐπίτρεψόν
x. 1, 17,	ἐβδομήκοντα Sec.	ἐβδομήκοντα δύο Marg.
38,	εἰς τὸν οἶκον αὐτῆς Sec.	εἰς τὴν οἰκίαν
42,	ἐνὸς δὲ ἐστὶν χρεῖα· Μα- ρία	ὀλίγων δὲ ἐστὶν χρεῖα ἡ ἐνός· Μαριὰμ Marg.
xi. 11,	υἱὸς ἄρτον, μὴ λίθον ἐπι- δώσει αὐτῷ; ἢ καὶ ἰχ- θύν Sec.	υἱὸς ἰχθύν Marg.
24,	λέγει Sec.	τότε λέγει
25,	εὕρισκει σεσαρωμένον Sec.	εὕρισκει σχολάζοντα, σε- σαρωμένον
xiv. 5,	ὄνος	υἱὸς Marg.
xv. 21, 22,	υἱὸς σου. εἶπε Sec.	υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. εἶπεν Marg.
xvi. 12,	ἡμέτερον Sec.	ἡμέτερον Marg.
xvii. 24,	ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ Sec.	ἀνθρώπου Marg.

	Revisers' Text.	Westcott and Hort's Text.
Luke xix. 38,	ὁ ἐρχόμενος Sec.	ὁ ἐρχόμενος, ὁ
xxii. 19, 20,	τὸ ὑπὲρ ὑμῶν διδόμενον, τὸ ὑπὲρ ὑμῶν ἐκχυννόμε- νον	Very early interpo- lation, omitted by " Western " docu- ments alone. Marg.
43, 44,	ῥῶθῃ δὲ αὐτῷ ἄγγελος καταβαίνον- τες ἐπὶ τὴν γῆν.	Interpolation, proba- bly " Western " in origin. Marg.
xxiii. 34,	ὁ δὲ Ἰησοῦς ἔλεγεν οἶδασιν τί ποι- οῦσιν.	Interpolation, proba- bly " Western " in origin. Marg.
42,	ἐν τῇ βασιλείᾳ Sec.	εἰς τὴν βασιλείαν Marg.
xxiv. 3,	τοῦ κυρίου Ἰησοῦ	Very early interpo- lation, omitted by " Western " docu- ments alone. Marg.
6,	οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρ- θη.	" " "
12,	Ὁ δὲ Πέτρος θανατῶν τὸ γεγο- νός.	" " "
36,	καὶ λέγει αὐτοῖς Εἰρήνην ὑμῖν.	" " "
40,	καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.	" " "
47,	καὶ ἄφειν Sec.	εἰς ἄφειν Marg.
51,	καὶ ἀνεφέρετο εἰς τὸν οὐ- ρανόν.	Very early interpo- lation, omitted by " Western " docu- ments alone. Marg.
52,	προσκυνήσαντες αὐτὸν	" " "
John i. 3, 4,	ἐν ᾧ γέγονεν. ἐν Sec.	ἐν. ὁ γέγονεν ἐν Marg.
15,	Οὗτος ἦν ὃν εἶπον Sec.	—οὗτος ἦν ὁ εἰπών— Marg.
18,	ὁ μονογενὴς υἱός (" West- ern " substitution)	μονογενὴς θεὸς Marg.

	Revisers' Text.	Westcott and Hort's Text.
John iii. 13,	ἀνθρώπου, ὃ ὦν ἐν τῷ οὐρανῷ. καὶ ("Western" interpolation)	ἀνθρώπου. καὶ Marg.
iv. 11,	λέγει αὐτῷ ἡ γυνή Sec.	λέγει αὐτῷ
vi. 14,	ὃ ἐποίησιν σημεῖον Sec.	ἃ ἐποίησεν σημεῖα Marg.
vii. 53-viii. 11,	καὶ ἐπορευθήσαν μηκέτι ἀμάρτανε.	Interpolation, probably "Western" in origin.
viii. 39,	ἐποιεῖτε Sec.	ποιεῖτε Marg.
ix. 6,	ἐπέχρισεν Sec.	ἐπέθηκεν
35,	τὸν υἱὸν τοῦ θεοῦ	τὸν υἱὸν τοῦ ἀνθρώπου Marg.
x. 18,	αἶρει Sec.	ἤρην Marg.
22,	Ἐγένετο δὲ	Ἐγένετο τότε Marg.
29,	ὃς δέδωκέν μοι, πάντων μεῖζων Sec.	ὃ δέδωκέν μοι πάντων μεῖζόν Marg.
xiv. 11,	πιστεύετε μοι. Sec.	πιστεύετε.
17,	ἐν ὑμῖν ἔσται Sec.	ἐν ὑμῖν ἰστίν
xv. 10,	πατρός μου Sec.	πατρός
14,	ἃ Sec.	ὃ
xvi. 13,	ἀκούσει Sec.	ἀκούει
22,	αἶρει Sec.	ἄρει
xvii. 7, 8,	δέδωκας bis Sec.	ἔδωκας bis
xix. 39,	μίγμα Sec.	ἔλιγμα Marg.
xxi. 16,	πρόβατά Sec.	προβάτιά
Acts ii. 44,	πιστεύσαντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον Sec.	πιστεύσαντες ἐπὶ τὸ αὐτὸ εἶχον
iv. 1,	ιερεῖς Sec.	ἀρχιερεῖς Marg.
vi. 3,	ἐπισκέψασθε οὖν	ἐπισκέψασθε δὲ Marg.
vii. 38,	ἡμῖν Sec.	ὑμῖν
viii. 18,	τὸ πνεῦμα τὸ ἅγιον	τὸ πνεῦμα Marg.
ix. 12,	ἄνδρα Ἀνανίαν Sec.	ἄνδρα ἐν ὁράματι Ἀνανίαν
x. 19,	τρεις Sec.	δύο
24,	εἰσῆλθον	εἰσῆλθεν Marg.

	Revisers' Text.	Westcott and Hort's Text.
Acts x. 36, 37,	τὸν λόγον ὃν ἀπέστειλεν Χριστοῦ (οὗτος κύριος) ὑμεῖς οἴδατε, τὸ Sec.	τὸν λόγον ἀπέστειλεν . . . Χριστοῦ· οὗτος . . . κύριος. ὑμεῖς οἴδατε τὸ
45,	ὑσσοὶ συνήλθαν Sec.	οἱ συνήλθαν
xi. 3,	Εἰσῆλθεις πρὸς ἀνδρας ἀκροβυστίαν ἔχοντας, καὶ συνέφαγες Sec.	εἰσῆλθεν πρὸς ἀνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν
20,	"Ελληνας	'Ελληνιστάς Marg.
23,	τῷ κυρίῳ Sec.	ἐν τῷ κυρίῳ Marg.
xii. 24,	τοῦ θεοῦ Sec.	τοῦ κυρίου
25,	ἐξ Sec.	εἰς Marg.
xv. 24,	ἡμῶν ἐξεληθόντες ἐτάρα- ξαν	ἡμῶν ἐτάραξαν Marg.
xvi. 23,	πολλὰς τε Sec.	πολλὰς δὲ
32,	τοῦ κυρίου Sec.	τοῦ θεοῦ Marg.
xx. 4,	αὐτῷ ἄχρι τῆς 'Ασίας Σώπατρος ("West- ern" interpolation)	αὐτῷ Σώπατρος Marg.
21,	'Ιησοῦν Χριστόν Sec.	'Ιησοῦν Marg.
32,	τῷ θεῷ Sec.	τῷ κυρίῳ Marg.
xxiii. 7,	εἰπόντος Sec.	λαλοῦντος
xxvii. 37,	διακούσαι Sec.	ὡς Marg.
xxviii. 1,	Μελίτη	Μελιτήνη Marg.
James ii. 19,	εἰς ἔστιν ὁ θεός· Sec.	εἰς θεὸς ἔστιν; Marg.
26,	ὥσπερ γὰρ τὸ Sec.	ὥσπερ τὸ
iv. 5,	λέγει; πρὸς Sec.	λέγει Πρὸς Marg.
12,	ἔστιν ὁ Sec.	ἔστιν
14,	τὸ τῆς αὔριον· ποία ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἔστε ἢ πρὸς	τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε πρὸς
v. 3,	ὑμῶν ὡς πῦρ. Sec.	ὑμῶν· ὡς πῦρ
6,	ὑμῖν. Sec.	ὑμῖν;
20,	γινώσκτω Sec. ψυχὴν ἐκ θανάτου	γινώσκετε Marg. ψυχὴν αὐτοῦ ἐκ θανάτου (with ψυχὴν ἐκ θανά- του αὐτοῦ sec.)

	Revisers' Text.	Westcott and Hort's Text.
1 Pet. iii. 1,	ἵνα, καὶ εἴ Sec.	ἵνα εἴ
18,	ἐπαθεν Sec.	ἀπέθανεν Marg.
iv. 1,	ἀμαρτίας Sec.	ἀμαρτίας Marg.
v. 2,	θεοῦ, ἐπισκοποῦντες μὴ ἐκουσίως κατὰ Θεόν	θεοῦ, μὴ Marg. ἐκουσίως Marg.
8,	ζητῶν τίνα καταπιεῖν	ζητῶν καταπιεῖν (with ζητῶν τινὰ καταπ. sec.)
2 Pet. i. 3,	ἰδία δόξῃ καὶ ἀρετῇ Sec.	διὰ δόξης καὶ ἀρετῆς Marg.
ii. 13,	ἀγάπαις Sec.	ἀπάταις Marg.
iii. 18,	κατακαήσεται	ἐυρεθήσεται Marg.
1 John ii. 20,	καὶ οἶδατε πάντα. Sec.	οἶδατε πάντες— Marg.
iv. 15,	Ἰησοῦς Sec.	Ἰησοῦς Χριστός
3 John 4,	χαράν Sec.	χάριν Marg.
Jude 22, 23,	διακρινομένους, οὓς δὲ σώζετε	διακρινομένους σώζετε
Rom. ii. 16,	ἐν ἡμέρᾳ ὅτε Sec.	ἐν ᾗ ἡμέρᾳ
	κρινεῖ Sec.	κρίνει Marg.
iii. 2,	πρῶτον μὲν ὅτι Sec.	πρῶτον μὲν γὰρ ὅτι
28,	οὖν Sec.	γὰρ Marg.
iv. 1,	ἐροῦμεν εὐρηκεῖν Ἀβρα- ὰμ Sec.	ἐροῦμεν Ἀβραάμ Marg.
v. 6,	ἔτι γὰρ	εἰ γε (Ap.†)
vii. 25,	εὐχαριστῶ Sec.	χάρις δὲ (with χάρις sec.)
viii. 2,	με	σε (Ap.†)
28,	συνεργεῖ εἰς ἀγαθόν Sec.	συνεργεῖ ὁ θεὸς εἰς ἀγαθόν Marg.
ix. 22, 23,	ἀπώλειαν, καὶ ἵνα	ἀπώλειαν, ἵνα Marg.
x. 9,	ἐν τῷ στόματι σου κύριον Ἰησοῦν Sec.	τὸ ῥῆμα ἐν τῷ στόματι σου ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ Marg.
xiv. 5,	ὃς μὲν Sec.	ὃς μὲν γὰρ
xv. 4,	προεγράφη, εἰς Sec.	προεγράφη, πάντα εἰς
7,	ἡμᾶς Sec.	ἡμᾶς Marg.

	Revisers' Text.	Westcott and Hort's Text.
1 Cor. i. 4,	τῷ θεῷ μου	τῷ θεῷ Marg.
13,	Χριστός; Sec.	χριστός. Marg.
14,	εὐχαριστῶ τῷ θεῷ Sec.	εὐχαριστῶ Marg.
ii. 10,	δὲ Sec.	γὰρ Marg.
v. 5,	τοῦ κυρίου Ἰησοῦ Sec.	τοῦ κυρίου Marg.
vi. 11,	κυρίου Sec.	κυρίου ἡμῶν
vii. 15,	ἡμᾶς Sec.	ὑμᾶς Marg.
33, 34,	γυναικί. καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθέ- νος. ἡ ἄγαμος	γυναικί, καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος Marg.
40,	δοκῶ δὲ Sec.	δοκῶ γὰρ
xiii. 3,	καυχήσωμαι	καυχήσωμαι Marg.
xiv. 16,	εὐλογῆς πνεύματι Sec.	εὐλογῆς ἐν πνεύματι
38,	ἀγνοεῖτω Sec.	ἀγνοεῖται Marg.
xv. 14,	ἡ πίστις ὑμῶν Sec.	ἡ πίστις ἡμῶν Marg.
49,	φορέσομεν Sec.	φορέσωμεν Marg.
54,	ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν Sec.	ὅταν δὲ τὸ θνητὸν Marg.
2 Cor. i. 15,	χάριν Sec.	χαρὰν Marg.
ii. 1,	δὲ Sec.	γὰρ Marg.
7,	τοῦναντίον μᾶλλον ὑμᾶς Sec.	τοῦναντίον ὑμᾶς Marg.
iv. 17,	θλίψεως ἡμῶν Sec.	θλίψεως
vii. 8,	βλέπω γὰρ ὅτι	βλέπω (Ap.†) ὅτι Marg.
viii. 7,	ἐξ ὑμῶν ἐν ἡμῖν Sec.	ἐξ ἡμῶν ἐν ὑμῖν Marg.
xii. 10,	διωγοῖς, ἐν Sec.	διωγοῖς καὶ
Gal. i. 3,	καὶ κυρίου ἡμῶν Sec.	ἡμῶν καὶ κυρίου Marg.
iii. 21,	ἐκ νόμου ἢ ἡ Sec.	ἐν νόμῳ ἢ ἡ ἢ
v. 20,	ζῆλοι Sec.	ζῆλος
Eph. iii. 9,	φωτίσαι πάντας Sec.	φωτίσαι Marg.
v. 2,	ἡμῶν Sec.	ὑμῶν Marg.
Philip. ii. 26,	πάντας ὑμᾶς Sec.	πάντας ὑμᾶς ἰδεῖν Marg.
30,	Χριστοῦ Sec.	Κυρίου Marg.
Col. i. 12,	ἡμᾶς Sec.	ὑμᾶς Marg.

	Revisers' Text.	Westcott and Hort's Text.
Col.	ii. 7, περισσεύοντες ἐν εὐχαριστίᾳ Sec.	περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ Marg.
	16, βρώσει ἢ ἐν Sec.	βρώσει καὶ ἐν
	iii. 6, ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας	ἡ ὀργὴ τοῦ Θεοῦ Marg.
	iv. 15, κατ' οἶκον αὐτῶν	κατ' οἶκον αὐτῆς Marg.
1 Thess.	ii. 7, ἡπιοι	νήπιοι Marg.
	iv. 1, Λοιπὸν οὖν Sec.	Λοιπὸν
	v. 4, κλέπτῃς Sec.	κλέπτας Marg.
	20, πάντα δοκιμάζετε Sec.	πάντα δὲ δοκιμάζετε Marg.
	25, προσεύχεσθε περὶ Sec.	προσεύχεσθε καὶ περὶ Marg.
2 Thess.	ii. 3, ἀμαρτίας Sec.	ἀνομίας Marg.
	iii. 6, κυρίου ἡμῶν Ἰησοῦ Sec.	κυρίου Ἰησοῦ
	παρελάβοσαν Sec.	παρελάβετε Marg.
Hcb.	i. 8, σου, ὁ Θεός, εἰς Sec.	σου ὁ Θεός εἰς
	τῆς βασιλείας σου Sec.	τῆς βασιλείας αὐτοῦ Marg.
	v. 12, καὶ οὐ Sec.	οὐ
	vi. 2, διδαχῆς Sec.	διδαχὴν Marg.
	ix. 11, μελλόντων Sec.	γενομένων Marg.
	14, ὑμῶν Sec.	ἡμῶν Marg.
	17, μή ποτε Sec.	μή τότε
	διαθέμενος; Sec.	διαθέμενος. Marg.
	xiii. 15, δι' αὐτοῦ οὖν Sec.	δι' αὐτοῦ Marg.
1 Tim.	ii. 8, διαλογισμοῦ Sec.	διαλογισμῶν
	ii. 15-iii. 1, σωφροσύνης.	σωφροσύνης. πιστὸς ὁ λόγος. Marg.
	Πιστὸς ὁ λόγος,	Θεοῦ Marg.
2 Tim.	ii. 14, κυρίου Sec.	Θεοῦ Marg.
	18, τὴν ἀνάστασιν Sec.	ἀνάστασιν Marg.
Philemon	6, ὑμῖν Sec.	ἡμῖν Marg.
	25, κυρίου ἡμῶν Ἰησοῦ Sec.	κυρίου Ἰησοῦ Marg.
Rev.	i. 6, εἰς τοὺς αἰῶνας τῶν αἰώνων	εἰς τοὺς αἰῶνας Marg.
	ii. 10, ἔξετε Sec.	ἔχητε Marg.

	Revisers' Text.	Westcott and Hort's Text.
Rev. vii. 1,	ἐπὶ τι δένδρον Sec.	ἐπὶ πᾶν δένδρον
xi. 3,	περιβεβλημένοι	περιβεβλημένους (Ap.†)
xii. 8,	ἴσχυσαν Sec.	ἴσχυσεν
xvii. 8,	ὑπάγειν Sec.	ὑπάγει Marg.
xx. 6,	χίλια ἔτη Sec.	τὰ χίλια ἔτη Marg.
xxi. 3,	μετ' αὐτῶν ἔσται, αὐτῶν θεός, καὶ Sec.	μετ' αὐτῶν ἔσται καὶ Marg.
xxii. 21,	Ἰησοῦ Sec.	Ἰησοῦ Χριστοῦ Marg.

*List of Readings and Renderings Preferred by the American Committee, Recorded at their Desire.**

Classes of Passages.

- I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἀσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; James i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*," viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

* The suggestions of the American Committee not included under the heading "Classes of Passages," have been appended, as foot-notes, to the passages to which they refer.

ΕΥΑΓΓΕΛΙΟΝ

Α

THE GOSPEL

ACCORDING TO

S. MATTHEW.

¹ Or, *The genealogy of Jesus Christ* 'THE book of the ²generation of Jesus Christ, the **1**
² Or, *birth*: as in son of David, the son of Abraham.
 ver. 18.

Abraham begat Isaac; 2
 and Isaac begat Jacob;
 and Jacob begat Judah and his brethren;
 and Judah begat Perez and Zerah of Tamar; 3
 and Perez begat Hezron;
³ Gr. *Aram*. and Hezron begat ³Ram;
 and ³Ram begat Amminadab; 4
 and Amminadab begat Nahshon;
 and Nahshon begat Salmon;
 and Salmon begat Boaz of Rahab; 5
 and Boaz begat Obed of Ruth;
 and Obed begat Jesse;
 and Jesse begat David the king. 6

And David begat Solomon of her *that had been the*
wife of Uriah;
 and Solomon begat Rehoboam; 7
 and Rehoboam begat Abijah;
⁴ Gr. *Asaph*. and Abijah begat ⁴Asa; 8
 and ⁴Asa begat Jehoshaphat;
 and Jehoshaphat begat Joram;
 and Joram begat Uzziah;

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1 ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ Ἀβρααμ.

- 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ,
Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ,
Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ,
Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ,
4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών,
Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,
5 Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,
Βοὲς δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ τῆς Ῥούθ,
Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.

- Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ,
Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,
Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,
Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
8 Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ,
Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν,

Ὁζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, 9
 Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχας,
 Ἀχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,
 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, 10
 Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
 Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσειάν,
 Ἰωσειας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς 11
 αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν 12
 τὸν Σαλαθιήλ,
 Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, 13
 Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακεῖμ,
 Ἐλιακεῖμ δὲ ἐγέννησεν τὸν Ἀζώρ,
 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, 14
 Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ,
 Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
 Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, 15
 Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
 Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ 16
 ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ 17
 δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυ-
 λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βα-
 βυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

- 9 and Uzziah begat Jotham;
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
10 and Hezekiah begat Manasseh;
and Manasseh begat ¹Amon; 1 Gr. *Amos*.
and ¹Amon begat Josiah;
11 and Josiah begat Jechoniah and his brethren, at the
time of the ²carrying away to Babylon. 2 Or, *removal to Babylon*
- 12 And after the ²carrying away to Babylon, Jechoniah begat ³Shealtiel;
and ³Shealtiel begat Zerubbabel; 3 Gr. *Salathiel*.
- 13 and Zerubbabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;
14 and Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
15 and Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;
16 and Jacob begat Joseph the husband of Mary, of
whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham unto David
are fourteen generations; and from David unto the
²carrying away to Babylon fourteen generations;
and from the ²carrying away to Babylon unto the
Christ fourteen generations.

1 Or, *generation*: Now the ¹birth ²of Jesus Christ was on this wise: 18
 as in ver. 1. When his mother Mary had been betrothed to Jo-
 2 Some ancient au- seph, before they came together she was found with
 thorities read of the Christ. child of the ³Holy Ghost. And Joseph her hus- 19
 3 Or, *Holy Spirit*: and so through- band, being a righteous man, and not willing to
 out this book. make her a public example, was minded to put her
 away privily. But when he thought on these things, 20
 behold, an angel of the Lord appeared unto him in a
 dream, saying, Joseph, thou son of David, fear not
 to take unto thee Mary thy wife: for that which is
 4 Gr. *begotten*. ⁴conceived in her is of the Holy Ghost. And she 21
 shall bring forth a son; and thou shalt call his name
 JESUS; for it is he that shall save his people from
 their sins. Now all this is come to pass, that it 22
 might be fulfilled which was spoken by the Lord
 through the prophet, saying,

Behold, the virgin shall be with child, and shall 23
 bring forth a son,

5 Gr. *Emmanuel*. And they shall call his name ⁵Immanuel;
 which is, being interpreted, God with us. And Jo- 24
 seph arose from his sleep, and did as the angel of
 the Lord commanded him, and took unto him his
 wife; and knew her not till she had brought forth a 25
 son: and he called his name JESUS.

Now when Jesus was born in Bethlehem of Judæa **2**
 6 Gr. *Magi*. Com- in the days of Herod the king, behold, ⁶wise men
 pare Esther i. 13; from the east came to Jerusalem, saying, ⁷Where is 2
 Dan. ii. 12. he that is born King of the Jews? for we saw his
 7 Or, *Where is the King of the Jews that is born?* star in the east, and are come to worship him. And 3
 when Herod the king heard it, he was troubled, and
 all Jerusalem with him. And gathering together 4
 all the chief priests and scribes of the people, he in-
 quired of them

- 18 ΤΟΥ ΔΕ [ΙΗΣΟΥ] ΧΡΙΣΤΟΥ ἡ γένεσις οὕτως ἦν. Μνη-
στευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ
19 συνελθεῖν αὐτοὺς εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ-
λων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν.
20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ
ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παρα-
λαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννη-
21 θέν ἐκ πνεύματος ἔστιν ἅγιον· τέξεται δὲ υἱὸν καὶ καλέ-
σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν
22 αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγο-
νεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου
λέγοντος
23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γιόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἑμμανουήλ·
24 ὃ ἔστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός. Ἐγερθεὶς
δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·
25 καὶ οὐκ ἐγένωσκεν αὐτὴν ἕως [οὗ] ἔτεκεν υἱόν· καὶ ἐκάλεσεν
τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Χριστοῦ Ἰησοῦ
Αρ.

Μαριὰμ

Αρ.

- 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας
ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνα-
2 τολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες Ποῦ ἐστὶν
ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν
ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα
4 Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχι-
ερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν

ποῦ ὁ χριστὸς γεννᾶται. εἰ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ 5
τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα,

οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·

ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοῦμενος,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.

Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν πα- 7
ρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8
αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκρι-
βῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε ἀπαγγείλατέ μοι,
ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες 9
τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν
τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ
ᾧ τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν με- 10
γάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδί- 11
ον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνη-
σαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγ-
καν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρη- 12
ματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη δι' ἄλ-
λης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. Ἄνα- 13

Αφ.

κατ' ὄναρ ἐφάνη

χωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κα-
τ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον
καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον, καὶ ἵσθι
ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι-
δίον τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ 14
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς
Αἴγυπτον, καὶ ᾗ ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πλη- 15
ρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος
Ἐξ Αἰγύπτου ἐκάλεσα τὸν γίόν μου. Τότε 16

Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν,
καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθ-
λεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς καὶ κατω-
τέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. Τότε 17

- 5 where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written ¹by the prophet,
- 6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.
- 7 Then Herod privily called the ²wise men, and learned of them carefully ³what time the star appeared. ² Gr. *Magi.* ³ Or, the time of the star that appeared
- 8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that
- 9 I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 10 And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and
- 12 frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
- 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
- 14 And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.
- 16 Then Herod, when he saw that he was mocked of the ²wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had
- 17 carefully learned of the ²wise men. Then

1 Or, through

was fulfilled that which was spoken ¹by Jeremiah the prophet, saying,

A voice was heard in Ramah, 18
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they
are not.

But when Herod was dead, behold, an angel of the 19
Lord appeareth in a dream to Joseph in Egypt, say- 20
ing, Arise and take the young child and his mother,
and go into the land of Israel: for they are dead
that sought the young child's life. And he arose 21
and took the young child and his mother, and came
into the land of Israel. But when he heard that 22
Archelaus was reigning over Judæa in the room of
his father Herod, he was afraid to go thither; and
being warned *of God* in a dream, he withdrew into
the parts of Galilee, and came and dwelt in a city 23
called Nazareth: that it might be fulfilled which
was spoken ¹by the prophets, that he should be call-
ed a Nazarene.

And in those days cometh John the Baptist, 3
preaching in the wilderness of Judæa, saying, Re- 2
pent ye; for the kingdom of heaven is at hand. For 3
this is he that was spoken of ¹by Isaiah the prophet,
saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, 4
and a leathern girdle about his loins; and his food
was locusts and wild honey. Then 5

ἐπληρώθη τὸ ῥήθην διὰ Ἱερεμίου τοῦ προφήτου λέγοντος

18 ΦΩΝῆ ἔν Ῥαμὰ ἤκοῦσθιν,

κλαυθμὸς καὶ ὀδγρμὸς πολῶς·

Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,

καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαί-

20 νεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων Ἐγερθεὶς

παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύ-

ου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν

21 ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον

22 καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. ἀκού-

σας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ

πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματι-

σθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως

πληρωθῇ τὸ ῥήθην διὰ τῶν προφητῶν ὅτι Ναζωραῖος κλη-

θήσεται.

1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ἐκείναις παραγίνεται Ἰωάννης

2 ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων

3 Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος

γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος

ΦΩΝῆ ΒΟΩΝΤΟΣ ἐν τῇ ἐρήμῳ

Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν

καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,

5 ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. Τότε

ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου-
 δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτί- 6
 ζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι
 τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων 7
 καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐ-
 τοῖς· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς 8
 μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν 9
 τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν
 λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. ἤδη δὲ ἡ ἀξίνη 10
 πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ
 ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω 11
 μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς
 τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύ-
 ματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, 12
 καὶ διακαθαρίει τὴν ἄλωνα αὐτοῦ, καὶ συναῖξει τὸν σίτον
 αὐτοῦ εἰς τὴν ἀποθήκην[†], τὸ δὲ ἄχυρον κατακαύσει πυρὶ
 ἀσβέστῳ.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς 13

Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτι-
 σθῆναι ὑπ' αὐτοῦ. ὁ δὲ διεκώλυεν αὐτὸν λέγων· Ἐγὼ 14
 χρειᾶν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με·
 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· αὐτῷ· Ἀφες ἄρτι, οὕτω 15
 γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.
 τότε ἀφίησιν αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη 16
 ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν[†] οἱ οὐρανοί, καὶ
 εἶδεν πνεῦμα θεοῦ καταβαίνον ὥσεί περιστερὰν ἐρχό-
 μενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα 17
 Οὗτός ἐστιν ὁ υἱὸς[†] μου ὁ ἀγαπητός, ἐν[†] ᾧ εὐδόκησα.

Τότε [ὁ] Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τῷ πνεύ- 1
 ματος, πειρασθῆναι ὑπὸ τῷ διαβόλου. καὶ νηστεύσας 2
 ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσέράκοντα ὕστερον
 ἐπεινάσεν. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· Εἰ 3

αὐτοῦ

πρὸς αὐτόν

Αἰ.

εὐτῷ

μου, ὁ ἀγαπητός ἐν

went out unto him Jerusalem, and all Judæa, and all
 6 the region round about Jordan; and they were baptized of him in the river Jordan, confessing their
 7 sins. But when he saw many of the Pharisees and Sadducees coming to his baptism*, he said unto them, Ye offspring of vipers, who warned you to flee
 8 from the wrath to come? Bring forth therefore fruit
 9 worthy of 'repentance: and think not to say within
 yourselves, We have Abraham to our father: for I
 say unto you, that God is able of these stones to raise
 10 up children unto Abraham. And even now is the axe laid unto† the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down,
 11 and cast into the fire. I indeed baptize you ²with ¹Or, your repentance
 water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not ³worthy to ³Gr. sufficient.
 bear: he shall baptize you ²with the Holy Ghost and
 12 with fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.
 13 Then cometh Jesus from Galilee to the Jordan
 14 unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus
 15 answering said unto him, Suffer ⁴it now: for thus it becometh us to fulfil all righteousness. Then he
 16 suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened ⁵unto him, and he saw the Spirit of God descending as a dove, and coming
 17 upon him; and lo, a voice out of the heavens, say- ⁶Or, This is my Son; my beloved in whom I am well pleased. See ch. xii. 18.
 ing, ⁶This is my beloved Son, in whom I am well pleased.
 4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If

* Against "to his baptism" add marg. Or, for baptism—*Am. Com.*

† For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.—*Am. Com.*

1 Gr. loaves.

thou art the Son of God, command that these stones
become ¹bread. But he answered and said, It is 4
written, Man shall not live by bread alone, but by
every word that proceedeth out of the mouth of
God. Then the devil taketh him into the holy city; 5
and he set him on the ²pinnacle of the temple, and 6
saith unto him, If thou art the Son of God, cast thy-
self down: for it is written,

2 Gr. wing.

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt 7
not tempt the Lord thy God. Again, the devil tak- 8
eth him unto an exceeding high mountain, and shew-
eth him all the kingdoms of the world, and the glory
of them; and he said unto him, All these things will 9
I give thee, if thou wilt fall down and worship me.
Then saith Jesus unto him, Get thee hence, Satan: 10
for it is written, Thou shalt worship the Lord thy
God, and him only shalt thou serve. Then the devil 11
leaveth him; and behold, angels came and minis-
tered unto him.

3 Or, through

Now when he heard that John was delivered up, he 12
withdrew into Galilee; and leaving Nazareth, he 13
came and dwelt in Capernaum, which is by the sea,
in the borders of Zebulun and Naphtali: that it 14
might be fulfilled which was spoken ³by Isaiah the
prophet, saying,

4 Gr. The way of the sea.

The land of Zebulun and the land of Naphtali, 15

⁴Toward the sea, beyond Jordan,

5 Gr. nations: and so elsewhere.

Galilee of the ⁵Gentiles,

The people which sat in darkness 16

Saw a great light,

And to them which sat in the region and shad-
ow of death,

To them did light spring up.

υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
 4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ' ἄρτων μόνων
 ' ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-
 5 ρεγόμενῳ διὰ στόματος θεοῦ. Τότε παραλαμβάνει
 αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν
 6 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ
 τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

καὶ ἐπὶ χειρῶν ἀροῦσίν σε,

μὴ ποτε προσκύψῃς πρὸς λίθον τὸν πόδα σοῦ.
 7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις
 8 Κύριον τὸν θεόν σοῦ. Πάλιν παραλαμβάνει αὐτὸν ὁ
 διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
 9 τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ
 εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυ-
 10 νήσῃς μοι. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε, Σατανᾶ·
 γέγραπται γὰρ Κύριον τὸν θεόν σοῦ προσκυνήσεις
 11 καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ
 διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν
 αὐτῷ.

Αρ.

12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν
 13 Γαλιλαίαν. καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατέκρησεν
 εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν
 14 καὶ Νεφθαλεὶμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ
 προφήτου λέγοντος

15 Γῆ Ζαβογλῶν καὶ γῆ Νεφθαλεὶμ,
 ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου

Γαλιλαία τῶν ἐθνῶν,

16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ

φῶς εἶδεν μέγα,

καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου

φῶς ἀνέτειλεν αὐτοῖς.

Ἦγγικεν ἈΠΟ ΤΟΤΕ ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν 17
 Ἦγγικεν Ἦγγικεν γάρ ἡ βασιλεία τῶν οὐρανῶν.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν 18
 δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
 τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θά-
 λασσαν, ἦσαν γὰρ ἀλεεῖς· καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω 19
 μου, καὶ ποιήσω ὑμᾶς ἀλεεῖς ἀνθρώπων. οἱ δὲ εὐθέως 20
 ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν 21
 εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβε-
 δαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν,
 καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ 22
 τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Καὶ 23
 περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συνα-
 γωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-
 λείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
 ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν 24
 Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας
 ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζο-
 μένους καὶ σελήνιαζομένους καὶ παραλυτικούς, καὶ ἐθερά-
 पेυσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ 25
 τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
 Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

Ἰδὼν δὲ τοὺς 1
 ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσ-
 ῆλθαν [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα 2
 αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

- 17 From that time ~~began Jesus to preach~~, and to say,
Repent ye; for the kingdom of heaven is at hand.
- 18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me,
- 20 and I will make you fishers of men. And they straightway left the nets, and followed him. And going on from thence he saw other two brethren, ¹James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their
- 22 nets; and he called them. And they straightway left the boat and their father, and followed him.
- 23 And ²Jesus went about in all Galilee, teaching in their synagogues, and preaching the ³gospel of the kingdom, and healing all manner of disease and all
- 24 manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, ⁴possessed with devils, and epileptic, and palsied; and he healed them.
- 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.
- 5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

¹ Or, *Jacob*: and so elsewhere.

² Some ancient authorities read *he*.
³ Or, *good tidings*: and so elsewhere.

⁴ Or, *demoniacs*

Blessed are the poor in spirit: for theirs is the 3
kingdom of heaven.

¹ Some ancient authorities trans-
pose ver. 4 and 5.

'Blessed are they that mourn: for they shall be 4
comforted.

Blessed are the meek: for they shall inherit the 5
earth.

Blessed are they that hunger and thirst after right- 6
eousness: for they shall be filled.

Blessed are the merciful: for they shall obtain 7
mercy.

Blessed are the pure in heart: for they shall see God. 8

Blessed are the peacemakers: for they shall be 9
called sons of God.

Blessed are they that have been persecuted for 10
righteousness' sake: for theirs is the kingdom of
heaven. Blessed are ye when *men* shall reproach 11
you, and persecute you, and say all manner of evil
against you falsely, for my sake. Rejoice, and be 12
exceeding glad: for great is your reward in heaven:
for so persecuted they the prophets which were be-
fore you.

Ye are the salt of the earth: but if the salt have 13
lost its savour, wherewith shall it be salted? it is
thenceforth good for nothing, but to be cast out
and trodden under foot of men. Ye are the light 14
of the world. A city set on a hill cannot be hid.
Neither do *men* light a lamp, and put it under the 15
bushel, but on the stand; and it shineth unto all that
are in the house. Even so let your light shine be- 16
fore men, that they may see your good works, and
glorify your Father which is in heaven.

Think not that I came to destroy the law or the 17
prophets: I came not to destroy, but to fulfil. For 18
verily I say unto you, Till heaven and earth pass
away, one jot or one tittle shall in no wise pass away
from the law, till all things be accomplished. Who- 19
soever therefore shall break one of these least com-
mandments, and shall teach men so, shall be called
least in the kingdom of heaven: but whosoever shall
do and teach them, he shall be called great in the

3 ΜΑΚΑΡΙΟΙ οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ ἔπωσιν πάντων πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν

12 ἐμοῦ· χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίδωκεν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

13 Ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω

14 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου.

15 οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ

16 οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· ἀμὴν

γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κερέα, οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν]

19 πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους,

ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βα-

μ. οἱ πραεῖς...
τὴν γῆν.
μ. οἱ πειθοῦντες
...παρακληθήσονται.

σιλεία τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισ- 20
σεύσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ
Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐ-
ρανῶν.

Ἰκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ 21
φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ 22
ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ
Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ,
ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν οὖν προσ- 23
φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ ἐκεῖ μνησθῇς
ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἅψες ἐκεῖ τὸ δῶρόν 24
σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον δια-
λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε τὸ
δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως οὗτου 25
εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μὴ ποτέ σε παραδῷ ὁ ἀντίδικος
τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βλη-
θήσῃ· ἀμήν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν 26
ἀποδῷς τὸν ἔσχατον κοδράντην.

Ἰκούσατε ὅτι 27
ἐρρέθη Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέ- 28
πων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτήν] ἤδη ἐμοίχευσεν
αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς 29
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει
γάρ σοι ἵνα ἀπόλῃται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ
σῶμά σου βληθῇ εἰς γέενναν· καὶ εἰ ἡ δεξιὰ σου χεὶρ 30
σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ, συμ-
φέρει γάρ σοι ἵνα ἀπόλῃται ἐν τῶν μελῶν σου καὶ μὴ ὅλον
τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

Ἐρρέθη δέ 31
Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀπο-
στάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν 32
γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας ποιεῖ αὐτήν μοι-
χευθῆναι[, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχα-
ται].

Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις 33
Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοῦς ὄρ-

20 kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill

22 shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother¹ shall be in danger of the judgement; and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool,

23 shall be in danger ⁴of the ⁵'hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and

25 offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge ⁶deliver thee to the officer, and thou be cast

26 into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not

28 commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath com-

29 mitted adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy

30 whole body be cast into ⁷'hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body

31 go into ⁷'hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorce-

32 ment: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

¹ Many ancient authorities insert *without cause*.

² An expression of contempt.

³ Or, *Moreh*, a Hebrew expression of condemnation.

⁴ Gr. *unto or into*.

⁵ Gr. *Gehenna of fire*.

⁶ Some ancient authorities omit *deliver thee*.

⁷ Gr. *Gehenna*.

1 Or, toward

2 Some ancient authorities read *But your speech shall be.*

3 Or, evil: as in ver. 39; vi. 13.

4 Or, evil

5 Gr. *impress.*

6 That is, collectors or renters of Roman taxes: and so elsewhere.

but I say unto you, Swear not at all; neither by the 34 heaven, for it is the throne of God; nor by the 35 earth, for it is the footstool of his feet; nor ¹by Jerusalem, for it is the city of the great King.

Neither shalt thou swear by thy head, for thou 36 canst not make one hair white or black. ²But let 37 your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of ³the evil one.

Ye have heard that it was said, An eye for an eye, 38 and a tooth for a tooth: but I say unto you, Resist 39 not ⁴him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And 40 if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And 41 whosoever shall ⁵compel thee to go one mile, go with him twain. Give to him that asketh thee, and 42 from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love 43 thy neighbour, and hate thine enemy: but I say unto 44 you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father 45 which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love 46 you, what reward have ye? do not even the ⁶publicans the same? And if ye salute your brethren only, 47 what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as 48 your heavenly Father is perfect.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a 2 trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

34 ΚΟΥΣ ΣΟΥ. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμῶσαι ὅλως· μήτε ἐν
 35 τῷ ΟΥΡΑΝῳ, ὅτι ΘΡΟΝΟΣ ἔστιν τοῦ θεοῦ· μήτε ἐν τῇ
 Γῇ, ὅτι ΥΠΟΠΟΔΙΟΝ ἔστιν τῶν ΠΟΔῶΝ ΑΥΤΟΥ· μήτε εἰς
 Ἱεροσόλυμα, ὅτι ΠΟΛΙΣ ἔστιν τοῦ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΩΣ·
 36 μήτε ἐν τῇ ΚΕΦΑΛῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν
 37 τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. Ἔστω δὲ ὁ λόγος
 ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
 38 ἔστιν.

ἔσται | Αρ.

Ἠκούσατε ὅτι ἔρρέθη ὉΦΘΑΛΜΟΝ ἈΝΤΙ
 39 ὀφθαλμοῦ καὶ ὀδόντα ἈΝΤΙ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν
 μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν
 40 δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ
 θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ
 41 καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπαγε
 42 μετ' αὐτοῦ δύο. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ
 43 σοῦ δανίσασθαι μὴ ἀποστραφῆς.

Ἠκούσατε
 ὅτι ἔρρέθη ἈΓΑΠΗΣΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ καὶ μισήσεις τὸν
 44 ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθρούς
 45 ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὥπως
 γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
 ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ
 46 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ἐὰν γὰρ ἀγαπήσητε τοὺς
 ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
 47 τὸ αὐτὸ ποιοῦσιν; καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς
 ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ
 48 αὐτὸ ποιοῦσιν; Ἐσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ
 ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

οὕτως

1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπρο-
 σθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή-
 γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς
 2 οὐρανοῖς. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ
 σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν
 ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ
 τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν

αὐτῶν. σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ ἄρι- 3
στερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἡ σου ἡ ἐλεημοσύνη 4
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
δώσει σοι.

Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε 5
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχασθαι, ὅπως
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν
μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ 6
ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι
τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ 7
μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· μὴ οὖν ὁμοιωθῆτε 8
αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε 9
ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Ἀγιασθήτω τὸ ὄνομά σου,
ἐλθάτω ἡ βασιλεία σου, 10
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον 11
δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, 12
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, 13
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Αρ.

Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14
ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ 15
ἀφήτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πα-
τήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν 16
δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ· σκυθρωποί,
ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς

3 But when thou doest alms, let not thy left hand
4 know what thy right hand doeth: that thine alms
may be in secret; and thy Father which seeth in
secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypo-
crites: for they love to stand and pray in the syna-
gogues and in the corners of the streets, that they
may be seen of men. Verily I say unto you, They
6 have received their reward. But thou, when thou
prayest, enter into thine inner chamber, and having
shut thy door, pray to thy Father which is in secret,
and thy Father which seeth in secret shall recom-
7 pense thee. And in praying use not vain repetitions,
as the Gentiles do: for they think that they shall be
8 heard for their much speaking. Be not therefore
like unto them: for ¹your Father knoweth what
9 things ye have need of, before ye ask him. After
this manner therefore pray ye: Our Father which
10 art in heaven, Hallowed be thy name. Thy king-
11 dom come. Thy will be done, as in heaven, so on
12 earth. Give us this day ²our daily bread*. And
forgive us our debts, as we also have forgiven our
13 debtors. And bring us not into temptation, but de-
14 liver us from ³the evil one.⁴ For if ye forgive men
their trespasses, your heavenly Father will also for-
15 give you. But if ye forgive not men their trespasses,
neither will your Father forgive your trespasses.
16 Moreover when ye fast, be not, as the hypocrites,
of a sad countenance: for they disfigure their faces,
that they may be seen of

¹ Some ancient au-
thorities read *God*
your Father.

² Gr. our bread for
the coming day.

³ Or, evil

⁴ Many authori-
ties, some an-
cient, but with
variations, add
For thine is the
kingdom, and the
power, and the
glory, for ever.
Amen.

* Let the marg. read Gr. *our bread for the coming day, or our need-
ful bread.* So in Luke xi. 3.—*Am. Com.*

men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, 17 anoint thy head, and wash thy face; that thou be 18 not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the 19 earth, where moth and rust doth consume, and where
 1 Gr. *dig through*. thieves 'break through and steal: but lay up for 20 yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not 'break through nor steal: for where thy treasure is, 21 there will thy heart be also. The lamp of the body 22 is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, 23 thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: 24 for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I 25 say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Be- 26 hold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by 27 being anxious can add one cubit unto his ²stature*? And why are ye anxious concerning raiment? Con- 28 sider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that 29 even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of 30 the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What 31 shall we eat?

2 Or, *age*

* For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.—*Am. Com.*

- ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν
 17 μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν
 18 καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώ- νηστεύων τοῖς ἀν-
θρώποις
 ποῖς νηστεύων· ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ· καὶ
 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.
 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς
 καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ
 20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
 ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
 21 διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γάρ ἐστιν ὁ θη-
 22 σαυρός σου, ἐκεῖ ἔσται [καὶ] ἡ καρδιά σου. Ὁ λύχνος
 τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός
 23 σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται· ἐὰν δὲ ὁ
 ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτινὸν
 ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος
 24 πόσον. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ
 τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται
 καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεῖν
 25 καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ
 ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν
 τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς καὶ τὸ
 26 σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρα-
 νοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν
 εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·
 27 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μερι-
 μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν
 28 ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
 κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθου-
 29 σιν· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
 30 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ
 ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον
 ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλι-
 31 γόπιστοι; μὴ οὖν μεριμνήσητε λέγοντες· Τί φάγωμεν;

Αρ.

ἢ Τί πίνωμεν; ἢ Τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ 32
 ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι
 χρῆζετε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασι- 33
 λείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
 τεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ 34
 γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
 αὐτῆς.

Μὴ κρίνετε, ἵνα μὴ κριθῇτε· ἐν ᾧ γὰρ κρίματι κρίνετε 1
 κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.
 τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ 3
 σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς 4
 ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ
 ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, 5
 καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
 τοῦ ἀδελφοῦ σου. Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ 6
 βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μὴ
 ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ
 στραφέντες ῥίξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· 7
 ζητεῖτε, καὶ εὕρησете· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς 8
 γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ
 κρούοντι ἀνοιγήσεται. ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν 9
 αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον—μὴ λίθον ἐπιδώσῃ αὐτῷ; ἢ 10
 καὶ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσῃ αὐτῷ; εἰ οὖν ὑμεῖς 11
 πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
 ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
 δώσῃ ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. Πάντα οὖν ὅσα ἐὰν 12
 θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς
 ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

ἀνοίγεται

ἡ πύλη Αρ.

Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἔστι καὶ 13
 εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
 πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη 14
 καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ

or, What shall we drink? or, Wherewithal shall we
 32 be clothed? For after all these things do the Gen-
 tiles seek; for your heavenly Father knoweth that
 33 ye have need of all these things. But seek ye first
 his kingdom, and his righteousness; and all these
 34 things shall be added unto you. Be not therefore
 anxious for the morrow: for the morrow will be
 anxious for itself. Sufficient unto the day is the
 evil thereof.

7 Judge not, that ye be not judged. For with
 what judgement ye judge, ye shall be judged: and
 with what measure ye mete, it shall be measured
 3 unto you. And why beholdest thou the mote that
 is in thy brother's eye, but considerest not the beam
 4 that is in thine own eye? Or how wilt thou say to
 thy brother, Let me cast out the mote out of thine
 5 eye; and lo, the beam is in thine own eye? Thou
 hypocrite, cast out first the beam out of thine own
 eye; and then shalt thou see clearly to cast out the
 mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither
 cast your pearls before the swine, lest haply they
 trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall
 8 find; knock, and it shall be opened unto you: for
 every one that asketh receiveth; and he that seeketh
 findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son shall
 10 ask him for a loaf will give him a stone; or if he shall
 11 ask for a fish, will give him a serpent? If ye then,
 being evil, know how to give good gifts unto your
 children, how much more shall your Father which
 is in heaven give good things to them that ask him?

12 All things therefore whatsoever ye would that men
 should do unto you, even so do ye also unto them:
 for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide ¹is the
 gate, and broad is the way, that leadeth to destruc-
 14 tion, and many be they that enter in thereby. ²For
 narrow is the gate, and straitened the way, that lead-
 eth unto life, and

¹ Some ancient authorities omit *is the gate*.

² Many ancient authorities read *How narrow is the gate &c.*

few be they that find it.

Beware of false prophets, which come to you in 15
sheep's clothing, but inwardly are ravening wolves.
By their fruits ye shall know them. Do *men* gather 16
grapes of thorns, or figs of thistles? Even so every 17
good tree bringeth forth good fruit; but the corrupt
tree bringeth forth evil fruit. A good tree cannot 18
bring forth evil fruit, neither can a corrupt tree bring
forth good fruit. Every tree that bringeth not forth 19
good fruit is hewn down, and cast into the fire. 20
Therefore by their fruits ye shall know them. Not 21
every one that saith unto me, Lord, Lord, shall enter
into the kingdom of heaven; but he that doeth the
will of my Father which is in heaven. Many will 22
say to me in that day, Lord, Lord, did we not proph-
esy by thy name, and by thy name cast out 'devils,
and by thy name do many 'mighty works? And 23
then will I profess unto them, I never knew you:
depart from me, ye that work iniquity. Every one 24
therefore which heareth these words of mine, and
doeth them, shall be likened unto a wise man, which
built his house upon the rock: and the rain de- 25
scended, and the floods came, and the winds blew,
and beat upon that house; and it fell not: for it was
founded upon the rock. And every one that heareth 26
these words of mine, and doeth them not, shall be
likened unto a foolish man, which built his house
upon the sand: and the rain descended, and the 27
floods came, and the winds blew, and smote upon
that house; and it fell: and great was the fall thereof.
(And it came to pass, when Jesus ended these 28
words, the multitudes were astonished at his teach-
ing: for he taught them as *one* having authority, 29
and not as

1 Gr. *demons*.

2 Gr. *powers*.

- 15 ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. Προσέχετε
 ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
 16 ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες. ἀπὸ
 τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
 17 ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν
 δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δέν-
 18 δρον καρποὺς πονηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν
 καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς
 19 καλοὺς ποιεῖν. πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν
 20 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν
 21 αὐτῶν ἐπιγνώσεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι Κύριε
 κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ
 ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
 22 πολλοὶ ἐραυτοῦν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ
 τῷ σὺ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σὺ ὀνόματι
 δαιμόνια ἐξεβάλομεν, καὶ τῷ σὺ ὀνόματι δυνάμεις πολλὰς
 23 ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε
 ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
 ἀνομίαν.
- 24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους [τούτους] καὶ
 ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ψοδό-
 25 μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ
 βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
 προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελιώτο
 26 γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
 τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 27 ὅστις ψοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. καὶ
 κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
 ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν
 ἡ πτώσις αὐτῆς μεγάλη.
- 28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού-
 29 τος, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν
 γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ

ποιεῖ καλοὺς

τοῦτος εἰσελεύσε-
 ται εἰς τὴν βασι-
 λεῖαν τῶν οὐρα-
 νῶν

Αβ.

καὶ οἱ Φαρι-
σαῖοι·

γραμματεῖς αὐτῶν[†].

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ 1
ὄχλοι πολλοί. Καὶ ἰδὼν λεπρὸς προσελθὼν προσεκύνει 2
αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι. καὶ 3
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι·
καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ 4
Ἰησοῦς Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον
τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωυσῆς
εἰς μαρτύριον αὐτοῖς. Εἰσελθόντος δὲ αὐτοῦ εἰς 5
Καφαρναοὺμ προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν
αὐτὸν καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ 6
παραλυτικός, δεινῶς βασανιζόμενος. λέγει αὐτῷ Ἐγὼ ἐλ- 7
θὼν θεραπεύσω αὐτόν. ἀποκριθεὶς δὲ ὁ ἐκατόνταρχος ἔφη 8
Κύριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου· καὶ 9
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν [τασσόμενος], ἔχων
ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
μου Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς 10
ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν,
παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὑρον. λέγω 11
δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ ἀγέμων ἤξουσιν
καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἔκ- 12
βληθήσονται· εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς 13
τῷ ἐκατοντάρχη Ὑπάγε, ὡς ἐπίστευσας γεννηθήτω σοι· καὶ
ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ. Καὶ ἐλθὼν ὁ 14
Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
βεβλημένην καὶ πυρέσσουσαν· καὶ ἥψατο τῆς χειρὸς αὐ- 15
τῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἡγέρθη, καὶ διηκόνει
αὐτῷ. Ὀψίας δὲ γενομένης προσηνεγκαν αὐτῷ 16

Αβ.

† ἐξελεύσονται

their scribes.

- 8 And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
- 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straight-
- 4 way his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way*, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
- 5 And when he was entered into Capernaum, there
- 6 came unto him a centurion, beseeching him, and saying, Lord, my 'servant lieth in the house sick of
- 7 the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not ²worthy that thou
- shouldst come under my roof: but only say ³the
- 9 word, and my 'servant shall be healed. For I also
- am a man ⁴under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my
- 10 'servant, Do this, and he doeth it. And when Jesus
- heard it, he marvelled, and said to them that followed, Verily I say unto you, ⁵I have not found so
- 11 great faith, no, not in Israel. And I say unto you,
- that many shall come from the east and the west,
- and shall ⁶'sit down with Abraham, and Isaac, and
- 12 Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of
- 13 teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, ⁷so be it done unto thee.
- And the 'servant was healed in that hour.
- 14 And when Jesus was come into Peter's house, he
- 15 saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she
- 16 arose, and ministered unto him. And when even
- was come, they brought unto him

¹ Or, boy

² Gr. sufficient.

³ Gr. with a word.

⁴ Some ancient authorities insert *set*: as in Luke vii. 8.

⁵ Gr. bondservant.

⁶ Many ancient authorities read *With no man in Israel have I found so great faith.*

⁷ Gr. recline.

* Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"—*Am. Com.*

1 Or, *demoniacs* many ¹possessed with devils: and he cast out the spirits with a word, and healed all that were sick: 2 Or, *through* that it might be fulfilled which was spoken ²by 17 Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Now when Jesus saw great multitudes about him, 18 he gave commandment to depart unto the other side. 3 Gr. *one scribe.* And there came ³a scribe, and said unto him, 4 Or, *Teacher* 4 Mas- 19 ter, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, 20 and the birds of the heaven *have* ⁵ests; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith 22 unto him, Follow me; and leave the dead to bury their own dead.

5 Gr. *lodging-places.* And when he was entered into a boat, his disciples followed him. And behold, there arose a great 24 tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they 25 came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye 26 fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

And when he was come to the other side into the 28 country of the Gadarenes, there met him two ⁶possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What 29 have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now 30 there was afar off from them a herd of many swine feeding. And the ⁶devils besought him, saying, If 31 thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they 32 came out, and went into the swine: and behold, the whole herd rushed down the

6 Gr. *demons.*

- δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ,
 17 καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρω-
 θῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος Ἀὐτὸς
 τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.
 18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν [πολλοὺς] ὄχλους
 19 εἰς τὸ πέραν. Καὶ προσελθὼν εἰς γραμματεὺς
 εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.
 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
 καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ
 21 ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ. Ἔτερος δὲ
 τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον
 22 ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς λέγει
 αὐτῷ Ἀκολουθε μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
 23 ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
 24 ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμός
 μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτε-
 25 σθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευden. καὶ προσ-
 ελθόντες ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύ-
 26 μεθα. καὶ λέγει αὐτοῖς Τί δειλοὶ ἐστε, ὀλιγόπιστοι; τότε
 ἐγερθεῖς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ
 27 ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν
 λέγοντες Ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θά-
 28 λασσα αὐτῷ ὑπακούουσιν; Καὶ ἐλθόντος αὐ-
 τοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπῆντησαν
 αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χα-
 λεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
 29 ἐκεῖνης. καὶ ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ
 30 τοῦ θεοῦ; ἤλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν
 δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.
 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις
 ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.
 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθαν εἰς
 τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πάντα ἡ ἀγέλη κατὰ τοῦ

κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.
Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν 33
ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ 34
τοῦ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόν-
τες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐ-
τῶν.

Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλ- 1
θεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυ- 2
τικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν εἶπεν τῷ παραλυτικῷ Ὁάρσει, τέκνον· ἀφίενταί 3
σου αἱ ἁμαρτίαι. Καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν 3
ἰδὼν ἐν ἑαυτοῖς Οὗτος βλασφημεῖ. καὶ εἰδὼς ὁ Ἰησοῦς τὰς 4
ἐνθυμήσεις αὐτῶν εἶπεν Ἵνα τί ἐνθυμείσθε πονηρὰ ἐν ταῖς
καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφίεν- 5
ταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειρε καὶ περιπάτει; ἵνα 6
δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς
γῆς ἀφίεναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ Ἐγει-
ρε ἄρὸν σου τὴν κλίνην καὶ ὑπαγε εἰς τὸν οἶκόν σου.
καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ 7
ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξου- 8
σίαν τοιαύτην τοῖς ἀνθρώποις.

Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον 9
ἐπὶ τῷ τελῶνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκο-
λουθεῖ μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ 10
ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ
καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον 11
τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρ-
τωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν 12
Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ ἀλλὰ οἱ κακῶς ἔχον-
τες. πορευθέντες δὲ μάθετε τί ἐστιν Ἐλεος θέλω καὶ οὐ 13
θγῆσαν· κύ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτω-
λοῦς. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰω- 14
άνου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,

τοῦ

ἰδὼν

Ἐγερθεὶς

πολλὰ

- steep into the sea, and perished in the waters.
 33 And they that fed them fled, and went away into
 the city, and told every thing, and what was befallen
 34 to them that were 'possessed with devils. And be- ^{1 Or, *demoniacs*}
 hold, all the city came out to meet Jesus: and when
 they saw him, they besought *him* that he would de-
 part from their borders.
 9 And he entered into a boat, and crossed over, and
 2 came into his own city. And behold, they brought
 to him a man sick of the palsy, lying on a bed: and
 Jesus seeing their faith said unto the sick of the pal-
 sy, ²Son, be of good cheer; thy sins are forgiven. ^{2 Gr. *Child*.}
 3 And behold, certain of the scribes said within them-
 4 selves, This man blasphemeth. And Jesus ³know- <sup>3 Many ancient
authorities read
seeing.</sup>
 ing their thoughts said, Wherefore think ye evil in
 5 your hearts? For whether is easier, to say, Thy sins
 6 are forgiven; or to say, Arise, and walk? But that ye
 may know that the Son of man hath ⁴power* on earth ^{4 Or, *authority*}
 to forgive sins (then saith he to the sick of the palsy),
 Arise, and take up thy bed, and go unto thy house.
 7 And he arose, and departed to his house. But when
 8 the multitudes saw it, they were afraid, and glorified
 God, which had given such ⁴power* unto men.
 9 And as Jesus passed by from thence, he saw a
 man, called Matthew, sitting at the place of toll:
 and he saith unto him, Follow me. And he arose,
 and followed him.
 10 And it came to pass, as he ⁵sat at meat in the <sup>5 Gr. *reclined*:
and so always.</sup>
 house, behold, many publicans and sinners came and
 11 sat down with Jesus and his disciples. And when
 the Pharisees saw it, they said unto his disciples,
 Why eateth your ⁶Master with the publicans and ^{6 Or, *Teacher*}
 12 sinners? But when he heard it, he said, They that
 are ⁷whole have no need of a physician, but they ^{7 Gr. *strong*.}
 13 that are sick. But go ye and learn what *this* mean-
 eth, I desire mercy, and not sacrifice: for I came not
 to call the righteous, but sinners.
 14 Then come to him the disciples of John, saying,
 Why do we and the Pharisees fast ⁸oft, <sup>8 Some ancient au-
thorities omit *oft*.</sup>

* For "power" read "authority" (see marg. 4) So in Mark ii.
 10; Luke v. 24.—*Am. Com.*

but thy disciples fast not? And Jesus said unto them, 15
Can the sons of the bride-chamber mourn, as long
as the bridegroom is with them? but the days will
come, when the bridegroom shall be taken away from
them, and then will they fast. And no man put 16
teth a piece of undressed cloth upon an old garment;
for that which should fill it up taketh from the gar-
ment, and a worse rent is made. Neither do *men* 17
put new wine into old ¹wine-skins: else the skins
burst, and the wine is spilled, and the skins perish:
but they put new wine into fresh wine-skins, and
both are preserved.

¹ That is, skins
used as bottles.

While he spake these things unto them, behold, 18
there came ²a ruler, and worshipped him, saying,
My daughter is even now dead: but come and lay
thy hand upon her, and she shall live. And Jesus 19
arose, and followed him, and *so did* his disciples.
And behold, a woman, who had an issue of blood 20
twelve years, came behind him, and touched the
border of his garment: for she said within herself, If 21
I do but touch his garment, I shall be ³made whole.
But Jesus turning and seeing her said, Daughter, 22
be of good cheer; thy faith hath ⁴made thee whole.
And the woman was ³made whole from that hour.
And when Jesus came into the ruler's house, and 23
saw the flute-players, and the crowd making a
tumult, he said, Give place: for the damsel is not 24
dead, but sleepeth. And they laughed him to scorn.
But when the crowd was put forth, he entered in, 25
and took her by the hand; and the damsel arose.
And ⁵the fame hereof went forth into all that 26
land.

² Gr. one ruler.

³ Or, saved

⁴ Or, saved thee

⁵ Gr. this fame.

And as Jesus passed by from thence, two blind 27
men followed him, crying out, and saying, Have
mercy on us, thou son of David. And when he was 28
come into the house, the blind men came to him:
and Jesus saith unto them, Believe ye that I am able
to do this? They say unto him, Yea, Lord. Then 29
touched he their eyes, saying, According to your
faith be it done unto you. And their eyes were 30

- 15 οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς
 ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ἑνυμφίου πεν- + νυμφίου +
 θεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ
 ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-
 16 στεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνά-
 φου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ
 17 τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλουσιν
 οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ
 ἀσκοί, καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπόλλυνται·
 ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφό-
 τεροι συντηροῦνται.
- 18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων [εἰς] προσελ- εἰσελθὼν
 θῶν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτε-
 λεύτησεν· ἀλλὰ ἔλθων ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
 19 ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ ἠκολούθησεν
 20 μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἰμορροῦσα δώδεκα ἔτη
 προσελθούσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου
 21 αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἄψωμαι τοῦ ἱμα-
 22τίου αὐτοῦ σωθήσομαι. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν
 αὐτήν εἶπεν Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν
 23 σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἔλθων ὁ
 24 Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς ἀλητὰς
 καὶ τὸν ὄχλον θορυβούμενον ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ
 ἀπέθανεν τὸ κοράσιον ἀλλὰ καθύδει· καὶ κατεγέλων αὐτοῦ.
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς
 26 αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη αὐ- αὐτῆς
 27 τῇ εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι
 ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν ἑξήκοντες καὶ δύο τυφλοὶ κράζοντες αὐτῷ
 28 καὶ λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ. ἐλθόντι δὲ υἱὸς
 εἰς τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς
 ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν τοῦτο δύναμαι
 29 αὐτῷ Ναί, κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων
 30 Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεώχθησαν

αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· Ὅρατε μηδεὶς γινωσκέτω· οἱ δὲ ἐξεληθόντες διεφήμι- 31
σαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἐξερ- 32
χομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· καὶ 33
ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύ-
μασαν οἱ ὄχλοι λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
Ἰσραήλ. [οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν 34
δαιμονίων ἐκβάλλει τὰ δαιμόνια.]

Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, 35
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγ-
γέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγ- 36
χνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι
ὥσεὶ πρόβατα μὴ ἔχοντα ποιμένα. τότε λέγει τοῖς 37
μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλί-
γοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργά- 38
τας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς 1
δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων
ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νό-
σον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀπο- 2
στόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος
Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ Ἰάκωβος ὁ
τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος 3
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκω-
βος ὁ τοῦ Ἀλφαίου καὶ ᾿Θαδδαῖος, Σίμων ὁ Καναναῖος καὶ 4
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. Τού- 5
τους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς
λέγων

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν
μὴ εἰσέλθῃτε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ 6
ἀπολωλότα οἴκογ Ἰσραὴλ. πορευόμενοι δὲ κηρύσσετε λέ- 7
γοντες ὅτι Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενούντας 8

opened. And Jesus ¹strictly charged them, saying, ¹ Or, *sternly*
 31 See that no man know it. But they went forth, and
 spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought
 33 to him a dumb man possessed with a ²devil. And ² Gr. *demon*.
 when the ²devil was cast out, the dumb man spake:
 and the multitudes marvelled, saying, It was never

34 so seen in Israel. But the Pharisees said, ³By the ³ Or, *In*
 prince of the ⁴devils casteth he out ⁴devils. ⁴ Gr. *demons*

35 And Jesus went about all the cities and the vil-
 lages, teaching in their synagogues, and preaching
 the gospel of the kingdom, and healing all manner
 36 of disease and all manner of sickness. But when
 he saw the multitudes, he was moved with compas-
 sion for them, because they were distressed and
 37 scattered, as sheep not having a shepherd. Then
 saith he unto his disciples, The harvest truly is plen-
 38 teous, but the labourers are few. Pray ye therefore
 the Lord of the harvest, that he send forth labourers
 10 into his harvest. And he called unto him his twelve
 disciples, and gave them authority over unclean
 spirits, to cast them out, and to heal all manner of
 disease and all manner of sickness.

2 Now the names of the twelve apostles are these:

The first, Simon, who is called Peter, and Andrew
 his brother; James the *son* of Zebedee, and John his
 3 brother; Philip, and Bartholomew; Thomas, and
 Matthew the publican; James the *son* of Alphæus, ⁵
 4 and Thaddæus; Simon the ⁵Cananæan, and Judas
 5 Iscariot, who also ⁶betrayed him. These twelve ⁶
 Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not
 6 into any city of the Samaritans: but go rather to the
 7 lost sheep of the house of Israel. And as ye go,
 preach, saying, The kingdom of heaven is at hand.

⁵ Or, *Zealot* See
 Luke vi. 15;
 Acts i. 13.

⁶ Or, *delivered him*
up; and so al-
 ways.

1 Gr. *demons*.2 Gr. *girdles*.

Heal the sick, raise the dead, cleanse the lepers, cast 8
out ¹devils: freely ye received, freely give. Get you 9
no gold, nor silver, nor brass in your ²purses; no 10
wallet for *your* journey, neither two coats, nor shoes,
nor staff: for the labourer is worthy of his food.
And into whatsoever city or village ye shall enter, 11
search out who in it is worthy; and there abide till
ye go forth. And as ye enter into the house, salute 12
it. And if the house be worthy, let your peace come 13
upon it: but if it be not worthy, let your peace re-
turn to you. And whosoever shall not receive you, 14
nor hear your words, as ye go forth out of that house
or that city, shake off the dust of your feet. Verily 15
I say unto you, It shall be more tolerable for the
land of Sodom and Gomorrah in the day of judge-
ment, than for that city.

3 Or, *simple*

Behold, I send you forth as sheep in the midst of 16
wolves: be ye therefore wise as serpents, and ³harm-
less as doves. But beware of men: for they will 17
deliver you up to councils, and in their synagogues
they will scourge you; yea and before governors and 18
kings shall ye be brought for my sake, for a testi-
mony to them and to the Gentiles. But when they 19
deliver you up, be not anxious how or what ye shall
speak: for it shall be given you in that hour what
ye shall speak. For it is not ye that speak, but the 20
Spirit of your Father that speaketh in you. And 21
brother shall deliver up brother to death, and the
father his child: and children shall rise up against
parents, and ⁴cause them to be put to death. And 22
ye shall be hated of all men for my name's sake:
but he that endureth to the end, the same shall be
saved. But when they persecute you in this city, 23
flee into the next: for verily I say unto you, Ye shall
not have gone through the cities of Israel, till the
Son of man be come.

4 Or, *put them to death*5 Or, *teacher*6 Gr. *bondservant*.

A disciple is not above his ⁵master, nor a ⁶servant 24
above his lord. It is enough for the disciple that he 25
be as his ⁵master,

θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια
 9 ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε
 χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὧμων,
 10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα
 11 μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. εἰς
 ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ
 12 ἄξιος ἐστίν· κακεῖ μέναιτε ἕως ἂν ἐξέλθῃτε. εἰσερχόμενοι
 13 δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· καὶ ἐὰν μὲν ἦ ἡ οἰκία
 ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἀξία, ἡ
 14 εἰρήνη ὑμῶν ἔφ' ὑμᾶς ἐπιστραφήτω. καὶ ὅς ἂν μὴ
 δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
 15 ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονι-
 ὀρτόν[†] τῶν ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον
 16 πόλει ἐκείνῃ. Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς
 πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις[†]
 17 καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ τῶν ἀν-
 θρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς
 18 συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας
 δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐ-
 19 τοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδώσιν ὑμᾶς, μὴ μερι-
 μνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
 20 τῇ ᾠρᾷ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες
 ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέ-
 κνον, καὶ ἑπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώ-
 22 σουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ
 ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
 23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν
 ἐτέραν[†] ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις
 24 [τοῦ] Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἐστίν
 μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον
 25 αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος

πρὸς

ἐκ

ὁ ὄφεις

ἐπαναστήσεται

[†] καὶ ἐκ ταύτης
 διώκωσιν ὑμᾶς,
 φεύγετε εἰς τὴν
 ἄλλην[†]

τῷ οἰκοδεσπότῃ...
...τοῖς οἰκιακοῖς

αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδε-
σπότην Βεεζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς⁷
αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκα- 26
λυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνω-
σθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· 27
καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ 28
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα τὴν δὲ
ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβεῖσθε δὲ μᾶλλον τὸν
δυναμένον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. οὐχὶ 29
δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πε-
σεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ 30
αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. μὴ οὖν 31
φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν 32
ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμο-
λογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς οὐρανοῖς· ὅστις δὲ ἄρνήσῃται με ἔμπροσθεν τῶν ἀν- 33
θρώπων, ἀρνήσομαι καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου
τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον 34
βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην
ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ 35
πατρὸς αἵτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αἵτης
καὶ νύμφην κατὰ τῆς πενθερᾶς αἵτης, καὶ ἐχθροὶ τοῦ 36
ἀνθρώπου οἱ οἰκιακοὶ αἵτοῦ. Ὁ φιλῶν πατέρα ἢ μη- 37
τέρα ὑπὲρ ἐμέ οὐκ ἔστιν μου ἅξιος· καὶ ὁ φιλῶν υἱὸν ἢ
θυγατέρα ὑπὲρ ἐμέ οὐκ ἔστιν μου ἅξιος· καὶ ὃς οὐ λαμ- 38
βάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔ-
στιν μου ἅξιος. ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, 39
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐ-
τήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ 40
δεχόμενος δέχεται τὸν ἀποστείλαντά με. ὁ δεχόμενος προ- 41
φήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ
ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμ-
ψεται. καὶ ὃς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον 42

ὁ οὖν

- and the ¹servant as his lord. If they have called ¹ Gr. *bondservant*.
the master of the house ²Beelzebub, how much ² Gr. *Beelzebub* :
26 more *shall they call* them of his household! Fear and so elsewhere.
them not therefore: for there is nothing covered,
that shall not be revealed; and hid, that shall
27 not be known. What I tell you in the darkness,
speak ye in the light: and what ye hear in the ear,
28 proclaim upon the housetops. And be not afraid
of them which kill the body, but are not able to kill
the soul: but rather fear him which is able to destroy
29 both soul and body in ³hell. Are not two sparrows ³ Gr. *Gehenna*.
sold for a farthing? and not one of them shall fall
30 on the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not there-
fore; ye are of more value than many sparrows.
32 Every one therefore who shall confess ⁴me before ⁴ Gr. *in me*.
men, ⁵him will I also confess before my Father which ⁵ Gr. *in him*.
33 is in heaven. But whosoever shall deny me before
men, him will I also deny before my Father which
is in heaven.
34 Think not that I came to ⁶send peace on the earth: ⁶ Gr. *cast*.
35 I came not to ⁶send peace, but a sword. For I came
to set a man at variance against his father, and the
daughter against her mother, and the daughter in
36 law against her mother in law: and a man's foes
37 *shall be* they of his own household. He that loveth
father or mother more than me is not worthy of me;
and he that loveth son or daughter more than me is
38 not worthy of me. And he that doth not take his
39 cross and follow after me, is not worthy of me. He ⁷ Or, *found*
that ⁷findeth his ⁸life* shall lose it; and he that ⁸los- ⁸ Or, *soul*
eth his ⁹life* for my sake shall find it. ⁹ Or, *lost*
40 He that receiveth you receiveth me, and he that
41 receiveth me receiveth him that sent me. He that re-
ceiveth a prophet in the name of a prophet shall re-
ceive a prophet's reward; and he that receiveth a
righteous man in the name of a righteous man shall
42 receive a righteous man's reward. And whosoever
shall give to drink unto one of these little ones a cup

* "life" strike out the marg. So in xvi. 25; Mark viii. 35;
Luke ix. 24; xvii. 33; John xii. 25.—*Am. Com.*

of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an ¹¹end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

Now when John heard in the prison the works of ²the Christ, he sent by his disciples, and said unto ³him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, ⁴Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have ⁵'good tidings preached to them. And blessed is he, ⁶whosoever shall find none occasion of stumbling in me. And as these went their way, Jesus began to ⁷say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for ⁸to see? a man clothed in soft *raiment*? Behold, ⁹they that wear soft *raiment* are in kings' houses. ¹⁰But wherefore went ye out? to see a prophet? Yea, ⁹I say unto you, and much more than a prophet. This ¹⁰is he, of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born ¹¹of women there hath not arisen a greater than John the Baptist: yet he that is ¹²but little in the kingdom of heaven is greater than he. And from the days ¹²of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law proph- ¹³esied until John. And if ye are willing to receive ¹⁴it, this is Elijah, which is to come. He that hath ¹⁵ears ⁵to hear, let him hear. But whereunto shall I ¹⁶liken this generation?

¹ Or, the gospel

² Many ancient authorities read
But what went ye out to see? a prophet?

³ Gr. lesser.

⁴ Or, him

⁵ Some ancient authorities omit to hear.

ψυχροῦ μόνον· εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ
 ἵ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ἡ ἀπόληται ὁ
 μισθός·

- 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώ-
 δεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

- 2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ
 3 χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Σὺ
 4 εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ
 Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ
 5 ἀκούετε καὶ βλέπετε· τυφλοὶ ἁναβλέπουσιν καὶ χωλοὶ
 περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,
 6 καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μα-
 7 κάριος ἐστὶν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. Τού-
 των δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις
 περὶ Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κά-
 8 λαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ
 9 φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλ-
 θατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
 10 προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται

ἀναβλέπουσιν.

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρός προσώ-
 που σοῦ,

- ὃς κατασκευάζει τὴν ὁδὸν σοῦ ἔμπροσθέν σου.
 11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μεί-
 ζων Ἰωάνου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασι-
 12 λείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν
 Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
 13 βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ
 14 προφῆται καὶ ὁ νόμος ἕως Ἰωάνου ἐπροφήτευσαν· καὶ εἰ
 15 θέλετε δέξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι. Ὁ
 16 ἔχων ὧτα ἀκουέτω. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφω-
 ροῦντα τοῖς ἐτέροις λέγουσιν

17

Ἡυλῆσαμεν ὑμῖν καὶ οὐκ ὥρχησασθε·

ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσιν 18
 Δαιμόνιον ἔχει· ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ 19
 πίνων, καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
 τῶν ἔργων αὐτῆς.

Αφ.

Τότε ἤρξατο ὀνειδίζειν τὰς 20
 πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ
 μετενόησαν· Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι, Βηθσαιδάν· 21
 ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμε-
 ναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν 22
 ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σύ, Καφαρναούμ, μὴ ἕως 23
 οὐρανοῦ ὕψωθήσῃ; ἕως ἁδοῦ καταβήσῃ. ὅτι εἰ ἐν Σοδό-
 μοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν
 ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων 24
 ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομο- 25
 λογούμεαι σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
 ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
 αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμ- 26
 προσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, 27
 καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν
 πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ
 υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ 28
 πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου 29
 ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖς εἰμι καὶ ταπεινὸς
 τῇ καρδίᾳ, καὶ εἰρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ 30
 γὰρ ζυγὸς μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν 1
 διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ

- It is like unto children sitting in the marketplaces,
 17 which call unto their fellows, and say, We piped unto
 you, and ye did not dance; we wailed, and ye did
 18 not ¹mourn. For John came neither eating nor ¹Gr. *beat the breast*.
 19 drinking, and they say, He hath a ²devil. The Son ²Gr. *demon*.
 of man came eating and drinking, and they say, Be-
 hold, a gluttonous man, and a winebibber, a friend
 of publicans and sinners! And wisdom ³is justified
 by her ⁴works. ³Or, *was*
⁴Many ancient au-
 thorities read
 children: as in
 Luke vii. 35.
 20 Then began he to upbraid the cities wherein most
 of his ⁵mighty works were done, because they re-
 21 pent not. Woe unto thee, Chorazin! woe unto
 thee, Bethsaida! for if the ⁵mighty works had been
 done in Tyre and Sidon which were done in you,
 they would have repented long ago in sackcloth and
 22 ashes. Howbeit I say unto you, it shall be more tol-
 erable for Tyre and Sidon in the day of judgement,
 23 than for you. And thou, Capernaum, shalt thou
 be exalted unto heaven? thou shalt ⁶go down unto
 Hades: for if the ⁶mighty works had been done in
 Sodom which were done in thee, it would have re-
 24 mained until this day. Howbeit I say unto you,
 that it shall be more tolerable for the land of Sodom
 in the day of judgement, than for thee.
 25 At that season Jesus answered and said, I ⁷thank ⁷Or, *praise*
 thee, O Father, Lord of heaven and earth, that thou
 didst hide these things from the wise and under-
 26 standing, and didst reveal them unto babes: yea,
 Father, ⁸for so it was well-pleasing in thy sight, ⁸Or, *that*
 27 All things have been delivered unto me of my Fa-
 ther: and no one knoweth the Son, save the Father;
 neither doth any know the Father, save the Son,
 and he to whomsoever the Son willeth to reveal *him*.
 28 Come unto me, all ye that labour and are heavy
 29 laden, and I will give you rest. Take my yoke
 upon you, and learn of me; for I am meek and low-
 ly in heart: and ye shall find rest unto your souls.
 30 For my yoke is easy, and my burden is light.
- 12 At that season Jesus went on the sabbath day
 through the cornfields; and his disciples were an
 hungred, and

began to pluck ears of corn, and to eat. But the 2
Pharisees, when they saw it, said unto him, Be-
hold, thy disciples do that which it is not lawful
to do upon the sabbath. But he said unto them, 3
Have ye not read what David did, when he was an
hungred, and they that were with him; how he en- 4
tered into the house of God, and 'did eat the shew-
bread, which it was not lawful for him to eat, neither
for them that were with him, but only for the priests?
Or have ye not read in the law, how that on the sab- 5
bath day the priests in the temple profane the sab-
bath, and are guiltless? But I say unto you, that 6
one greater than the temple is here. But if ye had 7
known what this meaneth, I desire mercy, and not
sacrifice, ye would not have condemned the guilt-
less. For the Son of man is lord of the sabbath. 8

¹ Some ancient au-
thorities read
they did eat.

² Gr. a greater
thing.

And he departed thence, and went into their syna- 9
gogue: and behold, a man having a withered hand. 10
And they asked him, saying, Is it lawful to heal on
the sabbath day? that they might accuse him. And 11
he said unto them, What man shall there be of you,
that shall have one sheep, and if this fall into a pit
on the sabbath day, will he not lay hold on it, and
lift it out? How much then is a man of more value 12
than a sheep! Wherefore it is lawful to do good
on the sabbath day. Then saith he to the man, 13
Stretch forth thy hand. And he stretched it forth;
and it was restored whole, as the other. But the 14
Pharisees went out, and took counsel against him,
how they might destroy him. And Jesus perceiving 15
it withdrew from thence: and many followed him;
and he healed them all, and charged them that they 16
should not make him known: that it might be ful- 17
filled which was spoken ³by Isaiah the prophet, say-
ing,

³ Or, through

Behold, my servant whom I have chosen; 18
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
He shall not strive, nor cry aloud; 19

2 ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰ-
 δόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξε-
 3 στιν ποιεῖν ἐν σαββάτῳ. ὃ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνω-
 τε τί ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;
 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
 προθέσεως ἔφαγον, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς
 5 μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ἢ οὐκ ἀνέγνωτε ἐν
 τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάβ-
 6 βατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι
 7 τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. εἰ δὲ ἐγνώκειτε τί ἐστιν Ἐλεος
 θέλω καὶ οὐ θυσία, οὐκ ἂν κατεδικάσατε τοὺς ἀναι-
 8 τίους. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀν-
 9θρώπου. Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς τὴν

10 συναγωγὴν αὐτῶν· καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ
 ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν θερα-
 11 पेῦν; ἵνα κατηγορήσωσιν αὐτοῦ. ὃ δὲ εἶπεν αὐτοῖς Τίς
 [ἔσται] ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμ-
 πέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ
 12 καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε
 13 ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ ἀν-
 θρώπῳ Ἐκτεινόν σου τὴν χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκα-
 14 τεστάθη ὑγιὴς ὡς ἡ ἄλλη. Ἐξελθόντες δὲ οἱ Φαρι-
 σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσω-
 15 σιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκείθεν.

Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς
 16 πάντας, καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν
 17 ποιήσωσιν ἵνα πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαίου τοῦ προ-
 φήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα,
 ὃ ἀγαπητός μου ὃν ἐδόκησεν ἡ ψυχὴ μου·
 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
 19 Οὐκ ἐρίσει οὐδέ κραγῆσει,

οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
αὐτοῦ.

κάλαμον συντετριμμένον οὐ κατεάζει

20

καὶ λίνον τυφόμενον οὐ σβέσει,

ἕως ἄν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

21

προσηνέχθη αὐτῷ
δαιμονιζόμενος
τυφλὸς καὶ κωφός

Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ 22
κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν

καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον 23

Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; οἱ δὲ Φαρισαῖοι ἀκού- 24

σαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ

Βεεζεβούλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθυ- 25

μήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία μερισθεῖσα

καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα

καθ' ἑαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν 26

ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ

βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω τὰ 27

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο

αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ 28

ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία

τοῦ θεοῦ. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ 29

ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, εἰ μὴ πρῶτον δῆσῃ

τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ 30

ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ

σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλα- 31

ύμιν σφημία ἀφεθήσεται ὅτι τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύμα- 32

τος βλασφημία οὐκ ἀφεθήσεται. καὶ ὅς ἐάν εἴπῃ λόγον κα-

τὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ 33

κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε

ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. *Ἡ 34

ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἡ

ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·

ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γεννήματα ἐχι-

οὐ μὴ ἀφεθῇ

ὑμῖν

Neither shall any one hear his voice in the streets.

- 20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
- 21 And in his name shall the Gentiles hope.
- 22 Then was brought unto him ¹one possessed with ¹Or, a *demoniac*
a devil, blind and dumb: and he healed him, inso-
23 much that the dumb man spake and saw. And all
the multitudes were amazed, and said, Is this the
24 son of David*? But when the Pharisees heard it,
they said, This man doth not cast out ²devils, but ²Gr. *demons*.
25 ³by Beelzebub the prince of the ²devils. And know- ³Or, *in*
ing their thoughts he said unto them, Every king-
dom divided against itself is brought to desolation;
and every city or house divided against itself shall
26 not stand: and if Satan casteth out Satan, he is di-
vided against himself; how then shall his kingdom
27 stand? And if I ³by Beelzebub cast out ²devils, ³by
whom do your sons cast them out? therefore shall
28 they be your judges. But if I ³by the Spirit of God
cast out ²devils, then is the kingdom of God come
29 upon you. Or how can one enter into the house of
the strong *man*, and spoil his goods, except he first
bind the strong *man*? and then he will spoil his
30 house. He that is not with me is against me; and
31 he that gathereth not with me scattereth. There-
fore I say unto you, Every sin and blasphemy
shall be forgiven ⁴unto men†; but the blasphemy ⁴Some ancient au-
32 against the Spirit shall not be forgiven. And who-
soever shall speak a word against the Son of man,
it shall be forgiven him; but whosoever shall speak
against the Holy Spirit, it shall not be forgiven him,
neither in this ⁵world, nor in that which is to come. ⁵Or, *age*
33 Either make the tree good, and its fruit good; for
make the tree corrupt, and its fruit corrupt: for
34 the tree is known by its fruit. Ye offspring of vi-

* For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29].—*Am. Com.*

† "unto men" strike out the marg.—*Am. Com.*

pers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, ¹Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the ²whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ³a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ⁴a greater than Solomon is here. But the unclean spirit, when ⁴he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then ⁴he saith, I will return into my house whence I came out; and when ⁴he is come, ⁴he findeth it empty, swept, and garnished. Then goeth ⁴he, and taketh with ⁵himself seven other spirits more evil than ⁵himself, and they enter in and dwell there: and the last state of that man cometh worse than the first. Even so shall it be also unto this evil generation.

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.

δυνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ
 35 περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς
 ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ὁ ἀγαθός, καὶ
 ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλ-
 36 λει πονηρά. Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλή-
 σουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν
 37 ἡμέρᾳ κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ
 τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ
 Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
 39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοι-
 χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ
 40 μὴ τὸ σημεῖον Ἰωᾶ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰω-
 νᾶς ἐν τῇ κοιτίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς
 νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς
 41 γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀνα-
 στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατα-
 κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωᾶ, καὶ
 42 ἰδοὺ πλεῖον Ἰωᾶ ὧδε. βασιλίσσα νότου ἐγερθήσεται ἐν
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν·
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σο-
 43 λομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

Ὅταν
 δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρ-
 χεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρί-
 44 σκει. τότε λέγει Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν
 ἐξῆλθον· καὶ ἔλθον εὐρίσκει σχολάζοντα [καὶ] σεσαρωμένον
 45 καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμβάνει μεθ' ἐ-
 αυτοῦ ἑπτὰ ἔτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
 θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
 ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ
 οἱ ἀδελφοὶ αὐτοῦ ἰσθήκεισαν ἔξω ζητοῦντες αὐτῷ λαλή-

*

σαι. [†] ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ⁴⁸
 ἔστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;
 καὶ ἐκτείνας τὴν χεῖρα [αὐτοῦ] ἐπὶ τοὺς μαθητὰς αὐ- ⁴⁹
 τοῦ εἶπεν Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ⁵⁰
 ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ
 ἐστί.

ἐκ

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς [†] τῆς οἰκίας ¹
 ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ²
 ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
 καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἰσθῆκει. καὶ ἐλάλησεν ³
 αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἴδου ἐξῆλθεν ὁ σπείρων
 τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπесεν παρὰ ⁴
 τὴν ὁδόν, καὶ ἔλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. ἄλλα ⁵
 δὲ ἔπесεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
 εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς, ἡλίου δὲ ⁶
 ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐ-
 ξηράνθη. ἄλλα δὲ ἔπесεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ⁷
 ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπесεν ἐπὶ τὴν γῆν ⁸
 τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκον-
 τα ὃ δὲ τριάκοντα. Ὁ ἔχων ὦτα ἀκουέτω. Καὶ ⁹
 προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς ¹⁰
 λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν [†] ὅτι Ὑμῖν δέδοται ¹¹

ἦλθον τὰ πετεινὰ
καὶ

ἐπνιξαν

αὐτοῖς

γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκεῖνοις
 δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ- ¹²
 σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐ-
 τοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες ¹³
 οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσιν·
 καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα ¹⁴

Ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε,

καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε.

* εἶπεν δὲ τις αὐτῷ Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.

47 ¹And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my 49 brethren? And he stretched forth his hand toward his disciples, and said, Behold. my mother and my 50 brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

13 On that day went Jesus out of the house, and sat 2 by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and 3 sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, 4 Behold, the sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds 5 came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no 6 deepness of earth: and when the sun was risen, they were scorched; and because they had no root, 7 they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears², let him hear.

10 And the disciples came, and said unto him, Why 11 speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but 12 to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken 13 away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they under- 14 stand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

¹ Some ancient authorities omit ver. 47.

² Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

For this people's heart is waxed gross, 15
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.

But blessed are your eyes, for they see; and your 16
 ears, for they hear. For verily I say unto you, that 17
 many prophets and righteous men desired to see the
 things which ye see, and saw them not; and to hear
 the things which ye hear, and heard them not. Hear 18
 then ye the parable of the sower. When any one 19
 heareth the word of the kingdom, and understandeth
 it not, *then* cometh the evil *one*, and snatcheth away
 that which hath been sown in his heart. This is he
 that was sown by the way side. And he that was 20
 sown upon the rocky places, this is he that heareth
 the word, and straightway with joy receiveth it; yet 21
 hath he not root in himself, but endureth for a while;
 and when tribulation or persecution ariseth because
 of the word, straightway he stumbleth. And he that 22
 was sown among the thorns, this is he that heareth
 the word; and the care of the ¹world, and the de-
 ceitfulness of riches, choke the word, and he be-
 cometh unfruitful. And he that was sown upon 23
 the good ground, this is he that heareth the word,
 and understandeth it; who verily beareth fruit, and
 bringeth forth, some a hundredfold, some sixty, some
 thirty.

¹ Or, *age*

Another parable set he before them, saying, The 24
 kingdom of heaven is likened unto a man that sowed
 good seed in his field: but while men slept, his ene- 25
 my came and sowed ²tares also among the wheat,
 and went away. But when the blade sprang up, and 26
 brought forth fruit, then appeared the tares also.

² Or, *darnel*

And the ³servants of the householder came and said 27
 unto him, Sir, didst thou not sow good seed in thy
 field? whence then hath it tares? And he said unto 28
 them, ⁴An enemy hath done this.

³ Gr. *bondservants*.
⁴ Gr. *A man that is an enemy*.

- 15 ἐΠΑΧΨΗΝΗ ΓΑΡ Ἡ ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ,
 ΚΑΙ ΤΟΙΣ ὦσιν ΒΑΡΕΩΣ ἤΚΟΥΣΑΝ,
 ΚΑΙ ΤΟΥΣ ὀφθαλμοὺς αὐτῶν ἐΚΑΜΜΥΣΑΝ·
 ΜΗ ΠΟΤΕ ἴΔΩΣΙΝ ΤΟΙΣ ὀφθαλμοῖς
 ΚΑΙ ΤΟΙΣ ὦσιν ἀκούσῳσιν
 ΚΑΙ Τῇ ΚΑΡΔΙΑ ὀγνώσιν ΚΑΙ ἐΠΙΣΤΡΕΨΩΣΙΝ,
 ΚΑΙ ἴΔΟΜΑΙ αὐτούς.
- 16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα
 17 [ὑμῶν] ὅτι ἀκούουσιν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προ-
 φῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,
 18 καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. Ὑμεῖς
- 19 οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. Παντός
 ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχε-
 ται ὁ πονηρὸς καὶ ἀρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ
 20 αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ὁ δὲ ἐπὶ τὰ
 πετρῶδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς
 21 μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
 ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ
 22 διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας
 σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
 τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον,
 23 καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρπο-
 φορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα.
- 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοιω-
 θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρ-
 25 μα ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους
 ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον
 26 τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
 27 καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελ-
 θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
 οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
 28 ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἀνθρώπου τοῦτο

ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες
 συλλέξωμεν αὐτά; ὁ δὲ φησιν Οὐ, μή ποτε συλλέγον- 29
 τες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον· ἄφετε 30
 συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ
 τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζά-
 νια καὶ δῆσατε αὐτὰ [εἰς] δέσμας πρὸς τὸ κατακαῦσαι αὐτά,
 τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. *Αλ- 31

λην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ
 βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
 ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶν πάντων 32
 τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν
 καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ
 καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ. *Αλ- 33

λην παραβολὴν [ἐλάλησεν αὐτοῖς]· Ὁμοία ἐστὶν ἡ βασι-
 λεία τῶν οὐρανῶν ζύμη, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς
 ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον. Ταῦτα 34
 πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ
 χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ 35
 ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
 ἐρεῖζομαι κεκργμμένα ἀπὸ καταβολῆς.

Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ 36
 προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον
 ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀπο- 37
 κριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς
 τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν 38
 σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία
 εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά 39
 ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνος ἐστὶν,
 οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. ὥσπερ οὖν συλλέγεται τὰ 40
 ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντε-
 λείᾳ τοῦ αἰῶνος· ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγ- 41
 γέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ

ἀχρι ν. μέχρι

συναγάγετε

Ησαίου Αρ.

- And the ¹servants say unto him, Wilt thou then ¹ Gr. *bondservants*.
 29 that we go and gather them up? But he saith,
 Nay; lest haply while ye gather up the tares, ye
 30 root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
- 31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:
 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
- 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman ² The word in the Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half.
 took, and hid in three ²measures of meal, till it was all leavened.
- 34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken ³by the prophet, saying,
 I will open my mouth in parables;
 I will utter things hidden from the foundation
⁴of the world.
- 36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.
- 37 And he answered and said, He that soweth the good seed is the Son of man; and the field is the world;
 38 and the good seed, these are the sons of the kingdom;
 39 and the tares are the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is ⁵the end of the world; and the reapers are angels.
- 40 As therefore the tares are gathered up and burned with fire; so shall it be in ⁵the end of the world.
 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom

³ Or, *through*⁴ Many ancient authorities omit of the world.⁵ Or, *the consummation of the age*

all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of 42 fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the 43 sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure 44 hidden in the field; which a man found, and hid; 1 Or, for joy thereof and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man 45 that is a merchant seeking goodly pearls: and hav- 46 ing found one pearl of great price, he went and sold all that he had, and bought it.

2 Gr. drag-net. Again, the kingdom of heaven is like unto a 2net, 47 that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on 48 the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So 49 shall it be in 3the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of 50 fire: there shall be the weeping and gnashing of teeth.

3 Or, the consummation of the age

Have ye understood all these things? They say 51 unto him, Yea. And he said unto them, Therefore 52 every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

4 Gr. powers.

And it came to pass, when Jesus had finished 53 these parables, he departed thence. And coming 54 into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these 4mighty works? Is not this the carpenter's son? is 55 not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And 56 his sisters, are they not all with us? Whence then hath this man all these things? And they were 57 5offended in him. But Jesus said

5 Gr. caused to stumble.

πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,
 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
 43 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι
 44 αὐτῶν. Ὁ ἔχων ὦτα ἀκουέτω. Ὅμοία ἐστὶν

ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ
 ἀγρῷ, ὃν εὖρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς
 αὐτοῦ ὑπάγει καὶ πωλεῖ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν
 45 ἐκείνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν

οὐρανῶν ἔμπροσφ ζητοῦντι καλοὺς μαργαρίτας· εὖρὼν δὲ
 46 εἶχεν καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν

ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν
 47 καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν ὅτε ἐπληρώθη
 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλε-
 49 ξαν τὰ καλὰ εἰς ἄγγῃ, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως
 50 ἐστὶ ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγε-
 51 λοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Συν-

52 ἤκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. ὁ δὲ εἶπεν
 αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασι-
 53 λεύᾳ τῶν οὐρανῶν ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
 54 ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
 54 ταύτας, μετῆρεν ἐκείθεν. καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ
 ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσ-
 σεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ
 55 αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ
 μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκω-
 56 βος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ
 αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τούτῳ ταῦτα
 57 πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν

πάντα

ἀνθρώπῳ

λέγει

Αβ.

ιδία

αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ[†] πατρίδι
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις 58
πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης 1
τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν 2
Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώ- 3
δης κρατήσας τὸν Ἰωάννην ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν· 4
καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ- 5
φήτην αὐτὸν εἶχον. γενεσίῳ δὲ γενομένοις τοῦ Ἡρώδου 6
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ
ἤρρεσεν τῷ Ἡρώδῃ, ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ 7
δοῦναι ὃ ἐὰν αἰτήσῃται. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς 8
μητρὸς αὐτῆς Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
Ἰωάννου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ 9
τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,
καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν τῇ φυλακῇ· καὶ 10
ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, 11
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθη- 12
ταὶ αὐτοῦ ἦραν τὸ πτώμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
ἀπήγγειλαν τῷ Ἰησοῦ. Ἀκούσας δὲ ὁ Ἰησοὺς 13
ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·
καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ἄνωγ' ἀπὸ τῶν 14
πόλεων. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ-
χνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
Οὐσίας δὲ γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες 15
Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἥδη παρήλθεν· ἀπό-
λυσον ἡμᾶς τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγο-
ράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς 16
Οὐ χρειὰν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

πεζοὶ

παρήλθεν ἡ δὴ
ἀπόλυσον οὖν

unto them, A prophet is not without honour, save
 58 in his own country, and in his own house. And
 he did not many 'mighty works there because of ¹ Gr. *powers*.
 their unbelief.

14 At that season Herod the tetrarch heard the re-
 2 port concerning Jesus, and said unto his servants,
 This is John the Baptist; he is risen from the dead;
 3 and therefore do these powers work in him. For
 Herod had laid hold on John, and bound him, and
 put him in prison for the sake of Herodias, his
 4 brother Philip's wife. For John said unto him, It
 5 is not lawful for thee to have her. And when he
 would have put him to death, he feared the multi-
 6 tude, because they counted him as a prophet. But
 when Herod's birthday came, the daughter of He-
 rodias danced in the midst, and pleased Herod.
 7 Whereupon he promised with an oath to give her
 8 whatsoever she should ask. And she, being put
 forward by her mother, saith, Give me here in a
 9 charger the head of John the Baptist. And the
 king was-grieved; but for the sake of his oaths, and
 of them which sat at meat with him, he commanded
 10 it to be given; and he sent, and beheaded John in
 11 the prison. And his head was brought in a charger,
 and given to the damsel: and she brought it to her
 12 mother. And his disciples came, and took up the
 corpse, and buried him; and they went and told
 Jesus.

13 Now when Jesus heard *it*, he withdrew from
 thence in a boat, to a desert place apart: and when
 the multitudes heard *thereof*, they followed him ²on ² Or, *by land*
 14 foot from the cities. And he came forth, and saw
 a great multitude, and he had compassion on them,
 15 and healed their sick. And when even was come,
 the disciples came to him, saying, The place is des-
 ert, and the time is already past; send the multi-
 tudes away, that they may go into the villages, and
 16 buy themselves food. But Jesus said unto them,
 They have no need to go away; give ye them to eat.

And they say unto him, We have here but five 17
loaves, and two fishes. And he said, Bring them 18
hither to me. And he commanded the multitudes 19
to 'sit down on the grass; and he took the five
loaves, and the two fishes, and looking up to heav-
en, he blessed, and brake and gave the loaves to
the disciples, and the disciples to the multitudes.
And they did all eat, and were filled: and they took 20
up that which remained over of the broken pieces,
twelve baskets full. And they that did eat were 21
about five thousand men, beside women and children.

And straightway he constrained the disciples to 22
enter into the boat, and to go before him unto the
other side, till he should send the multitudes away.

And after he had sent the multitudes away, he went 23
up into the mountain apart to pray: and when even
was come, he was there alone. But the boat ²was 24
now in the midst of the sea, distressed by the waves;

for the wind was contrary. And in the fourth 25
watch of the night he came unto them, walking
upon the sea. And when the disciples saw him 26
walking on the sea, they were troubled, saying, It
is an apparition; and they cried out for fear. But 27
straightway Jesus spake unto them, saying, Be of
good cheer; it is I; be not afraid. And Peter an- 28
swered him and said, Lord, if it be thou, bid me
come unto thee upon the waters. And he said, 29
Come. And Peter went down from the boat, and

walked upon the waters, ³to come to Jesus. But 30
when he saw the wind⁴, he was afraid; and begin-
ning to sink, he cried out, saying, Lord, save me.

And immediately Jesus stretched forth his hand, 31
and took hold of him, and saith unto him, O thou
of little faith, wherefore didst thou doubt? And 32
when they were gone up into the boat, the wind
ceased. And they that were in the boat worshipped 33
him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to 34
the land, unto Gennesaret. And when the men of 35
that place knew him, they sent into all that region
round about, and

¹ Gr. recline.

² Some ancient authorities read *was many furlongs distant from the land.*

³ Some ancient authorities read *and came.*

⁴ Many ancient authorities add *strong.*

- 17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὥδε εἰ μὴ πέντε ἄρτους
 18 καὶ δύο ἰχθύας. ὁ δὲ εἶπεν Φέρετέ μοι ὥδε αὐτούς.
 19 καὶ ῥα κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, ἐκέλευσεν τοὺς...
 λαβὼν¹ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
 εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθη-
 20 ταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον
 πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεύον τῶν
 21 κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθιόντες
 ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παι-
 22 δίων. Καὶ [εὐθέως] ἠνάγκασεν τοὺς μαθητὰς ἐμ-
 βῆναι εἰς² πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως τὸ
 23 οὗ ἀπολύσει τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους
 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὁψίας δὲ γενο-
 24 μένης μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη ῥα σταδίους πολλοὺς
 ἀπὸ τῆς γῆς ἀπείχεν³, βασανιζόμενον ὑπὸ τῶν κυμάτων, μέσον τῆς θαλάσ-
 25 ῃν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς νυκτὸς
 26 ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. οἱ δὲ
 μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα
 ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ
 27 φόβου ἔκραξαν. εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων
 28 Θαρσείτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. ἀποκριθεὶς δὲ ὁ Πέτρος
 εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σέ
 29 ἐπὶ τὰ ὕδατα· ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ
 πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα⁴ καὶ ἦλθεν⁵ πρὸς
 30 τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἄρξά-
 μενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με.
 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ
 32 καὶ λέγει αὐτῷ Ὁλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀνα-
 33 βάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. οἱ δὲ
 ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ
 34 υἱὸς εἶ. Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν
 35 εἰς Γεννησαρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου
 ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ

προσῆνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρε- 36
 κάλουν [αὐτὸν] ἵνα μόνον ᾄψωνται τοῦ κρασπέδου τοῦ ἱμα-
 τίου αὐτοῦ· καὶ ὅσοι ᾔψαντο διεσώθησαν.

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρι- 1
 σαῖοι καὶ γραμματεῖς λέγοντες Διὰ τί οἱ μαθηταί σου πα- 2
 ραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; ἐν γὰρ
 νύπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκρι- 3
 θεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν
 τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς εἶπεν 4
 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν
 πατέρα ἢ μητέρα θανάτῳ τελεγτάτῳ· ὑμεῖς δὲ λέγετε 5
 Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
 ὠφελθῇς, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἡκυρώ- 6
 σατε τὸν ᾠόν· τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑπο- 7
 κριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας λέγων

Ὁ λαὸς οὔτος τοῖς χεῖλεσίν με τιμᾷ, 8
 ἡ δὲ καρδίᾳ αὔτων πόρρω ἀπέχει ἀπ' ἐμοῦ·
 μάτην δὲ σέβονται με, 9

ΔΙΔΑΣΚΟΝΤΕΣ ΔΙΔΑΣΚΑΛΙΑΣ ἘΝΤΆΛΜΑΤΑ ἈΝΘΡΩΠΩΝ.

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ 10
 συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄν- 11
 θρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο
 κοινοῖ τὸν ἄνθρωπον.

Τότε προσελθόντες οἱ 12
 μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες
 τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα 13
 φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρι-
 ζωθήσεται. ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοί· τυφλὸς 14
 δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦν-
 ται.

Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φρά- 15
 στον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς 16
 ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς 17
 τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλ-
 λεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρ- 18

ὁδηγοὶ εἰσιν τυ-
 φλοὶ [τυφλῶν]

36 brought unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?

4 For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall

say to his father or his mother, That wherewith thou mightest have been profited by me is given to God;

6 he shall not honour his father². And ye have made void the word of God because of your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips; But their heart is far from me.

9 But in vain do they worship me,

Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto

11 them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they

13 heard this saying? But he answered and said, Every

plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides.

And if the blind guide the blind, both shall fall into a pit. And Peter answered and said unto him,

16 Declare unto us the parable. And he said, Are ye also even yet without understanding? Perceive ye

not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But

the things which proceed out of the mouth come

¹ Or, surely die

² Some ancient authorities add *or his mother.*

³ Some ancient authorities read *law.*

⁴ Gr. caused to stumble.

⁵ Gr. planting.

forth out of the heart; and they defile the man. For 19 out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but 20 to eat with unwashen hands defileth not the man.

1 Gr. *demon*.

2 Or, *loaf*

And Jesus went out thence, and withdrew into the 21 parts of Tyre and Sidon. And behold, a Canaan- 22 itish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a ¹devil. But he answered her not a word. And his disciples 23 came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I 24 was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, say- 25 ing, Lord, help me. And he answered and said, It 26 is not meet to take the children's ²bread and cast it to the dogs. But she said, Yea, Lord: for even the 27 dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O 28 woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed thence, and came nigh unto 29 the sea of Galilee; and he went up into the mountain, and sat there. And there came unto him great 30 multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the 31 multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

And Jesus called unto him his disciples, and said, 32 I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the

19 δίας ἐξέρχεται, καὶ ἐκεῖνα κοινοὶ τὸν ἄνθρωπον. ἐκ γὰρ τῆς
καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι,
20 πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ταῦτά
ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους χερσὶν
φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
22 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν
ὀρίων ἐκείνων ἐξεληθούσα ἔκραζεν ἔλεγουσα Ἐλέησόν με,
κύριε υἱὸς Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μα-
θηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι
24 κράζει ὀπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπειστά-
λην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.
25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα Κύριε, βοήθει μοι.
26 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον
27 τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπεν Ναί,
κύριε, καὶ [γὰρ] τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν
28 πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὡ γύναι, μεγάλη σου ἡ
πίστις· γεννηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-
30 σαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν ἡλωδούς,
κυλλοὺς, τυφλοὺς, κωφοὺς, καὶ ἑτέρους πολλοὺς, καὶ
ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν
31 αὐτούς· ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς
ἡλαλῶντας καὶ ἡλωδούς περιπατοῦντας καὶ τυφλοὺς βλέ-
32 ποντας καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι [ἤδη] ἡμέραι τρεῖς
προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπο-
λῦσαι αὐτοὺς νήστευσι οὐ θέλω, μὴ ποτε ἐκλυθῶσιν ἐν τῇ

ἔκραξεν
νιὲ

Αρ.†

τοὺς ὄχλους
ἀκούοντας | κυλλοὺς
ὕγρεις
ἐδόξαζον

ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταί· Πόθεν ἡμῖν ἐν ἐρημίᾳ 33
 ἄρτοι τοσούτοι ὥστε χορτάσαι ὄχλον τοσούτον; καὶ λέγει 34
 αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· Ἑπτὰ,
 καὶ ὀλίγα ἰχθύδια. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν 35
 ἐπὶ τὴν γῆν ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ 36
 εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μα-
 θηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, 37
 καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας
 πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ^τ τετρακισχίλιοι ἄνδρες χω- 38
 ρὶς ^γ γυναικῶν καὶ παιδίων. Καὶ ἀπολύσας τοὺς ὄχλους 39
 ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

Καὶ προσελθόντες [οἱ] Φαρισαῖοι καὶ Σαδδουκαῖοι πει- 1
 ράζοντες ^ἐ ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-
 δεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ^{[[} Ὁψίας γενο- 2
 μένης λέγετε· Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωί 3
 Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ
 μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ
 σημεῖα τῶν καιρῶν οὐ δύνασθε. ^{]]} Γενεὰ πονηρὰ καὶ μοι- 4
 χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ
 εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλ-
 theoretical.

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν 5
 ἐπελάθοντο ^τ ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 6
 Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
 Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι 7
 Ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· Τί διαλο- 8
 γίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;
 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν 9
 πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς 10
 ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλά-
 βετε; πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσ- 11
 ἔχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [[] τῶν 12
 ἄρτων []] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδ-

ὥς
 παιδίων καὶ γυναικῶν

ἐπηρώτων

λαβεῖν ἄρτους

33 way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as 34 to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, 35 Seven, and a few small fishes. And he commanded 36 the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the 37 disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, 39 beside women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

16 And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from 1 heaven. But he answered and said unto them, 2 When it is evening, ye say, *It will be fair weather:* 3 for the heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heav- 4 en; but ye cannot *discern* the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5 And the disciples came to the other side and for- 6 got to take ²bread. And Jesus said unto them, Take ² heed and beware of the leaven of the Pharisees and 7 Sadducees. And they reasoned among themselves, 8 saying, ³We took no ²bread. And Jesus perceiving it said, O ye of little faith, why ⁴reason ye among 9 yourselves, because ye have no ²bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many ⁴baskets ye took up? 10 Neither the seven loaves of the four thousand, and 11 how many ⁴baskets ye took up? How is it that ye do not perceive that I spake not to you concerning ²bread? But beware of the leaven of the Pharisees 12 and Sadducees. Then understood they how that he bade them not beware of the leaven of ²bread, but of the teaching of the Pharisees and Sadducees.

The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

² Gr. loaves.

³ Or, It is because we took no bread.

⁴ Basket in ver. 9 and 10 represents different Greek words.

- Now when Jesus came into the parts of Cæsarea 13
 Philippi, he asked his disciples, saying, Who do men
 say ¹that the Son of man is? And they said, Some 14
 say John the Baptist; some, Elijah: and others, Jer-
 emiah, or one of the prophets. He saith unto them, 15
 But who say ye that I am? And Simon Peter an- 16
 swered and said, Thou art the Christ, the Son of the
 living God. And Jesus answered and said unto 17
 him, Blessed art thou, Simon Bar-Jonah: for flesh
 and blood hath not revealed it unto thee, but my
 Father which is in heaven. And I also say unto 18
 thee, that thou art ²Peter, and upon this ³rock I will
 build my church; and the gates of Hades shall not
 prevail against it. I will give unto thee the keys of 19
 the kingdom of heaven: and whatsoever thou shalt
 bind on earth shall be bound in heaven: and what-
 soever thou shalt loose on earth shall be loosed in
 heaven. Then charged he the disciples that they 20
 should tell no man that he was the Christ.
- From that time began ⁴Jesus to shew unto his dis- 21
 ciples, how that he must go unto Jerusalem, and suf-
 fer many things of the elders and chief priests and
 scribes, and be killed, and the third day be raised up.
 And Peter took him, and began to rebuke him, saying, 22
 Be it far from thee, Lord: this shall never be unto
 thee. But he turned, and said unto Peter, Get thee 23
 behind me, Satan: thou art a stumblingblock unto
 me: for thou mindest not the things of God, but the
 things of men. Then said Jesus unto his disciples, 24
 If any man would come after me, let him deny him-
 self, and take up his cross, and follow me. For 25
 whosoever would save his ⁵life shall lose it: and
 whosoever shall lose his ⁶life for my sake shall find
 it. For what shall a man be profited, 26

¹ Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke ix. 18.

² Gr. Petros.
³ Gr. petra.

⁴ Some ancient authorities read Jesus Christ.

⁵ Or, God have mercy on thee

⁶ Or, soul

δουκαίων,

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίπ-
που ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ
14 ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπαν Οἱ μὲν
Ἰωάνην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ Ἱερε-
15 μίαν ἢ ἓνα τῶν προφητῶν. λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με
16 λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ
17 χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ
καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν [τοῖς]
18 οὐρανοῖς· καγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ
ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
19 ᾧδου οὐ κατισχύσουσιν αὐτῆς· δώσω σοι τὰς κλεῖδας τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς
ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς
20 γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε ἔπετίμησεν τοῖς
μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

διεστείλατο

21 ΑΠΟ ΤΟΤΕ ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς
μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆ-
22 ναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτι-
μᾶν αὐτῷ λέγων Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
23 τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὑπαγε ὀπίσω μου,
Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
24 ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε [ὁ] Ἰησοῦς
εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἔλθειν,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
25 ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
26 αὐτοῦ ἔνεκεν ἐμοῦ εὕρησει αὐτήν. τί γὰρ ὠφελήθησεται

Αρ.

λέγει αὐτῷ ἐπι-
τιμῶν

ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ²⁷ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ἀμὴν ²⁸ λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστώτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ- ¹
τὸν τρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορ- ²
φώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ ὤφθη αὐτοῖς Μωυσῆς καὶ Ἡλείας συνλαλοῦντες ³
μετ' αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ ⁴
σκηνας τρεῖς Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε ⁵
τρεῖς σκηνας, σοὶ μίαν καὶ Μωυσεὶ μίαν καὶ Ἡλείᾳ μίαν. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν ⁶
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον ⁷
αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσῆλθεν ὁ Ἰησοῦς ⁸
καὶ ἀψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ ⁹
τὸν αὐτὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ¹⁰
ἀναστῆ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδεὶ ἐῖπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἔγερθῇ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ ¹¹
γραμματεῖς λέγουσιν ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ¹²
Αρ. ἀποκριθεὶς εἶπεν Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἡλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέ- ¹³
γνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. τότε

- if he shall gain the whole world, and forfeit his ¹life? ¹ Or, *soul*
or what shall a man give in exchange for his ¹life?
- 27 For the Son of man shall come in the glory of his
Father with his angels; and then shall he render
28 unto every man according to his ²deeds. Verily I ² Gr. *doing*.
say unto you, There be some of them that stand
here, which shall in no wise taste of death, till they
see the Son of man coming in his kingdom.
- 17 And after six days Jesus taketh with him Peter,
and James, and John his brother, and bringeth them
2 up into a high mountain apart: and he was trans-
figured before them: and his face did shine as the
sun, and his garments became white as the light.
3 And behold, there appeared unto them Moses and
4 Elijah talking with him. And Peter answered, and
said unto Jesus, Lord, it is good for us to be here: if
thou wilt, I will make here three ³tabernacles; one ³ Or, *booths*
for thee, and one for Moses, and one for Elijah.
- 5 While he was yet speaking, behold, a bright cloud
overshadowed them: and behold, a voice out of the
cloud, saying, This is my beloved Son, in whom I
6 am well pleased; hear ye him. And when the dis-
ciples heard it, they fell on their face, and were sore
7 afraid. And Jesus came and touched them and said,
8 Arise, and be not afraid. And lifting up their eyes,
they saw no one, save Jesus only.
- 9 And as they were coming down from the moun-
tain, Jesus commanded them, saying, Tell the vision
to no man, until the Son of man be risen from the
10 dead. And his disciples asked him, saying, Why
then say the scribes that Elijah must first come?
- 11 And he answered and said, Elijah indeed cometh,
12 and shall restore all things: but I say unto you,
that Elijah is come already, and they knew him not,
but did unto him whatsoever they listed. Even so
13 shall the Son of man also suffer of them. Then

understood the disciples that he spake unto them of John the Baptist.

And when they were come to the multitude, there 14 came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, 15 and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I 16 brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless 17 and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the 18

1 Gr. demon.

¹devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus 19 apart, and said, Why could not we cast it out? And 20 he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.²

2 Many authorities, some ancient, insert ver. 21 But this kind goeth not out save by prayer and fasting. See Mark ix. 29.

3 Some ancient authorities read were gathering themselves together.

And while they ³abode in Galilee, Jesus said unto 22 them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third 23 day he shall be raised up. And they were exceeding sorry.

4 Gr. didrachma.

5 Or, teacher

And when they were come to Capernaum, they 24 that received the ⁴half-shekel came to Peter, and said, Doth not your ⁵master pay the ⁴half-shekel? He 25 saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From stran- 26 gers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou 27 to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened

συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

- 14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρω-
 15 πος γονυπετῶν αὐτὸν καὶ λέγων Κύριε, ἐλέησόν μου τὸν
 υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει, πάσχει
 16 πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· καὶ προσ-
 ἤνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν
 17 αὐτὸν θεραπεῦσαι. Ἐποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ὦ [τότε] ἀποκριθεὶς
 γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν
 ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ
 τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας
 19 ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ
 κατ' ἰδίαν εἶπαν Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
 20 αὐτό; ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·
 ἂμην γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινά-
 πεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μετα-
 βήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Ἀρ.

- 22 Συστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς
 ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
 23 χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ
 ἡμέρᾳ ἔγερθῆσεται· καὶ ἐλυπήθησαν σφόδρα. ἀναστήσεται
 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ
 δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος
 25 ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει Ναί. καὶ ἔλθόντα· εἰσελθόντι
 εἰς τὴν οἰκίαν πρόέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι
 δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβά- τίνος
 νουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν
 26 ἀλλοτρίων; εἰπόντος δὲ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ
 27 Ἰησοῦς Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί· ἵνα δὲ μὴ ἴσκαν- σκανδαλίζωμεν
 δαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκι-
 στρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας

τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

δδ

Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέ- 1
γοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 2
καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε 3
ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρα-
νῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός 4
ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ὅς ἐὰν 5
δέξῃται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέ-
χεται· ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν 6
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος
ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ
πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδά- 7
λων· ἀνάγκη γὰρ ἔλθῃν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ 8

ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐ-
τὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς
τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας
ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀ- 9
φθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελ-
θεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν
τοῦ πυρός.

Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν 10
μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἔν
οὐρανοῖς¹ διὰ παντὸς βλέπουνσι τὸ πρόσωπον τοῦ πατρὸς
μου τοῦ ἐν οὐρανοῖς. τί ὑμῖν δοκεῖ; ἐὰν γένηται² τινι 12
ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ
ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς
ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν 13
λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενή-
κοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἔστιν 14
θέλημα ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς ἵνα

[ἐν τῷ οὐρανῷ]

Αρ.

τοῦ πατρὸς ὑμῶν

his mouth, thou shalt find a 'shekel: that take, and ¹ Gr. *stater*.
give unto them for me and thee.

18 In that hour came the disciples unto Jesus, saying,
Who then is ²greatest in the kingdom of heaven? ² Gr. *greater*.

2 And he called to him a little child, and set him in
3 the midst of them, and said, Verily I say unto you,
Except ye turn, and become as little children, ye
shall in no wise enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this
little child, the same is the ²greatest in the kingdom
5 of heaven. And whoso shall receive one such little

6 child in my name receiveth me: but whoso shall
cause one of these little ones which believe on me to
stumble, it is profitable for him that ³a great mill- ³ Gr. *a millstone*
stone should be hanged about his neck, and *that* he *turned by an ass*.

7 should be sunk in the depth of the sea. Woe unto
the world because of occasions of stumbling! for it
must needs be that the occasions come; but woe to

8 that man through whom the occasion cometh! And
if thy hand or thy foot causeth thee to stumble, cut
it off, and cast it from thee: it is good for thee to
enter into life maimed or halt, rather than having
two hands or two feet to be cast into the eternal fire.

9 And if thine eye causeth thee to stumble, pluck it
out, and cast it from thee: it is good for thee to
enter into life with one eye, rather than having two

10 eyes to be cast into the ⁴hell of fire. See that ye ⁴ Gr. *Gehenna of fire*.

despise not one of these little ones; for I say unto ⁵ Many authori-
you, that in heaven their angels do always behold ⁵ ties, some an-
cient, insert ver.

12 the face of my Father which is in heaven. ⁵ How ¹¹ *For the Son of*
think ye? if any man have a hundred sheep, and ¹¹ *man came to save*
one of them be gone astray, doth he not leave the ¹¹ *that which was*
ninety and nine, and go unto the mountains, and ¹¹ *lost. See Luke*
xix. 10.

13 seek that which goeth astray? And if so be that
he find it, verily I say unto you, he rejoiceth over it
more than over the ninety and nine which have not ⁶ Gr. *a thing willed*
⁶ *before your Fa-*

14 gone astray. Even so it is not ⁶the will of ⁷your ⁷ Some ancient
Father which is in heaven, that ⁷ *authorities read my.*

one of these little ones should perish.

¹ Some ancient authorities omit against thee.

And if thy brother sin ^{against thee}, go, shew him ¹⁵ his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear ¹⁶ thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it ¹⁷ unto the ²church: and if he refuse to hear the ²church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye ¹⁸ shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two ¹⁹ of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three ²⁰ are gathered together in my name, there am I in the midst of them.

² Or, congregation

Then came Peter, and said to him, Lord, how oft ²¹ shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not ²² unto thee, Until seven times; but, Until ³seventy times seven. Therefore is the kingdom of heaven ²³ likened unto a certain king, which would make a reckoning with his ⁴servants. And when he had ²⁴ begun to reckon, one was brought unto him, which owed him ten thousand ⁵talents. But forasmuch as ²⁵ he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The ⁶ser- ²⁶ vant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that ⁶servant, being moved ²⁷ with compassion, released him, and forgave him the ⁷debt. But that ⁶servant went out, and found one ²⁸

³ Or, seventy times and seven

⁴ Gr. bondservants.

⁵ This talent was probably worth about £240.

⁶ Gr. bondservant.

⁷ Gr. loan.

⁸ The word in the Greek denotes a coin worth about eight pence half-penny.

of his fellow-servants, which owed him a hundred ⁸pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his ²⁹ fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into ³⁰

- 15 ἀπόληται ἐν τῶν μικρῶν τούτων. Ἐὰν δὲ
 ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἑλεῖν αὐτὸν μετὰ
 σοῦ καὶ αὐτοῦ μόνου. εἰάν σου ἀκούσῃ, ἐκέδησας τὸν
 16 ἀδελφόν σου· εἰάν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο μετὰ
 σοῦ
 ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος λόγου μαρτύρων ἢ τριῶν
 17 σταθῇ πᾶν ῥῆμα· εἰάν δὲ παρακούσῃ αὐτῶν, εἰπὼν τῇ ἐκ-
 κλησίᾳ· εἰάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι
 18 ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. Ἀμὴν λέγω
 ὑμῖν, ὅσα εἰάν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν
 οὐρανῷ καὶ ὅσα εἰάν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα
 19 ἐν οὐρανῷ. Πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι εἰάν δύο συμ-
 φωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντός πράγματος
 οὗ εἰάν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς
 20 μου τοῦ ἐν οὐρανοῖς. οὐ γάρ εἰσιν δύο ἢ τρεῖς συνηγμέ- Αρ.
 νοι εἰς τὸ ἓν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῷ] Κύριε, ποσάκις
 ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑ-
 22 πτάκις; λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ
 23 ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία
 τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λό-
 24 γον μετὰ τῶν δούλων αὐτοῦ· ἀρξαμένου δὲ αὐτοῦ συναί-
 ρειν προσήχθη εἰς αὐτῷ ὀφειλέτης μυρίων ταλάντων.
 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
 πρᾶθῃναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει
 26 καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δούλος προσκύνει αὐτῷ
 λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.
 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου [ἐκείνου] ἀπέλυσεν
 28 αὐτόν, καὶ τὸ δάνιον ἀφήκεν αὐτῷ. ἐξελθὼν δὲ ὁ δούλος
 ἐκείνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὀφείλεν αὐτῷ
 ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπό-
 29 dos εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκά-
 λει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
 30 σοι. ὁ δὲ οὐκ ἠθέλεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς

φυλακὴν ἕως ἀποδοῦν τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύν- 31
 δουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλ-
 θόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.
 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ 32
 Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι,
 ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύν- 33
 δουλόν σου, ὡς καὶ γὼ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος 34
 αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως [οὔ] ἀποδοῦ
 πᾶν τὸ ὀφειλόμενον. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος 35
 ποιήσει ὑμῖν ἔαν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ
 τῶν καρδιῶν ὑμῶν.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- 1
 τους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια
 τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ 2
 ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ 3
 λέγοντες· Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
 πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀνέγνωτε ὅτι 4
 ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν ἀγτούς
 καὶ εἶπεν· Ἐνεκα τούτου καταλείψει ἄνθρωπος τὸν 5
 πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
 αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; ὥστε οὐκέτι 6
 εἰσὶν δύο ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρω-
 πος μὴ χωριζέτω. λέγουσιν αὐτῷ· Τί οὖν Μωυσῆς ἐνετείλα- 7
 το δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι[†]; λέγει 8
 αὐτοῖς ὅτι· Μωυσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέ-
 τρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ
 γέγονεν οὕτως. Ἔγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυ- 9
 ναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾷται.[‡]
 λέγουσιν αὐτῷ οἱ μαθηταί· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν- 10

* λέγω δὲ ὑμῖν, ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὁ ἀποκληυμένην γαμήσας μοιχᾷται.

- 31 prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked ¹servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?
- 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.
- 19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.
- 3 And there came unto him ²Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause? And he answered and said, Have ye not read, that he which ³made *them* from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, ⁴except for fornication, and shall marry another, committeth adultery: ⁵and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so

¹ Many authorities, some ancient, insert *the*.

³ Some ancient authorities read *created*.

⁴ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.

⁵ The following words, to the end of the verse, are omitted by some ancient authorities.

with his wife, it is not expedient to marry. But he 11 said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, 12 which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were there brought unto him little children, 13 that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer 14 the little children, and forbid them not, to come unto me: for of such is* the kingdom of heaven. And he 15 laid his hands on them, and departed thence.

¹ Or, *Teacher*

² Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

³ Some ancient authorities read *Why callest thou me good?* None is good save one, even God. See Mark x. 18; Luke xviii. 19.

And behold, one came to him and said, ¹²Master, 16 what good thing shall I do, that I may have eternal life? And he said unto him, ³Why askest thou me 17 concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? 18 And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy 19 mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these 20 things have I observed: what lack I yet? Jesus 21 said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But 22 when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say 23 unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is 24 easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were aston- 25 ished exceedingly, saying, Who then can be saved? And Jesus looking upon *them* said to them, With 26

* For "of such is" read "to such belongeth" with marg. Or, of such is So in Mark x. 14; Luke xviii. 16.—*Am. Com.*

11 θρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι. ὁ δὲ εἶ-
πεν αὐτοῖς. Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται.
12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν
οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχισαν ἑαυτοὺς
διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χω-
ρεῖτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδιά, ἵνα τὰς χεῖρας
ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν
14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν ᾧ Ἀφετε τὰ παιδιά καὶ μὴ
κωλύετε αὐτὰ ἔλθειν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν
15 ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς
ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί
17 ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ
Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ
18 θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, ἑλθέτω τὰς ἐντολάς. Ἔλεγει
αὐτῷ Ποίᾳς; ὁ δὲ Ἰησοῦς ἔφη Τό Οὐ φονεύσεις, Οὐ
19 μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Τίμα
τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεις τὸν
20 πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος
21 Ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰη-
σοῦς Εἰ θέλεις τέλειος εἶναι, ἵπαγε πώλησόν σου τὰ ὑπάρ-
χοντα καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρόν ἐν οὐρανοῖς,
22 καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν
λόγον [τοῦτον] ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα
23 πολλὰ. Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ
Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς

24 τὴν βασιλείαν τῶν οὐρανῶν· πάλιν δὲ λέγω ὑμῖν, εὐκοπώ-
τερόν ἐστιν κάμηλον διὰ τῆς ῥαφίδος εἰσελθεῖν ἢ
25 πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ. ἀκούσαντες δὲ
οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα δύ-
26 νатаι σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ

αὐτοῖς

Αρ.

τήρησον
Ποίᾳς; φησὶν.
εἶπεν

Αρ.

Πάντα ταῦτα
λέγει

ὅμιν ὅτι

τρύπηματος | διελ-
θεῖν ἢ πλούσιον
εἰσελθεῖν

ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῶ πάντα δύ-
 νατά. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ ²⁷
 Ἴδού ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί
 ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ²⁸
 ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ,
 ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον ὁδοῦ αὐτοῦ,
 καθήσεσθε καὶ ἑπτὰ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς
 δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὅστις ἀφήκεν οἰκίαν ²⁹
 ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ
 ἀγροὺς ἔνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμ-
 ψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται ³⁰
 πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. Ὁμοία γάρ ἐστιν ¹
 ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
 ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
 αὐτοῦ· συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου ²
 τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.
 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ³
 ἀγορᾷ ἀργούς· καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς ⁴
 τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν· οἱ δὲ ⁵
 ἀπηλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἑνάτην ὥραν
 ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ⁶
 ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἐστήκατε ὅλην
 τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμι- ⁷
 σθώσατο· λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπε-
 λῶνα. ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος ⁸
 τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος [†]
 τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρῶ-
 των. ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ ⁹
 δηνάριον. καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμ- ¹⁰
 ψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί. λαβόν- ¹¹
 τες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες Οὗτοι ¹²
 οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν
 ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν

αὐτοὶ
 ἀδελφούς ἢ
 ...ἀγροὺς ἢ οἰκίας

αὐτοῖς

ἡμῖν αὐτοὺς

men this is impossible; but with God all things
 27 are possible. Then answered Peter and said unto
 him, Lo, we have left all, and followed thee; what
 28 then shall we have? And Jesus said unto them,
 Verily I say unto you, that ye which have followed
 me, in the regeneration when the Son of man shall
 sit on the throne of his glory, ye also shall sit upon
 twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath left houses, or brethren, or ¹ Many ancient authorities add *or wife: as in Luke xviii. 29.*
 sisters, or father, or mother,¹ or children, or lands,
 for my name's sake, shall receive ²a hundredfold,

30 and shall inherit eternal life. But many shall be ² Some ancient authorities read *manifold.*

20 last *that are* first; and first *that are* last. For the
 kingdom of heaven is like unto a man that is* ³a
 householder, which went out early in the morning

2 to hire labourers into his vineyard. And when he
 had agreed with the labourers for a ³penny a day,

3 he sent them into his vineyard. And he went out
 about the third hour, and saw others standing in the

4 marketplace idle; and to them he said, Go ye also
 into the vineyard, and whatsoever is right I will

5 give you. And they went their way. Again he
 went out about the sixth and the ninth hour, and

6 did likewise. And about the eleventh *hour* he went
 out, and found others standing; and he saith unto

7 them, Why stand ye here all the day idle? They
 say unto him, Because no man hath hired us. He

8 saith unto them, Go ye also into the vineyard. And
 when even was come, the lord of the vineyard saith

unto his steward, Call the labourers, and pay them
 their hire, beginning from the last unto the first.

9 And when they came that *were hired* about the
 eleventh hour, they received every man a ³penny.

10 And when the first came, they supposed that they
 would receive more; and they likewise received

11 every man a ³penny. And when they received it,
 12 they murmured against the householder, saying,

These last have spent *but* one hour, and thou hast
 made them equal unto us, which have borne the

burden of the day and the

* For "that is" read "that was"—*Am. Com.*

1 Or, *hot wind*2 See marginal note
on ch. xviii. 28.

'scorching heat. But he answered and said to one 13 of them, Friend, I do thee no wrong: didst not thou agree with me for a ²penny? Take up that which 14 is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me 15 to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and 16 the first last.

And as Jesus was going up to Jerusalem, he took 17 the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the 18 Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, 19 and to scourge, and to crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of 20 Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, 21 What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not 22 what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall 23 drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And 24 when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus call- 25 ed them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it 26 be among you: but whosoever would become great among you shall be your ³minister; and whosoever 27 would be first among you shall be your ⁴servant: even as the Son of man came not to be ministered 28 unto, but to minister, and to give his life a ransom for many.

3 Or, *servant*4 Gr. *bondservant*.

13 καύσωνα. ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν ἑταῖρε, οὐκ ἀ- εἶπεν ἐνὶ αὐτῶν
 14 δικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν καὶ ὕπαγε· θέλω ἰδέσθαι τὸν ἐσχάτῳ δοῦναι ὡς καὶ σοί· [ἐγώ]
 15 οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὃ ὀφθαλ-
 16 μός σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσον-
 ται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.†

†πολλοὶ γὰρ εἰσιν
 κλητοὶ ὀλίγοι δὲ
 ἐκλεκτοί.†

17 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναβαίνειν Ἰησοῦς εἰς Ἱεροσόλυμα παρέλα- Καὶ ἀναβαίνων ὁ
 βεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν Ἰησοῦς
 18 αὐτοῖς Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ
 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦ-
 19 σιν, καὶ κατακρινούσιν αὐτὸν [θανάτῳ], καὶ παραδώσουσιν
 αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ
 σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθήσεται. ἀναστήσεται
 20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ
 τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ. παρ'
 21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ Ἐπεὶ ἴνα ἡ δὲ εἶπεν
 καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν καὶ εἰς ἐξ
 22 εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ
 Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ
 ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
 23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσει
 ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν ἔδοῦναι, ἢ | τοῦτο
 24 ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. καὶ ἀκού-
 25 σαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ
 Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρ-
 χοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
 26 κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὅς
 ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, μέγας ἐν ὑμῖν
 27 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος. εἶναι ὑμῶν
 28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
 διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Ἀρ.

29 And as they went out from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken ¹by the prophet, saying, ¹Or, *through*

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon.
8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna
10 in the highest. And when he was come into Jerusalem, all the city was stirred,

saying, Who is this? And the multitudes said, This 11 is the prophet, Jesus, from Nazareth of Galilee.

¹ Many ancient authorities omit of God.

And Jesus entered into the temple ¹of God, and 12 cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he 13 saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. And the blind and the lame came to him 14 in the temple: and he healed them. But when the 15 chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and 16 said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went forth 17 out of the city to Bethany, and lodged there.

² Or, a single

Now in the morning as he returned to the city, he 18 hungered. And seeing ²a fig tree by the way side, 19 he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the disciples 20 saw it, they marvelled, saying, How did the fig tree immediately wither away? And Jesus answered 21 and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever 22 ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief 23 priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee

11 πόλιν λέγουσα Τίς ἐστὶν οὗτος; οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν[†], καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, καὶ λέγει αὐτοῖς Γέγραπται Ὁ οἶκός μου οἶκος προσεγγῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὁσαννὰ τῷ υἱῷ Δαυεὶδ ἠγανάκτησαν καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατήρτισα δῖον; Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ὑλίσθη ἐκεῖ.

18 Πρῶτὴ δὲ ἑπαναγαγὼν^{Αρ. ἐπανάγων} εἰς τὴν πόλιν ἐπεΐνασεν. καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τοῦτῳ εἴπητε Ἀρθήτω καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν

ἐξουσίαν ταύτην; ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν αὐτοῖς 24
 Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι
 καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτι- 25
 σμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ
 δὲ διελογίζοντο ἔν ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐ-
 ρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, 26
 πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην· καὶ ἀπο- 27
 κριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ
 αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τῶ τέκνα δύο. Ἦ προσελ- 28
 θὼν τῷ πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν
 τῷ ἁμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγὼ, κύριε· καὶ 29
 οὐκ ἀπῆλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν Ὡσαύτως· ὁ 30
 δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμεληθεὶς ἀπῆλ-
 theoretical. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; 31
 Ἦ λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω
 ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν
 βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὃ- 32
 δῶ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
 καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετε-
 μελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. Ἄλ- 33
 λην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπό-
 της ὅστις ἐφύττεισεν ἁμπελῶνα καὶ φραγμὸν ἀγτῷ
 περιέθηκεν καὶ ὥργξεν ἐν ἀγτῷ ληνὸν καὶ ὠκο-
 δόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπε-
 δήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέ- 34
 στείλει τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς
 καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους 35
 αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό-
 λησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν 36
 πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέ- 37
 στείλει πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται

π 20

δύο τέκνα | καὶ

ἁμπελῶνί μου

Αρ.†

24 this authority? And Jesus answered and said unto
 them, I also will ask you one ¹question, which if ye ¹ Gr. word.
 tell me, I likewise will tell you by what authority I
 25 do these things. The baptism of John, whence was
 it? from heaven or from men? And they reasoned
 with themselves, saying, If we shall say, From heav-
 en; he will say unto us, Why then did ye not believe
 26 him? But if we shall say, From men; we fear the
 27 multitude; for all hold John as a prophet. And
 they answered Jesus, and said, We know not. He
 also said unto them, Neither tell I you by what
 28 authority I do these things. But what think ye? A
 man had two sons; and he came to the first, and
 29 said, ²Son, go work to-day in the vineyard. And ² Gr. Child.
 he answered and said, I will not: but afterward he
 30 repented himself, and went. And he came to the
 second, and said likewise. And he answered and
 31 said, I *go*, sir: and went not. Whether of the
 twain did the will of his father? They say, The
 first. Jesus saith unto them, Verily I say unto you,
 that the publicans and the harlots go into the king-
 32 dom of God before you. For John came unto you
 in the way of righteousness, and ye believed him
 not: but the publicans and the harlots believed him:
 and ye, when ye saw it, did not even repent your-
 selves afterward, that ye might believe him.

33 Hear another parable: There was a man that was
 a householder, which planted a vineyard, and set a
 hedge about it, and digged a winepress in it, and
 built a tower, and let it out to husbandmen, and
 34 went into another country. And when the season
 of the fruits drew near, he sent his ³servants to the ³ Gr. bondservants.
 35 husbandmen, to receive ⁴his fruits. And the hus- ⁴ Or, the fruits of
 bandmen took his ³servants, and beat one, and killed
 36 another, and stoned another. Again, he sent other
³servants more than the first: and they did unto
 37 them in like manner. But afterward he sent unto
 them his son, saying, They will reverence

my son. But the husbandmen, when they saw the 38
son, said among themselves, This is the heir; come,
let us kill him, and take his inheritance. And they 39
took him, and cast him forth out of the vineyard, and
killed him. When therefore the lord of the vine- 40
yard shall come, what will he do unto those husband-
men? They say unto him, He will miserably de- 41
stroy those miserable men, and will let out the vine-
yard unto other husbandmen, which shall render
him the fruits in their seasons. Jesus saith unto 42
them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,

And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God 43
shall be taken away from you, and shall be given
to a nation bringing forth the fruits thereof. ¹And 44
he that falleth on this stone shall be broken to
pieces: but on whomsoever it shall fall, it will scat-
ter him as dust. And when the chief priests and 45
the Pharisees heard his parables, they perceived that
he spake of them. And when they sought to lay 46
hold on him, they feared the multitudes, because
they took him for a prophet.

¹ Some ancient au-
thorities omit
ver. 44.

And Jesus answered and spake again in parables ²²
unto them, saying, The kingdom of heaven is likened 2
unto a certain king, which made a marriage feast
for his son, and sent forth his ²servants to call them 3
that were bidden to the marriage feast: and they
would not come. Again he sent forth other ²ser- 4
vants, saying, Tell them that are bidden, Behold, I
have made ready my dinner: my oxen and my fat-
lings are killed, and all things are ready: come to
the marriage feast. But they made light of it, and 5
went their ways, one to his own farm, another to his
merchandise: and the rest laid hold on his ²servants, 6
and entreated them shamefully, and killed them.
But the king was wroth; and he sent his armies, 7

² Gr. *bondservants*.

38 τὸν υἱὸν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν
 ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
 39 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ· καὶ λαβόντες
 40 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν
 οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς
 41 ἐκείνοις; λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς,
 καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
 ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
 42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-
 φαῖς

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

παρὰ Κυρίου ἐγένετο αὕτη,

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν·

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἂρθήσεται ἀφ' ὑμῶν ἡ βασιλεία
 τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

44 [Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν

45 δ' ἂν πέσῃ λικμήσῃ αὐτόν.] Καὶ ἀκούσαντες ὁ

ὑμῖν,

Ἀκούσαντες δὲ

οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνω-
 46 σαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆ-
 σαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφῆτην αὐτὸν
 1 εἶχον.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν
 2 παραβολαῖς αὐτοῖς λέγων Ὁμοιώθη ἡ βασιλεία τῶν οὐρα-
 νῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ νύῳ
 3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς
 4 κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. πάλιν
 ἀπέστειλεν ἄλλους δούλους λέγων Εἰπατε τοῖς κεκλη-
 μένοις Ἴδου τὰ ἄριστόν μου ἡτοίμακα, οἱ ταῦτοί μου
 καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς
 5 τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν
 6 ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ
 κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
 7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα

αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος 8 ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε 9 οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρητε καλέσατε εἰς τοὺς γάμους. καὶ ἐξεληθόντες οἱ δούλοι 10 ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν 11 ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει 12 αὐτῷ Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφिमώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνους Δὴ 13 σάντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ 14 ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον 15 ὅπως αὐτὸν παγιδέυσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν 16 αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρῳδιανῶν λέγοντας Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· εἰπὼν οὖν ἡμῖν τί σοι 17 δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; γνούς δὲ 18 ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ 19 δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς Ὁ Τίνος 20 ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν Καίσαρος. τότε 21 λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες 22 αὐτὸν ἀπῆλθαν.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέ- 23 γοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν λέγον- 24 τες Διδάσκαλε, Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν

Αφ.

ὁ Ἰησοῦς

- and destroyed those murderers, and burned their
 8 city. Then saith he to his ¹servants, The wedding ¹ Gr. *bondservants*.
 is ready, but they that were bidden were not worthy.
 9 Go ye therefore unto the partings of the highways,
 and as many as ye shall find, bid to the marriage
 10 feast. And those ¹servants went out into the high-
 ways, and gathered together all as many as they
 found, both bad and good: and the wedding was
 11 filled with guests. But when the king came in to
 behold the guests, he saw there a man which had
 12 not on a wedding-garment: and he saith unto him,
 Friend, how camest thou in hither not having a
 13 wedding-garment? And he was speechless. Then
 the king said to the ²servants, Bind him hand and ² Or, *ministers*
 foot, and cast him out into the outer darkness; there
 14 shall be the weeping and gnashing of teeth. For
 many are called, but few chosen.
 15 Then went the Pharisees, and took counsel how
 16 they might ensnare him in *his* talk. And they send
 to him their disciples, with the Herodians, saying,
³Master, we know that thou art true, and teachest ³ Or, *Teacher*;
 the way of God in truth, and carest not for any
 17 one: for thou regardest not the person of men. Tell
 us therefore, What thinkest thou? Is it lawful to
 18 give tribute unto Cæsar, or not? But Jesus per-
 ceived their wickedness, and said, Why tempt ye
 19 me, ye hypocrites? Shew me the tribute money.
 20 And they brought unto him a ⁴penny. And he saith
 unto them, Whose is this image and superscription?
 21 They say unto him, Cæsar's. Then saith he unto
 them, Render therefore unto Cæsar the things that
 are Cæsar's; and unto God the things that are God's.
 22 And when they heard it, they marvelled, and left
 him, and went their way.
 23 On that day there came to him Sadducees, ⁵which ⁵ Gr. *saying*.
 say that there is no resurrection: and they asked
 24 him, saying, ⁶Master, Moses said, If a man die, hav-
 ing no children, his brother ⁶shall marry

⁴ See marginal
note on ch. xviii.
28.

⁶ Gr. *shall perform
the duty of a hus-
band's brother to
his wife.* Compare
Deut. xxv.
5.

* For marg. 5 read "Many ancient authorities read *saying*."—*Am.*
Com.

his wife, and raise up seed unto his brother. Now 25 there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and 26 the third, unto the 'seventh. And after them all the 27 woman died. In the resurrection therefore whose 28 wife shall she be of the seven? for they all had her. But Jesus answered and said unto them, Ye do err, 29 not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are 30 given in marriage, but are as angels² in heaven. But 31 as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of 32 Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. And when the multi- 33 tudes heard it, they were astonished at his teaching.

But the Pharisees, when they heard that he had 34 put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a 35 question, tempting him, 'Master, which is the great 36 commandment in the law? And he said unto him, 37 Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. *And a 39 second like *unto it* is this, Thou shalt love thy neighbour as thyself. On these two command- 40 ments hangeth the whole law, and the prophets.

Now while the Pharisees were gathered together, 41 Jesus asked them a question, saying, What think ye 42 of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How 43 then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord, 44
Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? 45
And no one was able to answer him a word, neither 46

1 Gr. *seven*.

2 Many ancient authorities add of God.

3 Or, *Teacher*

4 Or, *And a second is like unto it, Thou shalt love &c.*

ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΑΝΑΣΤΗΣΕΙ ΣΠΕΡΜΑ Τῷ ΑΔΕΛΦῶ
 25 ΑΥΤΟΥ. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος
 γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν
 26 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· ὁμοίως καὶ ὁ δεύτερος
 27 καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ· ὕστερον δὲ πάντων ἀπέθανεν
 28 ἡ γυνή· ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυ-
 29 νή; πάντες γὰρ ἔσχον αὐτήν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν
 30 δύναμιν τοῦ θεοῦ· ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῖσιν
 οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν·
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥη-
 32 θέν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος Ἐγὼ εἰμι ὁ θεὸς
 Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;
 33 οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. Καὶ ἀκούσαντες
 οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδ-
 35 δουκαίους συνήχθησαν ἐπὶ τὸ αὐτό· καὶ ἐπηρώτησεν εἰς
 36 ἐξ αὐτῶν νομικὸς πειράζων αὐτόν· Διδάσκαλε, ποία ἐντολή
 37 μεγάλη ἐν τῷ νόμῳ; ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις Κύριον
 τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ
 38 ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· αὕτη ἔστιν ἡ
 39 μεγάλη καὶ πρώτη ἐντολή· δευτέρα ὁμοία αὕτη Ἀγα-
 40 πῆσεις τὸν πλησίον σου ὡς σεαυτόν· ἐν ταύταις ταῖς
 δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφή-
 41 ται.

Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν
 42 αὐτοὺς ὁ Ἰησοῦς λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ;
 43 τίνος υἱὸς ἔστιν; λέγουσιν αὐτῷ· Τοῦ Δαυεὶδ· λέγει αὐτοῖς
 Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον· λέγων
 44 Εἶπεν Κύριος τῷ κυρίῳ μου· Κάθογ' ἐκ δεξιῶν μου
 ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν
 σου;

45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἔστιν;
 46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλ-

ὁμοίως | αὐτῇ

κύριον αὐτὸν

μησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Τότε [ὁ] Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθη-
 ταῖς αὐτοῦ λέγων Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν
 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἴπω-
 σιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ
 ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ
 φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώ-
 πων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι
 αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι
 τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ
 μεγαλύνουσι τὰ κράσπεδα, φιλοῦσι δὲ τὴν πρωτοκλισίαν
 ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω-
 γαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι
 ὑπὸ τῶν ἀνθρώπων Ῥαββεῖ. ὑμεῖς δὲ μὴ κληθῆτε
 Ῥαββεῖ, εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
 ὑμεῖς ἀδελφοί ἐστε· καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ
 τῆς γῆς, εἰς γὰρ ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· μηδὲ
 κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἔστιν εἰς ὁ χρι-
 στός· ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ
 ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυ-
 τὸν ὑψωθήσεται.

Αβ.

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρα-
 νῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,
 οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν,
 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν
 θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ
 ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὅς ἂν ὁμόση ἐν
 τῷ ναῷ, οὐδὲν ἔστιν, ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ
 ναοῦ ὀφείλει· μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ
 χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; καί Ὅς ἂν
 ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν, ὅς δ' ἂν ὁμόση ἐν
 τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει· τυφλοί, τί γὰρ μείζων,

μωροὶ καὶ

durst any man from that day forth ask him any more questions.

- 23** Then spake Jesus to the multitudes and to his 2 disciples, saying, The scribes and the Pharisees sit 3 on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after 4 their works; for they say, and do not. Yea, they bind heavy burdens ¹and grievous to be borne, and lay them on men's shoulders; but they themselves 5 will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of 6 *their garments*, and love the chief place at feasts, 7 and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, 8 Rabbi. But be not ye called Rabbi: for one is your 9 teacher, and all ye are brethren. And call no man

¹ Many ancient authorities omit and grievous to be borne.

- your father on the earth: for one is your Father, 10 ²which is in heaven*. Neither be ye called masters: ²Gr. *the heavenly*. 11 for one is your master, *even* the Christ. But he that ³Gr. *greater*. 12 is ³greatest among you shall be your ⁴servant. And ⁴Or, *minister* whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

- 13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven ⁵Gr. *before*. ⁶ Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

- 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of ⁷hell than yourselves.

- 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the ⁸temple, it is nothing; but whosoever shall swear by the gold of the ⁸temple, 17 he is ⁹a debtor. Ye fools and blind: for whether is greater, the gold, or the ⁹temple that hath sanctified

- 18 the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the 19 gift that is upon it, he is ⁹a debtor. Ye blind: for whether is greater,

⁷ Gr. *Gehenna*.
⁸ Or, *sanctuary*: as in ver. 35.

⁹ Or, *bound* by his oath

* For "Father, which is in heaven" read "Father, *even* he who is in heaven."—*Am. Com.*

the gift, or the altar that sanctifieth the gift? He 20
therefore that sweareth by the altar, sweareth by it,
and by all things thereon. And he that sweareth 21
<sup>1 Or, sanctuary:
as in ver. 35.</sup> by the ¹temple, sweareth by it, and by him that
dwelleth therein. And he that sweareth by the 22
heaven, sweareth by the throne of God, and by him
that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! 23
^{2 Or, dill} for ye tithe mint and ²anise and cummin, and have
left undone the weightier matters of the law, judge-
ment*, and mercy, and faith: but these ye ought to
have done, and not to have left the other undone.
Ye blind guides, which strain out the gnat, and swal- 24
low the camel.

Woe unto you, scribes and Pharisees, hypocrites! 25
for ye cleanse the outside of the cup and of the plat-
ter, but within they are full from extortion and ex-
cess. Thou blind Pharisee, cleanse first the inside 26
of the cup and of the platter, that the outside there-
of may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! 27
for ye are like unto whited sepulchres, which out-
wardly appear beautiful, but inwardly are full of
dead men's bones, and of all uncleanness. Even so 28
ye also outwardly appear righteous unto men, but
inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! 29
for ye build the sepulchres of the prophets, and gar-
nish the tombs of the righteous, and say, If we had 30
been in the days of our fathers, we should not have
been partakers with them in the blood of the proph-
ets. Wherefore ye witness to yourselves, that ye are 31
sons of them that slew the prophets. Fill ye up then 32
the measure of your fathers. Ye serpents, ye off- 33
^{3 Gr. Gehenna.}spring of vipers, how shall ye escape the judgement
of ³hell? Therefore, behold, I send unto you proph- 34
ets, and wise men, and scribes: some of them shall ye
kill and crucify; and some of them shall ye scourge
in your synagogues, and persecute from city to city:
that upon you may come all 35

* For "judgement" read "justice" So in Luke xi. 42.—*Am. Com.*

20 τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ὁ οὖν
 ὁμόςας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι
 21 τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόςας ἐν τῷ ναῷ ὁμνύει ἐν αὐ-
 22 τῷ καὶ ἐν τῷ «κατοικούντι» αὐτόν· καὶ ὁ ὁμόςας ἐν τῷ
 οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ
 23 ἐπάνω αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο-
 κριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ
 κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν
 καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα
 24 μὴ ἀφείναι. ὁδηγοὶ τυφλοί, διυλίζοντες τὸν κώνωπα τὴν
 25 δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτη-
 ρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς
 26 καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ
 εἶντος τοῦ ποτηρίου [καὶ τῆς παροψίδος], ἵνα γένηται καὶ
 27 τὸ ἐκτὸς αὐτοῦ καθαρὸν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι «παρομοιάζετε» τάφοις κεκονιαμέ-
 28 νοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέ-
 μουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· οὕτως καὶ
 ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν
 29 δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν,
 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς
 τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν
 30 δικαίων, καὶ λέγετε· Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέ-
 ρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν
 31 προφητῶν· ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν
 32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς «πληρώσατε» τὸ
 33 μέτρον τῶν πατέρων ὑμῶν. ὅφεις γεννήματα ἐχιδνῶν,
 34 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; διὰ τοῦτο «ἰδοὺ»
 ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
 γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ
 ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
 35 διώξετε ἀπὸ πόλεως εἰς πόλιν· ὥπως ἔλθῃ ἐφ' ὑμᾶς πᾶν

κατοικήσαντε

 ὁμοιάζετε
 Αῤ.

πληρώσετε

Ἰδοὺ

Αβ. αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος
 ᾿Αβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-
πάντα ταῦτα χίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστη-
 ρίου. ἀμὴν λέγω ὑμῖν, ἴξει ᾿ταῦτα πάντα ἐπὶ τὴν γενεὰν 36
 ταύτην. Ἱερουσαλημ Ἱερουσαλήμ, ἣ ἀποκτείν- 37
 νουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμέ-
 νους πρὸς αὐτήν, — ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ
 τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία [αὐτῆς]
ἐρημος ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; ἰδοὺ ἀφίεται ἡμῖν ὁ 38
 οἶκος ἡμῶν ᾿. λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι
 ἕως ἂν εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ 1
 προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς
 τοῦ ἱεροῦ· ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε 2
 ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος 3
 ἐπὶ λίθον ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ 3
 ἐπὶ τοῦ Ὄρους τῶν Ἑλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
 κατ' ἰδίαν λέγοντες Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί 4
 τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.
 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μὴ τις 4
 ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί 5
 μου λέγοντες Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανή- 6
 σουσιν. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ- 6
 μων· ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω
 ἔστιν τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ 7
 βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ
 κατὰ τόπους· πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. τότε παρα- 8
 δώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ 9
 ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά
 μου. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους 10
 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ ψευ- 11

the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you ¹desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

¹ Some ancient authorities omit desolate.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy ²coming, and of ³the end of the world? And Jesus answered and said unto them, Take heed that

² Gr. *presence*.

³ Or, *the consummation of the age*

5 no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another.

11 And many

false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love 12 of the many shall wax cold. But he that endureth 13 to the end, the same shall be saved. And 'this gos- 14 pel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

When therefore ye see the abomination of desola- 15 tion, which was spoken of ³by Daniel the prophet, standing in ⁴the holy place (let him that readeth understand), then let them that are in Judæa flee unto 16 the mountains: let him that is on the housetop not 17 go down to take out the things that are in his house: and let him that is in the field not return back to 18 take his cloke. But woe unto them that are with 19 child and to them that give suck in those days! And 20 pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, 21 such as hath not been from the beginning of the world until now, no, nor ever shall be. And except 22 those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, 23 Lo, here is the Christ, or, Here; believe ⁵it not. For 24 there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I 25 have told you beforehand. If therefore they shall 26 say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe ⁶it not. For as the lightning cometh forth from the 27 east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the car- 28 case is, there will the ⁸eagles be gathered together.

But immediately, after the tribulation of those days, 29 the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then 30 shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn,

1 Or, these good tidings

2 Gr. inhabited earth.

3 Or, through

4 Or, a holy place

5 Or, him

6 Or, them

7 Gr. presence.

8 Or, vultures

12 δοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· καὶ
 διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν
 13 πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. καὶ
 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ
 τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε
 15 ἥξει τὸ τέλος. Ὅταν οὖν ἴδῃτε τὸ ΒΔΕΛΓΜΑ τῆς
 ἐρηνώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς
 16 ἐν τόπῳ ἁγίῳ, ὃ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ
 17 Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ἔρη, ὃ ἐπὶ τοῦ δώματος μὴ
 18 καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ
 19 μὴ ἐπιστρέψατω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ
 ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις
 20 ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ
 21 ὑμῶν χειμῶνος μηδὲ σαββάτω· ἔσται γὰρ τότε θλίψις
 μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
 22 νῦν οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ
 ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς
 23 ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. Τότε ἂν
 τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ Ὡδε, μὴ πιστεύσητε·
 24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ
 δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανᾶσθαι
 25 εἰ δυνατόν καὶ τοὺς ἐκλεκτούς· ἰδοὺ προεῖρηκα ὑμῖν.
 26 ἂν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλ-
 27 θητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· ὥσπερ γὰρ
 ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως
 δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
 28 ὅπου ἂν ᾦ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
 29 Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
 αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,
 30 καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. καὶ
 τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
 οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φύλλαι τῆς γῆς

ἐπὶ

πλανῆσαι

καὶ ὄψονται τὸν γίον τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ
 τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης
 πολλῆς· καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ κά- 31
 πιγγοῦ ὁ μέγας, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐ-
 τοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν
 ἕως [τῶν] ἄκρων αὐτῶν. Ἀπὸ δὲ τῆς συκῆς 32

μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται
 ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ
 θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε 33
 ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ 34
 παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα ταῦτα γένηται. ὁ 35
 οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ
 παρέλθουσιν. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας 36

Αρ.

οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός,
 εἰ μὴ ὁ πατὴρ μόνος. ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, 37
 οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὥς γὰρ 38
 ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ
 τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἥς
 ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν 39
 ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται ἡ
 παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε ἔσονται δύο ἐν τῷ 40
 ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι 41
 ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. γρη- 42
 γορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν
 ἔρχεται. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἤδει ὁ οἰκοδεσπότης 43
 ποία φυλακὴ ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν
 εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς 44
 γίνεσθε ἔτοιμοι, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου
 ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν 45
 κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
 αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δούλος ἐκεῖνος 46
 ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσκει οὕτως ποιοῦντα· ἀμὴν 47
 λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-

and they shall see the Son of man coming on the
 31 clouds of heaven with power and great glory. And
 he shall send forth his angels ¹with ²a great sound
 of a trumpet, and they shall gather together his
 elect from the four winds from one end of heaven
 to the other. ² Or, a trumpet of great sound

32 Now from the fig tree learn her parable: when her
 branch is now become tender, and putteth forth its
 33 leaves, ye know that the summer is nigh; even so
 ye also, when ye see all these things, know ye that
 34 ³he is nigh, *even* at the doors. Verily I say unto
 you, This generation shall not pass away, till all
 35 these things be accomplished. Heaven and earth
 shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no one, not even
 the angels of heaven, ⁴neither the Son, but the Fa-
 37 ther only. And as *were* the days of Noah, so shall
 38 be the ⁵coming of the Son of man. For as in those
 days which were before the flood they were eating
 and drinking, marrying and giving in marriage, un-
 39 til the day that Noah entered into the ark, and they
 knew not until the flood came, and took them all
 away; so shall be the ⁵coming of the Son of man.

40 Then shall two men be in the field; one is taken,
 41 and one is left: two women *shall be* grinding at the
 42 mill; one is taken, and one is left. Watch there-
 fore: for ye know not on what day your Lord com-

43 eth. ⁶But know this, that if the master of the house
 had known in what watch the thief was coming, he
 would have watched, and would not have suffered
 44 his house to be ⁷broken through. Therefore be ye
 also ready: for in an hour that ye think not the Son
 45 of man cometh. Who then is the faithful and wise
⁸servant, whom his lord hath set over his household,
 46 to give them their food in due season? Blessed is
 that ⁸servant, whom his lord when he cometh shall
 47 find so doing. Verily I say unto you, that he will
 set him over all that he hath.

¹ Many ancient authorities read with a great trumpet, and they shall gather &c.

² Or, a trumpet of great sound

³ Or, it

⁴ Many authorities, some ancient, omit neither the Son.

⁵ Gr. presence.

⁶ Or, But this ye know

⁷ Gr. digged through.

⁸ Gr. bondservant.

¹ Gr. *bondservant*. But if that evil ¹servant shall say in his heart, My 48
lord tarrieth; and shall begin to beat his fellow-ser- 49
vants, and shall eat and drink with the drunken; the 50
lord of that ¹servant shall come in a day when he
expecteth not, and in an hour when he knoweth not,
² Or, ^{severely}
scourge him and shall ²cut him asunder, and appoint his portion 51
with the hypocrites: there shall be the weeping and
gnashing of teeth.

Then shall the kingdom of heaven be likened **25**
³ Or, *torches* unto ten virgins, which took their ³lamps, and went
forth to meet the bridegroom. And five of them ²
were foolish, and five were wise. For the foolish, ³
when they took their ³lamps, took no oil with them:
but the wise took oil in their vessels with their ⁴
³lamps. Now while the bridegroom tarried, they ⁵
all slumbered and slept. But at midnight there is ⁶
a cry, Behold, the bridegroom! Come ye forth to
meet him. Then all those virgins arose, and trimmed ⁷
their ³lamps. And the foolish said unto the wise, ⁸
Give us of your oil; for our ³lamps are going out.
But the wise answered, saying, Peradventure there ⁹
will not be enough for us and you: go ye rather to
them that sell, and buy for yourselves. And while ¹⁰
they went away to buy, the bridegroom came; and
they that were ready went in with him to the mar-
riage feast: and the door was shut. Afterward ¹¹
come also the other virgins, saying, Lord, Lord, open
to us. But he answered and said, Verily I say unto ¹²
you, I know you not. Watch therefore, for ye know ¹³
not the day nor the hour.

For *it is* as *when* a man, going into another coun- ¹⁴
⁴ Gr. *bondservants*. try, called his own ⁴servants, and delivered unto
them his goods. And unto one he gave five talents, ¹⁵
to another two, to another one; to each according
to his several ability; and he went on his journey.
Straightway he that received the five talents went ¹⁶
and traded with them, and made other five talents.
In like manner he also that *received* the two gained ¹⁷
other two. But he that 18

48 σει αὐτόν. ἐὰν δὲ εἶπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ
 49 καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριος, καὶ ἄρξῃται τύπτειν
 τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν με-
 50 θυόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ
 51 προσδοκᾷ καὶ ἐν ᾧρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν
 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται
 1 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε
 ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,
 αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάν-
 2 τησιν τοῦ νυμφίου[†]. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ ^{† καὶ τῆς νύμφης †}
 3 πέντε φρόνιμοι· αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
 4 [αὐτῶν] οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι
 ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων
 5 ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι
 6 καὶ ἐκάθειδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ
 7 νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι
 αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.
 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου
 9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ
 αἱ φρόνιμοι λέγουσαι Μήποτε Ἦ οὐ μὴ ἄρκῃ ἡμῖν καὶ ^{οὐκ}
 ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγορά-
 10 σατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
 νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους,
 11 καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ
 12 παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον ἡμῖν· ὁ δὲ ἀποκρι-
 13 θεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν,
 14 ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ᾠραν.
 Ὡσπερ
 γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ
 15 παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν
 πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν
 16 δύναμιν, καὶ ἀπεδήμησεν. εὐθέως πορευθεὶς ὁ τὰ πέντε
 τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα
 17 πέντε· ὡσαύτως [†] ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο· ὁ δὲ τὸ
 18

ἐν λαβῶν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον
 τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος ¹⁹
 τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. καὶ ²⁰
 προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα
 πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέ-
 δωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ ²¹
 κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν ²²
 Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα
 ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ ²³
 πιστός, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω·
 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ ²⁴
 ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, ἔγνων σε ὅτι
 σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνά-
 γων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα ²⁵
 τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ἀποκριθεὶς ²⁶
 δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ,
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ
 διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς ²⁷
 τραπέζείταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
 τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ²⁸
 ἔχοντι τὰ δέκα τάλαντα· τῷ γὰρ ἔχοντι παντὶ δοθήσεται ²⁹
 καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθή-
 σεται ἀπ' αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ ³⁰
 σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ- ³¹
 που ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ,
 τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσονται ³²
 ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
 ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ
 τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν ³³
 αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βα- ³⁴

πιστός ἧς

25. 18-25. 34. S. MATTHEW.

received the one went away and digged in the earth,
 19 and hid his lord's money. Now after a long time the
 lord of those ¹servants cometh, and maketh a reckon- ¹ Gr. *bondservants*.
 20 ing with them. And he that received the five talents
 came and brought other five talents, saying, Lord,
 thou deliveredst unto me five talents: lo, I have gained
 21 other five talents. His lord said unto him, Well done,
 good and faithful ²servant: thou hast been faithful ² Gr. *bondservant*.
 over a few things, I will set thee over many things: en-
 22 ter thou into the joy of thy lord. And he also that
received the two talents came and said, Lord, thou
 deliveredst unto me two talents: lo, I have gained
 23 other two talents. His lord said unto him, Well
 done, good and faithful ²servant; thou hast been
 faithful over a few things, I will set thee over many
 24 things: enter thou into the joy of thy lord. And
 he also that had received the one talent came and
 said, Lord, I knew thee that thou art a hard man,
 reaping where thou didst not sow, and gathering
 25 where thou didst not scatter: and I was afraid, and
 went away and hid thy talent in the earth: lo, thou
 26 hast thine own. But his lord answered and said
 unto him, Thou wicked and slothful ²servant, thou
 knewest that I reap where I sowed not, and gather
 27 where I did not scatter; thou oughtest therefore to
 have put my money to the bankers, and at my com-
 ing I should have received back mine own with in-
 28 terest. Take ye away therefore the talent from him,
 29 and give it unto him that hath the ten talents. For
 unto every one that hath shall be given, and he shall
 have abundance: but from him that hath not, even
 30 that which he hath shall be taken away. And cast
 ye out the unprofitable ²servant into the outer dark-
 ness: there shall be the weeping and gnashing of
 teeth.
 31 But when the Son of man shall come in his glory,
 and all the angels with him, then shall he sit on the
 32 throne of his glory: and before him shall be gather-
 ed all the nations: and he shall separate them one
 from another, as the shepherd separateth the sheep
 33 from the ³goats: and he shall set the sheep on his ³ Gr. *kids*.
 34 right hand, but the ³goats on the left. Then shall the

King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was 35 thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I 36 was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer 37 him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And 38 when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee 39 sick, or in prison, and came unto thee? And the 40 King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. Then shall he say also unto them on the left hand, 41 ^{1 Or, Depart from me under a curse} Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for 42 I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, 43 and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when 44 saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, 45 Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And 46 these shall go away into eternal punishment: but the righteous into eternal life.

And it came to pass, when Jesus had finished all 26 these words, he said unto his disciples, Ye know 2 that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then 3

σιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι τοῦ
 πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βα-
 35 σιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέινασα γὰρ καὶ ἐδώκατέ
 μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ
 36 συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ
 ἐπεσκεψασθέ με, ἐν φυλακῇ ἦμην καὶ ἤλθατε πρὸς με.
 37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε
 σε εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-
 38 σαμεν; πότε δέ σε εἶδαμεν ξένον καὶ συνηγάγομεν, ἢ
 39 γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἶδομεν ἀσθενοῦντα
 40 ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; καὶ ἀποκριθεὶς ὁ βα-
 σιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε
 ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιή-
 41 σατε. τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ
 κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ
 42 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπέινασα γὰρ καὶ
 οὐκ ἐδώκατέ μοι φαγεῖν, [καὶ] ἐδίψησα καὶ οὐκ ἐποτίσατέ
 43 με, ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περι-
 εβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκεψασθέ
 44 με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε
 σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ
 45 ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι; τότε ἀποκριθήσεται
 αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε
 46 ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπε-
 λεύσονται οἱ οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς
 ζωὴν αἰώνιον.

*Αρ. 1 ἡτοιμα-
 σεν ὁ πατήρ μου*

1 **ΚΑΙ ΕΓΕΝΕΤΟ** ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς
 2 λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ Οἴδατε ὅτι
 μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώ-
 3 που παραδίδεται εἰς τὸ σταυρωθῆναι. Τότε συνή-

χθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβου- 4
λεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτεί-
νωσιν· ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένη- 5
ται ἐν τῷ λαῷ.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6
τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον 7
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες 8
Εἰς τί ἡ ἀπώλεια αὐτῇ; ἐδύνατο γὰρ τοῦτο πραθῆναι πολ- 9
λοῦ καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς 10
Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἡργά-
σατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυ- 11
τῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ μύρον 12
τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίη-
σεν. ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον 13
τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη
εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἰς τῶν 14
δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιε-
ρεῖς εἶπεν· Τί θέλετέ μοι δοῦναι καγὼ ὑμῖν παραδώσω 15
αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἄργγρια. καὶ 16
ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ 17
Ἰησοῦ λέγοντες· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ
πάσχα; ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα 18
καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου
ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν
μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ 19
Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. Ὁψίας δὲ 20
γενομένης ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν]. καὶ 21
ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν
παραδώσει με. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν 22
αὐτῷ· εἰς ἕκαστος· Μήτι ἐγὼ εἰμι, κύριε; ὁ δὲ ἀποκριθεὶς 23

- were gathered together the chief priests, and the elders of the people, unto the court of the high priest, 4 who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and 5 kill him. But they said, Not during the feast, lest a tumult arise among the people.
- 6 Now when Jesus was in Bethany, in the house of 7 Simon the leper, there came unto him a woman having ¹an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at 8 meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this *ointment* might have been sold for much, 10 and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she 11 hath wrought a good work upon me. For ye have the poor always with you; but me ye have not al- 12 ways. For in that she ²poured this ointment upon ²Gr. *cast*. 13 my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever ³this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her. ³Or, *these good tidings*
- 14 Then one of the twelve, who was called Judas 15 Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of 16 silver. And from that time he sought opportunity to deliver him *unto them*.
- 17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that 18 we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The ⁴Master saith, My time is at hand; I ⁴Or, *Teacher* keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and 20 they made ready the passover. Now when even was come, he was sitting at meat with the twelve 21 ⁵disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began to 23 say unto him every one, Is it I, Lord? And he answered and
- ⁵ Many authorities, some ancient, omit *disciples*.

said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man ²⁴ goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eating, Jesus ²⁶ took ²bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took ³a cup, and gave thanks, and ²⁷gave to them, saying, Drink ye all of it; for this is ²⁸my blood of ⁴the⁵ covenant, which is shed for many unto remission of sins. But I say unto you, I will ²⁹not drink* henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out ³⁰unto the mount of Olives.

Then saith Jesus unto them, All ye shall be ⁶of- ³¹fended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I ³²will go before you into Galilee. But Peter answer- ³³ed and said unto him, If all shall be ⁶offended in thee, I will never be ⁶offended. Jesus said unto ³⁴him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter ³⁵saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto ⁷a place called ³⁶Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him ³⁷Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto ³⁸them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

* For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.—*Am. Com.*

- εἶπεν Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ
 24 οὗτός με παραδώσει· ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
 καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ
 25 οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. ἀποκριθεὶς δὲ Ἰούδας ὁ
 παραδιδούς αὐτὸν εἶπεν Μήτι ἐγὼ εἰμι, ῥαββεΐ; λέγει
 26 αὐτῷ Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν
 ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς
 μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά
 27 μου. καὶ λαβὼν ποτήριον [καὶ] εὐχαριστήσας ἔδωκεν αὐ-
 28 τοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστιν τὸ
 αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
 29 ἄφεσιν ἁμαρτιῶν· λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τού-
 του τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ
 30 πατρὸς μου. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
 31 ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
 Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
 ταύτῃ, γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ δια-
 32 σκορπισθήσονται τὰ πρόβατα τῆς ποιμένης· μετὰ δὲ τὸ
 33 ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς
 δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν
 34 σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς
 Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῇ-
 35σαι τρὶς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέτρος Κὰν δέῃ
 με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως
 καὶ πάντες οἱ μαθηταὶ εἶπαν.
 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον
 Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
 37 [οὔ] ἀπελθὼν ἐκεῖ προσεύξωμαι. καὶ παραλαβὼν τὸν
 Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
 38 ἀδημονεῖν. τότε λέγει αὐτοῖς Περίλγπός ἐστιν ἡ ψυχὴ
 μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

προσελθὼν

καὶ ἑπὶ προσώπων αὐτοῦ 39
 προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
 παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ
 θέλω ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ 40
 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως
 οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε 41
 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν
 πνεῦμα πρόθυμον ἦ δὲ σὰρξ ἀσθενής. πάλιν ἐκ δευτέρου 42
 ἀπελθὼν προσηύξατο [λέγων] Πάτερ μου, εἰ οὐ δύναται
 τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά
 σου. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν 43
 γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφείδους αὐτοὺς 44
 πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον

εἰπὼν. πάλιν τότε

γὰρ

ἑπὶ αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἡγγι-
 κεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας
 ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἡγγικεν ὁ παραδι- 45
 δούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας 47

εἰς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ
 μαχαίρων καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
 τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον 48
 λέγων Ὁν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.
 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ῥαββεί· 49
 καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ Ἑταίρε, 50
 ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
 τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἰς τῶν μετὰ 51
 Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ
 καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ
 ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοὺς Ἀπόστρεψον τὴν 52
 μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες
 μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται· ἢ δοκεῖς ὅτι οὐ δύναμαι 53
 παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι
 πλείω δώδεκα λεγιῶνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ 54

39 And he went forward a little, and fell on his face,
 and prayed, saying, O my Father, if it be possible,
 let this cup pass away from me: nevertheless, not
 40 as I will, but as thou wilt. And he cometh unto
 the disciples, and findeth them sleeping, and saith
 unto Peter, What, could ye not watch with me one
 41 hour? ¹Watch and pray, that ye enter not into
 temptation: the spirit indeed is willing, but the
 42 flesh is weak. Again a second time he went away,
 and prayed, saying, O my Father, if this cannot pass
 43 away, except I drink it, thy will be done. And he
 came again and found them sleeping, for their eyes
 44 were heavy. And he left them again, and went away,
 and prayed a third time, saying again the same
 45 words. Then cometh he to the disciples, and saith
 unto them, Sleep on now, and take your rest: be-
 hold, the hour is at hand, and the Son of man is be-
 46 trayed unto the hands of sinners. Arise, let us be
 going: behold, he is at hand that betrayeth me.
 47 And while he yet spake, lo, Judas, one of the
 twelve, came, and with him a great multitude with
 swords and staves, from the chief priests and elders
 48 of the people. Now he that betrayed him gave them
 a sign, saying, Whomsoever I shall kiss, that is he:
 49 take him. And straightway he came to Jesus, and
 50 said, Hail, Rabbi; and ²kissed him. And Jesus said
 unto him, Friend, *do* that for which thou art come.
 Then they came and laid hands on Jesus, and took
 51 him. And behold, one of them that were with Jesus
 stretched out his hand, and drew his sword, and
 smote the ³servant of the high priest, and struck off
 52 his ear. Then saith Jesus unto him, Put up again
 thy sword into its place: for all they that take the
 53 sword shall perish with the sword. Or thinkest thou
 that I cannot beseech my Father, and he shall even
 now send me more than twelve legions of angels?
 54 How then should the scriptures be fulfilled,

¹ Or, *Watch ye,
 and pray that ye
 enter not*

² Gr. *kissed him
 much.*

³ Gr. *bondservant.*

that thus it must be? In that hour said Jesus to 55 the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all 56 this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

And they that had taken Jesus led him away to 57 *the house of Caiaphas* the high priest, where the scribes and the elders were gathered together. But 58 Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole 59 council sought false witness against Jesus, that they might put him to death; and they found it not, 60 though many false witnesses came. But afterward came two, and said, This man said, I am able to de- 61 stroy the ¹temple of God, and to build it in three days. And the high priest stood up, and said unto 62 him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. 63 And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou 64 hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He 65 hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, 66 He is ²worthy of death. Then did they spit in his 67 face and buffet him: and some smote him ³with the palms of their hands, saying, Prophecy unto us, thou 68 Christ: who is he that struck thee?

Now Peter was sitting without in the court: and 69 a maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied before them all, 70 saying, I know not what thou sayest. And when he 71 was gone out

¹ Or, *sanctuary*:
as in ch. xxiii.
35; xxvii. 5.

² Gr. *liable to*.

³ Or, *with rods*.

55 γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν
ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ
μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
56 ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με. Τοῦτο
δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.
Τότε οἱ μαθηταὶ ὅ πάντες ἀφέντες αὐτὸν ἔφυγον.

αὐτοῦ

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊά-
φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
58 συνήχθησαν. ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [ἀπὸ] μακρόθεν
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο
59 μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ
συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ
60 ὅπως αὐτὸν θανατώσωσιν, καὶ οὐχ εἶρον πολλῶν προσελ-
θόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο
61 εἶπαν Οὗτος ἔφη Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ
62 καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιε-
ρεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρ-
63 τυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν
αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζώντος ἵνα ἡμῖν
64 εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. λέγει αὐτῷ
ὁ Ἰησοῦς Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὅψεσθε
τὸν γιόν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν
τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν
65 τοῦ οὐρανοῦ. τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια
αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρειὰν ἔχομεν μαρ-
66 τύρων; ἶδε νῦν ἠκούσατε τὴν βλασφημίαν· τί ὑμῖν δοκεῖ;
67 οἱ δὲ ἀποκριθέντες εἶπαν Ἐνοχος θανάτου ἐστί. Τότε
ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν,
68 οἱ δὲ ἐράπισαν λέγοντες Προφήτευσον ἡμῖν, χριστέ, τίς
69 ἐστίν ὁ παῖσας σε; Ὁ δὲ Πέτρος ἐκάθητο ἔξω

εἶπας;

ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα
70 Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· ὁ δὲ ἡρνήσατο
71 ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις. ἐξελθόντα

δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ
 Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἡρνή- 72
 σατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ μι- 73
 κρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἀλη-
 θῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου ὁδηλόν
 σε ποιεῖ· τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι 74
 Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·
 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι 75
 Πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με, καὶ ἐξελθὼν
 ἔξω ἔκλαυσεν πικρῶς.

Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ 1
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ
 ὥστε θανατῶσαι αὐτόν· καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ 2
 παρέδωκαν Ἵ Πειλάτῳ τῷ ἡγεμόνι. Τότε ἰδὼν 3
 Ἰούδας ὁ ᾿ παραδούς ᾿ αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς
 ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρε-
 σβυτέροις λέγων Ἡμάρτον παραδούς αἷμα δίκαιον· οἱ 4
 δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ. καὶ ῥύψας τὰ ἀργύρια 5
 εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγεστο. Οἱ 6
 δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν
 βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν·
 συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν 7
 τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς 8
 ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον. Τότε ἐπλη- 9
 ρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος
 Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ
 τετιμημένου ὃν ἐτιμήσαντο ἀπὸ γίῶν Ἰσραὴλ, καὶ 10
 ἔδωκαν ᾿ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
 ἐνετάξεν μοι Κύριος. Ὁ δὲ Ἰησοῦς ἐστάθη 11
 ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν
 λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς
 ἔφη ᾿ Σὺ ᾿ λέγεις. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ 12
 τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο. τότε 13

ἰσομοιάζει·

ἰ Ποντίῳ·

παραδιδούς

ἀθῶν

Αρ.

ἔδωκα

αὐτῷ | λέγεις;

into the porch, another *maid* saw him, and saith unto them that were there, This man also was with
 72 Jesus the Nazarene. And again he denied with
 73 an oath, I know not the man. And after a little while they that stood by came and said to Peter,
 Of a truth thou also art *one* of them; for thy speech
 74 bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the
 75 cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests and the elders of the people took counsel against
 2 Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief
 4 priests and elders, saying, I have sinned in that I betrayed 'innocent blood. But they said, What is that
 5 to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he
 6 went away and hanged himself. And the chief

¹ Many ancient authorities read *righteous*.

priests took the pieces of silver, and said, It is not
 lawful to put them into the ²treasury, since it is the

² Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

7 price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood,

9 unto this day. Then was fulfilled that which was spoken ³by Jeremiah the prophet, saying, And ⁴they

³ Or, *through*

⁴ Or, *I took*

took the thirty pieces of silver, the price of him that
 was priced, ⁵whom *certain* of the children of Israel
 10 did price; and ⁶they gave them for the potter's field,
 as the Lord appointed me.

⁵ Or, *whom they priced on the part of the sons of Israel*

⁶ Some ancient authorities read *I gave*.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
 12 And when he was accused by the chief priests and
 13 elders, he answered nothing. Then

saith Pilate unto him, Hearst thou not how many things they witness against thee? And he gave him 14 no answer, not even to one word: insomuch that the governor marvelled greatly. Now at ¹the feast 15 the governor was wont to release unto the multitude one prisoner, whom they would. And they 16 had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate 17 said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the 18 judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and 20 the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then 22 shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, 23 what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate 24 saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent 25 of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be 26 on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

Then the soldiers of the governor took Jesus into 27 the ²palace*, and gathered unto him the whole ³band. And they ⁴stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put 29 it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon 30 him, and took the reed and smote him on the head.

* For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.—*Am. Com.*

¹ Or, a feast

² Some ancient authorities read of this blood: see ye &c.

³ Gr. *Prætorium*. See Mark xv. 16.

⁴ Or, cohort

⁵ Some ancient authorities read clothed.

λέγει αὐτῷ ὁ Πειλᾶτος Οὐκ ἀκούεις πόσα σου καταμαρ-
 14 τυροῦσιν; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥήμα, ὥστε
 15 θαυμάζειν τὸν ἡγεμόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει
 16 ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾗθελον. εἶχον
 17 δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν. συνη-
 γμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε
 ἀπολύσω ὑμῖν, [τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον
 18 Χριστόν; ᾗδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς
 αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ
 ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.
 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ
 τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.
 22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγό-
 23 μενον Χριστόν; λέγουσιν πάντες Σταυρωθήτω. ὁ δὲ ἔφη
 Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες
 24 Σταυρωθήτω. ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ
 μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
 ἑκατέναντι τοῦ ὄχλου λέγων Ἀθῶός εἰμι ἀπὸ τοῦ αἵμα-
 25 τος τούτου· ὑμεῖς ὅψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς
 εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
 26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα-
 γελλώσας παρέδωκεν ἵνα σταυρωθῇ.
 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν
 Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν
 28 σπεῖραν. καὶ ἑκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέ-
 29 θηκαν αὐτῷ, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν
 ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ
 γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγον-
 30 τες Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, καὶ ἐμπτύσαντες εἰς
 αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν

Αφ.

ἀπέναντι
τοῦ δικαίου

ἐνδύσαντες

ὁ βασιλεὺς

αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν ³¹
 χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγα-
 γον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ ³²

†εἰς ἀπάντησιν
αὐτοῦ†

εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἡγγά-
 ρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τό- ³³
 πον λεγόμενον Γολγοθά, ὃ ἐστὶν Κρανίου Τόπος λεγόμε-

Αρ.

νος, ἔδωκεν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· ³⁴
 καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. σταυρώσαντες δὲ ³⁵

βαλόντες | Αρ.

αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ ῥάλλοντες ῥ κλῆρον, ³⁶
 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω ³⁷
 τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ
 ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Αρ.

Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ ³⁸
 εἰς ἐξ ἐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν ³⁹
 αὐτὸν κινῶντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁ ⁴⁰

θεοῦ εἰ

καταλύνων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον
 σεαυτόν· εἰ υἱὸς τοῦ θεοῦ, κατέβηθι ἀπὸ τοῦ σταυροῦ.
 ὁμοίως [καὶ] οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων ⁴¹

καὶ πρεσβυτέρων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνα- ⁴²
 ται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ
 τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. Πέποιθεν ἐπὶ ⁴³

τῷ θεῷ

τὸν θεόν, ῥγσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι
 Θεοῦ εἰμι υἱός. τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συνσταυρω- ⁴⁴
 θέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. Ἀπὸ δὲ ⁴⁵

Αρ.

ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πάσαν τὴν γῆν ἕως ὥρας
 ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ ⁴⁶
 μεγάλῃ λέγων Ἐλωὶ ἔλωὶ λεμὰ ραβαχθανεὶ;

†Ἡλεὶ ἡλεὶ λαμὰ
ρὰ φθανεὶ†

τοῦτ' ἐστὶν Θεέ μοι θεέ μοι, ἵνα τί με ἐγκατέλιπες;
 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι ⁴⁷
 Ἡλείαν φωνεῖ οὗτος. καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν καὶ ⁴⁸

ἔλεγον

λαβὼν σπόγγον πλήσας τε ὄζοις καὶ περιθεὶς καλάμῳ
 ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ ⁴⁹
 ἔρχεται Ἡλείας σῶσων αὐτόν. Ἄλλος δὲ λαβὼν λόγχην

- 31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.
- 32 And as they came out, they found a man of Cyrene, Simon by name: him they 'compelled to go ^{1 Gr. *impressed*.}
- 33 *with them*, that he might bear his cross. And when they were come unto a place called Golgotha, that is
- 34 to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it,
- 35 he would not drink. And when they had crucified him, they parted his garments among them, casting
- 36 lots: and they sat and watched him there. And
- 37 they set up over his head his accusation written,
- 38 THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the
- 39 right hand, and one on the left. And they that
- 40 passed by railled on him, wagging their heads, and saying, Thou that destroyest the ^{2 Or, *sanctuary*} temple, and build-
- 41 est it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking *him*, with the scribes
- 42 and elders, said, He saved others; ^{3 Or, *can he not save himself?*} himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.
- 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.
- 44 And the robbers also that were crucified with him cast upon him the same reproach.
- 45 Now from the sixth hour there was darkness over
- 46 all the ^{4 Or, *earth*} land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God,
- 47 ^{5 Or, *why didst thou forsake me?*} why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man
- 48 calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and
- 49 put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him.⁶

⁶ Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

¹ Or, *sanctuary*

² Or, *a son of God*

And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate

³ Or, *Take a guard*

⁴ Gr. *make it sure, as ye know.*

said unto them, ³Ye have a guard: go your way, ⁴make it as sure as

- ἐνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]
 50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
 51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [ἀπ'] ἄνωθεν
 ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθη-
 52 σαν, καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν
 53 κεκοιμημένων ἁγίων ἠγέρθησαν, καὶ ἐξελλόντες ἐκ τῶν
 μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν
 54 πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἐκατόνταρχος
 καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν
 καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
 55 Ὁ Θεοῦ υἱὸς ἦν οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
 μακρόθεν θεωροῦσαι, αἰτνες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ
 56 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ
 Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ ἡ μήτηρ
 καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
 57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
 Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἑμαθητεύθη τῷ
 58 Ἰησοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ἠτήσατο τὸ σῶμα
 59 τοῦ Ἰησοῦ. τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι, καὶ
 λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι
 60 καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλα-
 τόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ
 61 θύρᾳ τοῦ μνημείου ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαριάμ ἡ
 Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ
 62 τάφου. Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν
 παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 63 πρὸς Πειλάτον λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκείνος
 ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι·
 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης
 ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ ὀκλήσωσιν αὐτὸν
 καὶ εἰπωσιν τῷ λαῷ Ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται
 65 ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ἔφη ὁ αὐτοῖς ὁ
 Πειλάτος Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὥς

υἱὸς θεοῦ

Μαριάμ

Αρ. ἡ Ἰωσή

ἐμαθητεύσεν

αὐτοῦ

δὲ

οἶδατε. οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον σφρα- 65
γίσαντες τὸν λίθον μετὰ τῆς κονστωδίας.

Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 1
ἦλθεν Ἡ Μαρία ἡ Μαгдаληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι 2
τὸν τάφον. καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ 3
Κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν 4
λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς 5
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ 6
φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς 7
νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μη 8
φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον 9
ζητεῖτε· οὐκ ἔστιν ὧδε, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε 10
ἴδετε τὸν τόπον ὅπου ἔκειτο[†]· καὶ ταχὺ πορευθεῖσαι εἰπάτε 11
τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ 12
ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· 13
ἰδοὺ εἶπον ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου 14
μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς 15
μαθηταῖς αὐτοῦ. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων 16
Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας 17
καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς Μη 18
φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀέλ- 19
θωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται. ΠΟ- 20
ρευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κονστωδίας ἐλθόντες εἰς 21
τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενό- 22
μενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν 23
τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγον- 24
τες Εἰπάτε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες 25
ἐκλείψαν αὐτὸν ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῇ τοῦτο 26
ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους 27
ποιήσομεν. οἱ δὲ λαβόντες[†] ἀργύρια ἐποίησαν ὡς ἐδὶ· 28
δάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις 29
μέχρι τῆς σήμερον [ἡμέρας]. Οἱ δὲ ἔνδεκα 30
μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ

Μαρίαν

† ὁ κύριος †

Αγ.†

ὑπο

τε

ἐφημίσθη

66 ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place ¹where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

¹ Many ancient authorities read where he lay.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this ²come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and *continueth* until this day.

² Or, come to a hearing before the governor

16 But the eleven disciples went into Galilee, unto the mountain where

Jesus had appointed them. And when they saw ¹⁷him, they worshipped *him*: but some doubted. And ¹⁸Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disci- ¹⁹ples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatso- ²⁰ever I commanded you: and lo, I am with you ¹alway, even unto ²the end of the world.

¹ Gr. *all the days*.

² Or, *the consum-
mation of the age*

17 ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύ-
18 νησαν, οἱ δὲ ἐδίδασκαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλά-
λησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐ-
19 ρανῷ καὶ ἐπὶ [τῆς] γῆς· πορευθέντες οὖν μαθητεύσατε
πάντα τὰ ἔθνη, [βαπτίζοντες] αὐτοὺς εἰς τὸ ὄνομα τοῦ πα-
20 τρός καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες
αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ
μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ
αἰῶνος.

βαπτίζαντες

ΚΑΤΑ ΜΑΡΚΟΝ

υἱοῦ θεοῦ Ἀρ.

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Ὁ.

1

Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ 2
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου 3
 σου,

ὅς κατασκευάσει τὴν ὁδόν σου

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ

3

Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ,

ἔγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βά- 4
 πτισμα μετανοίας εἰς ἅφεςιν ἁμαρτιῶν. καὶ ἐξεπορεύ- 5
 ετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυ-
 μεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ
 ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. καὶ ἦν ὁ 6
 Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώην δερματίνην
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.
 καὶ ἐκήρυσεν λέγων Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω 7
 [μου], οὐδ' οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑπο-
 δημάτων αὐτοῦ· ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βα- 8
 πτίσει ὑμᾶς πνεύματι ἁγίῳ.

Ἐγένετο

ἜΚΑΙ ΕΓΕΝΕΤΟ ἔν ἐκείναις ταῖς ἡμέραις ἦλθεν 9
 Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς

THE GOSPEL

ACCORDING TO

S. MARK.

- 1 THE beginning of the gospel of Jesus Christ, ¹the Son of God.
- 2 Even as it is written ²in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
- 3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
- 4 John came, who baptized in the wilderness and
preached the baptism of repentance unto remission
5 of sins. And there went out unto him all the country
of Judæa, and all they of Jerusalem; and they
were baptized of him in the river Jordan, confessing
6 their sins. And John was clothed with camel's hair,
and *had* a leathern girdle about his loins, and did eat
7 locusts and wild honey. And he preached, saying,
There cometh after me he that is mightier than I,
the latchet of whose shoes I am not ³worthy to stoop
8 down and unloose. I baptized you ⁴with water; ⁵but he shall baptize you ⁴with the ⁵Holy Ghost.
- 9 And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was baptized

¹ Some ancient authorities omit the *Son of God*.

² Some ancient authorities read *in the prophets*.

³ Gr. *sufficient*.

⁴ Or, *in*

⁵ Or, *Holy Spirit*: and so throughout this book.

1 Gr. *into*.

of John ¹in the Jordan. And straightway coming up 10 out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a 11 voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into 12 the wilderness. And he was in the wilderness forty 13 days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

Now after that John was delivered up, Jesus came 14 into Galilee, preaching the gospel of God, and say- 15 ing, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

And passing along by the sea of Galilee, he saw 16 Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus 17 said unto them, Come ye after me, and I will make you to become fishers of men. And straightway 18 they left the nets, and followed him. And going on 19 a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and 20 they left their father Zebedee in the boat with the hired servants, and went after him.

And they go into Capernaum; and straightway 21 on the sabbath day he entered into the synagogue and taught. And they were astonished at his teach- 22 ing: for he taught them as having authority, and not as the scribes. And straightway there was in 23 their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, 24 thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked ²him, saying, Hold thy 25 peace, and come out of him. And the unclean spir- 26 it, ³tearing him and crying with a loud voice, came out of him.

2 Or, *it*3 Or, *convulsing*

10 τὸν Ἰορδάνην ὑπὸ Ἰωάνου. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ
 ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς
 11 περιστεράν καταβαίνον εἰς αὐτόν· καὶ φωνή [ἐγένετο] ἐκ
 τῶν οὐρανῶν Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδό-
 12 κησα.

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει
 13 εἰς τὴν ἔρημον. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέ-
 ρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρί-
 ων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην ἦλθεν ὁ
 Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον
 15 τοῦ θεοῦ [καὶ λέγων] ὅτι Πεπλήρωται ὁ καιρὸς καὶ
 ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύ-
 16 ετε ἐν τῷ εὐαγγελίῳ.

Καὶ παράγων παρὰ
 τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀν-
 δρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θα-
 17 λάσσῃ, ἦσαν γὰρ ἀλεεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
 Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλεεῖς
 18 ἀνθρώπων. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν
 19 αὐτῷ. Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
 δαίου καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ
 20 πλοίῳ καταρτίζοντας τὰ δίκτυα, καὶ εὐθὺς ἐκάλεσεν αὐτούς.
 καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
 μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. Καὶ εὐθὺς τοῖς
 22 σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. καὶ ἐδίδασκεν εἰς τὴν
 ἐξεπλήρουντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων συναγωγὴν
 23 αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. καὶ
 εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
 24 ἀκαθάρτῳ, καὶ ἀνέκραξεν λέγων Τί ἡμῖν καὶ σοί, Ἰησοῦ
 Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος οἶδαμέν
 25 τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς [λέγων] Φιμώ-
 26 θητι καὶ ἔξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα
 τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

πρὸς ἑαυτοὺς καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν αὐτοὺς¹ λέγον- 27
 τας Τί ἐστὶν τοῦτο; διδαχὴ καινὴ· κατ' ἐξουσίαν καὶ τοῖς
 πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν 28
 περίχωρον τῆς Γαλιλαίας. Καὶ εὐθὺς ἐκ τῆς 29
 συναγωγῆς ἐξελθόντες ἦλθαν² εἰς τὴν οἰκίαν Σίμωνος καὶ
 Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. ἡ δὲ πενθερὰ Σίμωνος 30
 κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ αὐ- 31
 φῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. Ὁ- 32
 ψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
 πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ 33
 ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. καὶ ἐθερά- 34
 πευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαι-
 μόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾗδειςαν αὐτὸν [Χριστὸν εἶναι]. Καὶ 35
 πρῶτ' ἔννυχ' αὐτὸν ἀναστὰς ἐξῆλθεν [καὶ ἀπῆλθεν] εἰς ἔρη-
 μον τόπον κακεῖ προσήχητο. καὶ κατεδίωξεν αὐτὸν Σίμων 36
 καὶ οἱ μετ' αὐτοῦ, καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ 37
 ὅτι Πάντες ζητοῦσίν σε. καὶ λέγει αὐτοῖς Ἀγωμεν 38
 ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω,
 εἰς τοῦτο γὰρ ἐξῆλθον. καὶ ἦλθεν κηρύσσων εἰς τὰς 39
 συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια
 ἐκβάλλον.

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν 40
 [καὶ γονυπετῶν] λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί
 με καθαρῖσαι. καὶ ὁ σπλαγχνισθεὶς³ ἐκτείνας τὴν χεῖρα 41
 αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρῖσθ'· καὶ 42
 εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη. καὶ 43
 ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει 44
 αὐτῷ Ὅρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὕπαγε σεαυτὸν
 δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
 ὡς προσέταξεν Μωσὴς εἰς μαρτύριον αὐτοῖς. ὁ δὲ ἐξελθὼν 45

27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even
28 the unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

¹ Some ancient authorities read when he was come out of the synagogue, he came dec.

29 And straightway, ¹when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway
30 they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were ²possessed with devils. And all the city was gathered
33 together at the door. And he healed many that were sick with divers diseases, and cast out many
34 devils; and he suffered not the ³devils to speak, because they knew him⁴.

² Or, demoniacs

³ Gr. demons.

⁴ Many ancient authorities add to be Christ. See Luke iv. 41.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert
36 place, and there prayed. And Simon and they that were with him followed after him; and they found
37 him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the
38 next towns, that I may preach there also; for to this
39 end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out ³devils.

40 And there cometh to him a leper, beseeching him, ⁵and kneeling down to him, and saying unto him,
41 If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his
42 hand, and touched him, and saith unto him, I will;
43 be thou made clean. And straightway the leprosy
44 departed from him, and he was made clean. And he

⁵ Some ancient authorities omit and kneeling down to him.

⁶strictly charged him, and straightway sent him out,
44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer
45 for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and

⁶ Or, sternly

1 Gr. word.

2 Gr. he.

3 Or, the city

began to publish it much, and to spread abroad the¹ matter, insomuch that² Jesus could no more openly enter into³ a city, but was without in desert places: and they came to him from every quarter.

4 Or, at home

And when he entered again into Capernaum after **2** some days, it was noised that he was⁴ in the house.

And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. And **3** they come, bringing unto him a man sick of the palsy, borne of four. And when they could not **4**

5 Many ancient authorities read bring him unto him.

⁵ come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed* whereon the sick of the palsy lay. And Jesus seeing their faith saith unto **5**

6 Gr. Child.

the sick of the palsy, ⁶ Son, thy sins are forgiven. **6**

But there were certain of the scribes sitting there, **6** and reasoning in their hearts, Why doth this man **7**

thus speak? he blasphemeth: who can forgive sins but one, *even* God? And straightway Jesus, per- **8**

ceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to **9**

the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed*, and walk? But **10**

7 Or, authority

that ye may know that the Son of man hath ⁷power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed*, and **11**

go unto thy house. And he arose, and straightway **12** took up the bed*, and went forth before them all; insomuch that they were all amazed, and glorified

God, saying, We never saw it on this fashion.

And he went forth again by the sea side; and all **13** the multitude resorted unto him, and he taught them.

And as he passed by, he saw Levi the *son* of Alphæus **14** sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And **15**

it came to pass, that he was sitting at meat in his house, and many ⁸publicans and sin-

8 See marginal note on Matt. v. 46.

* "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.—*Am. Com.*

ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
 μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλὰ εἰς πόλιν φανερώ;
 ἔξω ἐπ' ἐρήμοις τόποις [ἦν]· καὶ ἤρχοντο πρὸς αὐτὸν
 πάντοθεν.

- 1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἡκού-
 2 σθη ὅτι ἐν οἴκῳ ἐστίν· καὶ συνήχθησαν πολλοὶ ὥστε εἰς οἶκόν ἐστιν
 μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς
 3 τὸν λόγον. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
 4 αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσεγγεῖν
 αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ
 5 ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς
 6 κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ
 7 παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. ἦσαν δέ
 8 τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν
 9 ταῖς καρδίαις αὐτῶν ὅτι οὗτος οὕτω λαλεῖ; βλασφημεῖ· ὅτι
 10 τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ θεός; καὶ εὐθὺς
 11 ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι [οὕτως] διαλογί-
 ζονται ἐν ἑαυτοῖς λέγει [αὐτοῖς] Τί ταῦτα διαλογίζεσθε ἐν
 12 ταῖς καρδίαις ὑμῶν; τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παρα-
 λυτικῷ Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρου
 13 [καὶ] ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ἵνα δὲ εἰδῇτε
 14 ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς ἀφί-
 15 ἐπὶ τῆς γῆς — λέγει τῷ παραλυτικῷ Σοὶ λέγω, ἔγειρε
 16 ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. καὶ
 ἡγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν
 πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν
 [λέγοντας] ὅτι Οὕτως οὐδέποτε εἶδαμεν.

- 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς
 14 ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ
 παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ
 τὸ τελώνιον, καὶ λέγει αὐτῷ Ἀκολουθε μοι. καὶ ἀναστὰς
 15 ἠκολούθησεν αὐτῷ. Καὶ γίνεται κατακεῖσθαι
 αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-

καὶ πίνει

λοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. καὶ οἱ γραμμα- 16
τεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρ-
τωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὅτι
μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει[†]; καὶ ἀκούσας 17
ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] Οὐ χρειάν ἔχουσιν οἱ ἰσχύ-
οντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι
δικαίους ἀλλὰ ἁμαρτωλούς.

Καὶ ἦσαν οἱ μα- 18
θηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται
καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μα-
θηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ [μαθηταὶ] οὐ
νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται 19
οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν
ἐν δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ 20
ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ
ἡμέρᾳ. οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ 21
ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ
τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. καὶ 22
οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή,
ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπόλλυται καὶ
οἱ ἀσκοί· [ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.]

παραπορεύεσθαι

ὁδοποιεῖν

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν ἁδιαπορεύε- 23
σθαι[†] διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο
ἁδὸν ποιεῖν[†] τίλλοντες τοὺς στάχυας. καὶ οἱ Φαρισαῖοι 24
ἔλεγον αὐτῷ Ἴδε τί ποιῶσιν τοῖς σάββασιν ὃ οὐκ ἐξε-
στιν; καὶ λέγει αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν 25
Δαυεὶδ ὅτε χρειάν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ
οἱ μετ' αὐτοῦ; [πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ 26
ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως
ἔφαγεν, οὓς οὐκ ἐξέστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ
ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; καὶ ἔλεγεν αὐτοῖς Τὸ 27
σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος

- ners sat down with Jesus and his disciples: for there
 16 were many, and they followed him. And the scribes¹
 of the Pharisees, when they saw that he was eating
 with the sinners and publicans, said unto his disci-
 17 plines, ²He eateth ³and drinketh with publicans and
 sinners. And when Jesus heard it, he saith unto
 them, They that are ⁴whole have no need of a physi-
 cian, but they that are sick: I came not to call the
 righteous, but sinners.
- 18 And John's disciples and the Pharisees were fast-
 ing: and they come and say unto him, Why do
 John's disciples and the disciples of the Pharisees
 19 fast, but thy disciples fast not? And Jesus said
 unto them, Can the sons of the bride-chamber fast,
 while the bridegroom is with them? as long as they
 have the bridegroom with them, they cannot fast.
 20 But the days will come, when the bridegroom shall
 be taken away from them, and then will they fast
 21 in that day. No man seweth a piece of undressed
 cloth on an old garment: else that which should fill
 it up taketh from it, the new from the old, and a
 22 worse rent is made. And no man putteth new wine
 into old ⁵wine-skins: else the wine will burst the
 skins, and the wine perisheth, and the skins: but
 they put new wine into fresh wine-skins.
- 23 And it came to pass, that he was going on the
 sabbath day through the cornfields; and his disci-
 24 plines ⁶began, as they went, to pluck the ears of corn.
 And the Pharisees said unto him, Behold, why do
 they on the sabbath day that which is not lawful?
 25 And he said unto them, Did ye never read what Da-
 vid did, when he had need, and was an hungred,
 26 he, and they that were with him? How he entered
 into the house of God ⁷when Abiathar was high
 priest, and did eat the shewbread, which it is not
 lawful to eat save for the priests, and gave also to
 27 them that were with him? And he said unto them,
 The sabbath was made for man, and not man

¹ Some ancient authorities read and the Pharisees.

² Or, How is it that he eateth . . . sinners?

³ Some ancient authorities omit and drinketh.

⁴ Gr. strong.

⁵ That is, skins used as bottles.

⁶ Gr. began to make their way plucking.

⁷ Some ancient authorities read in the days of Abiathar the high priest.

for the sabbath: so that the Son of man is lord even 28
of the sabbath.

And he entered again into the synagogue; and 3
there was a man there which had his hand with-
ered. And they watched him, whether he would 2
heal him on the sabbath day; that they might ac-
cuse him. And he saith unto the man that had 3
his hand withered, ¹Stand forth. And he saith 4
unto them, Is it lawful on the sabbath day to do
good, or to do harm? to save a life, or to kill? But
they held their peace. And when he had looked 5
round about on them with anger, being grieved at
the hardening of their heart, he saith unto the man,
Stretch forth thy hand. And he stretched it forth:
and his hand was restored. And the Pharisees went 6
out, and straightway with the Herodians took coun-
sel against him, how they might destroy him.

And Jesus with his disciples withdrew to the sea: 7
and a great multitude from Galilee followed: and
from Judæa, and from Jerusalem, and from Idumæa, 8
and beyond Jordan, and about Tyre and Sidon, a
great multitude, hearing ²what great things he did,
came unto him. And he spake to his disciples, that 9
a little boat should wait on him because of the
crowd, lest they should throng him: for he had 10
healed many; insomuch that as many as had
³plagues ⁴pressed upon him that they might touch
him. And the unclean spirits, whensoever they be- 11
held him, fell down before him, and cried, saying,
Thou art the Son of God. And he charged them 12
much that they should not make him known.

And he goeth up into the mountain, and calleth 13
unto him whom he himself would: and they went
unto him. And he appointed twelve,⁵ that they 14
might be with him, and that he might send them
forth to preach, and to have authority to cast out 15
devils: ⁶and Simon he surnamed Peter; and James 16
the son of Zebedee, and John the brother of James; 17

¹ Gr. *Arise into the midst.*

² Or, *all the things that he did*

³ Gr. *souorges.*

⁴ Gr. *fell.*

⁵ Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

⁶ Gr. *demons.*

⁷ Some ancient authorities insert *and he appointed twelve.*

- 28 διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου
 1 καὶ τοῦ σαββάτου. Καὶ εἰσῆλθεν πάλιν εἰς
 συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένῃν ἔχων τὴν
 2 χεῖρα· καὶ παρατήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει
 3 αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ ἀνθρώπῳ
 4 τῷ τὴν χεῖρα ἔχοντι ξηράν· Ἐγειρε εἰς τὸ μέσον. καὶ
 λέγει αὐτοῖς· Ἐξεστὶν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ
 κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.
 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συνλυνπούμενος ἐπὶ
 τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτει-
 νον τὴν ῥαχί σου· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ
 6 χεὶρ αὐτοῦ. Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν
 Ἑρῳδιανῶν συμβούλιον ἐδίδουν· κατ' αὐτῷ ὅπως αὐτὸν
 ἀπολέσωσιν.
 7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
 πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
 8 ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας· καὶ ἀπὸ Ἱεροσολύμων
 καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ
 Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούοντες ἵσα ποιεῖ
 9 ἦλθαν πρὸς αὐτόν. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
 πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ ολί-
 10 βωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν
 11 αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μᾶστιγας. καὶ τὰ
 πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον
 αὐτῷ καὶ ἔκραζον λέγοντα· ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
 12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερόν ποιήσω-
 13 σιν. Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκα-
 14 λεῖται οὓς ἠθέληεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. καὶ
 ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσιν
 15 μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν
 ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· καὶ ἐποίησεν τοὺς δώ-
 16 δεκα (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι) Πέτρον, καὶ Ἰάκωβον
 17 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου

χεῖρα

ἐποίησαν

καὶ ἀπὸ τῆς Ἰου-
δαίας ἠκολούθησεν,

Σιδῶνα, — | ἐποίει

λέγοντες

ὀνόματα

-Ι. Λεββαῖον-

(καὶ ἐπέθηκεν αὐτοῖς ἄννομα¹ Βοανηργές, ὃ ἐστὶν Υἱὸς Βροντῆς), καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον¹⁸ καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Ῥαββθαῖον¹ καὶ Σίμωνα τὸν Καναναῖον καὶ Ἰούδαν Ἰσκα-¹⁹ριώθ, ὃς καὶ παρέδωκεν αὐτόν.

Αρ.

-καὶ αἱ ἀδελφαί σου-

γάρ

τὰ θελήματ.

Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν [ὁ] ὄχλος,²⁰ ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκού-²¹σαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων κατα-²²βάντες ἔλεγον ὅτι Βεεζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. καὶ προσκαλεσάμενος²³ αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,²⁴ οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία²⁵ ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη στήναι· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύ-²⁶ναται στήναι ἀλλὰ τέλος ἔχει. ἀλλ' οὐ δύναται οὐδεὶς²⁷ εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρ-πάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν ὅτι πάντα²⁸ ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημῶσιν· ὃς δ' ἂν βλα-²⁹σφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος. ὅτι³⁰ ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει.

Καὶ ἔρχονται³¹ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. καὶ ἐκάθητο³² περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου¹ ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς³³ αὐτοῖς λέγει Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; καὶ³⁴ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ὃς¹ ἂν ποι-³⁵ήσῃ τὸ θέλημα¹ τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ

and them he surnamed Boanerges, which is, Sons of
 18 thunder: and Andrew, and Philip, and Bartholo-
 mew, and Matthew, and Thomas, and James the *son*
 of Alphæus, and Thaddæus, and Simon the ¹Can- ^{1 Or, Zealot. See}
 19 næan, and Judas Iscariot, which also betrayed ^{Luke vi. 16; Acts}
 him. ^{i. 13.}

20 And he cometh ²into a house. And the multitude ^{2 Or, home}
 cometh together again, so that they could not so
 21 much as eat bread. And when his friends heard it,
 they went out to lay hold on him: for they said, He
 22 is beside himself. And the scribes which came down
 from Jerusalem said, He hath Beelzebub, and, ³By ^{3 Or, In}
 the prince of the ⁴devils casteth he out the ⁴devils. ^{4 Gr. demonc.}
 23 And he called them unto him, and said unto them
 24 in parables, How can Satan cast out Satan? And if
 a kingdom be divided against itself, that kingdom
 25 cannot stand. And if a house be divided against
 26 itself, that house will not be able to stand. And if
 Satan hath risen up against himself, and is divided,
 27 he cannot stand, but hath an end. But no one can
 enter into the house of the strong *man*, and spoil
 his goods, except he first bind the strong *man*; and
 28 then he will spoil his house. Verily I say unto you,
 All their sins shall be forgiven unto the sons of men,
 and their blasphemies wherewith soever they shall
 29 blaspheme: but whosoever shall blaspheme against
 the Holy Spirit hath never forgiveness, but is guilty
 30 of an eternal sin: because they said, He hath an un-
 clean spirit.

31 And there come his mother and his brethren; and,
 standing without, they sent unto him, calling him.
 32 And a multitude was sitting about him; and they
 say unto him, Behold, thy mother and thy brethren
 33 without seek for thee. And he answereth them, and
 34 saith, Who is my mother and my brethren? And
 looking round on them which sat round about him,
 35 he saith, Behold, my mother and my brethren! For
 whosoever shall do the will of God, the same is my
 brother, and sister,

and mother.

And again he began to teach by the sea side. And **4**
there is gathered unto him a very great multitude,
so that he entered into a boat, and sat in the sea;
and all the multitude were by the sea on the land.
And he taught them many things in parables, and **2**
said unto them in his teaching, Hearken: Behold, **3**
the sower went forth to sow: and it came to pass, as **4**
he sowed, some *seed* fell by the way side, and the
birds came and devoured it. And other fell on the **5**
rocky *ground*, where it had not much earth; and
straightway it sprang up, because it had no deep-
ness of earth: and when the sun was risen, it was **6**
scorched; and because it had no root, it withered
away. And other fell among the thorns, and the **7**
thorns grew up, and choked it, and it yielded no
fruit. And others fell into the good ground, and **8**
yielded fruit, growing up and increasing; and
brought forth, thirtyfold, and sixtyfold, and a hun-
dredfold. And he said, Who hath ears to hear, let **9**
him hear.

And when he was alone, they that were about **10**
him with the twelve asked of him the parables.
And he said unto them, Unto you is given the mys- **11**
tery of the kingdom of God: but unto them that
are without, all things are done in parables: that **12**
seeing they may see, and not perceive; and hearing
they may hear, and not understand; lest haply they
should turn again, and it should be forgiven them.
And he saith unto them, Know ye not this parable? **13**
and how shall ye know all the parables? The sow- **14**
er soweth the word. And these are they by the way **15**
side, where the word is sown; and when they have
heard, straightway cometh Satan, and taketh away
the word which hath been sown in them. And **16**
these in like manner are they that are sown upon
the rocky *places*, who, when they have heard the
word, straightway receive it with joy; and they **17**
have no root in themselves, but

καὶ μήτηρ ἐστίν.

- 1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ
 συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς
 2 πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄ-
 3 χλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. καὶ ἐδίδασκεν
 αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
 4 διδαχῇ αὐτοῦ Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεί-
 5 ραι. καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν
 6 ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. καὶ ἄλλο
 ἔπεσεν ἐπὶ τὸ πετρῶδες [καὶ] ὅπου οὐκ εἶχεν γῆν πολλήν,
 7 καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· καὶ ὅτε
 ἀνέτειλεν ὁ ἥλιος ἔκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ἐκαυματίσθησαν
 8 ῥίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
 ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ καρπὸν
 9 οὐκ ἔδωκεν. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ
 ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν
 10 εἰς τριακόνα καὶ ἑνὶ ἑκατόν. Καὶ ἔλε- εἰς...εἰς v. ἐν...ἐν
 11 γεν Ὅς ἔχει ὧτα ἀκούειν ἀκουέτω. Καὶ ὅτε +καὶ ὁ συνίων συ-
νιέτω-
 ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς
 12 δώδεκα τὰς παραβολάς. καὶ ἔλεγεν αὐτοῖς Ὑμῖν τὸ
 μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ
 13 τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα ἔξωθεν-
 ΒΛΕΠΟΝΤΕΣ ΒΛΕΠΩΣΙ καὶ ΜΗ ἸΔΩΣΙΝ,
 καὶ ΑΚΟΥΟΝΤΕΣ ΑΚΟΥΩΣΙ καὶ ΜΗ ΚΥΝΙΩΣΙΝ,
 ΜΗ ΠΟΤΕ ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.
 13 καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην,
 14 καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; Ὁ σπείρων τὸν
 15 λόγον σπείρει. οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν ὅπου
 σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ
 Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.
 16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι,
 οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβά-
 17 νουσιν αὐτόν, καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ

πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ
τὸν λόγον εὐθὺς σκανδαλίζονται. καὶ ἄλλοι εἰσὶν οἱ εἰς 18
τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκού-
σαντες, καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦ- 19
του καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνί-
γουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. καὶ ἐκεῖνοί εἰσιν 20
οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν
λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἕν τριάκοντα
καὶ [έν] ἐξήκοντα καὶ [έν] ἑκατόν. Καὶ ἔλεγεν 21

έν...[έν]...[έν]

MSS. ὑπὸ *Αρ.*

γὰρ ἐστὶν τι

αὐτοῖς ὅτι Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον
τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἑπὶ τὴν λυχνίαν τεθῇ; οὐ 22
ἄρα ἔστιν κρυπτόν εἰ μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο
ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. Εἴ τις ἔχει ὥτα 23
ἀκούειν ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς Βλέπετε 24

τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ
προστεθήσεται ὑμῖν. ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς 25
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Καὶ 26

ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος
βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγείρηται 27
νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς
οὐκ οἶδεν αὐτός. αὐτομάτῃ ἢ γῇ καρποφορεῖ, πρῶτον 28
χόρτον, εἶτεν στάχυν, εἶτεν ἡ πλήρῃ σῖτον ἕν τῷ στάχυϊ.
ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέ- 29
πανον, ὅτι παρέστηκεν ὁ θερισμός. Καὶ 30

Αρ.†

ἔλεγεν Πῶς ὁμοιωσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν
τίνι αὐτὴν παραβολῇ θῶμεν; ὡς κόκκῳ σινάπεως, ὃς ὅταν 31
σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὢν πάντων τῶν σπερμάτων
τῶν ἐπὶ τῆς γῆς—καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται 32
μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους,
ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ
οὐρανοῦ κατασκηνοῖν. Καὶ τοιαύταις παρα- 33

βολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο
ἀκοῦειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν 34

endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they
 18 stumble. And others are they that are sown among the thorns; these are they that have heard the word,
 19 and the cares of the 'world, and the deceitfulness of ^{1 Or, age} riches, and the lusts of other things entering in, choke
 20 the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirty-fold, and sixty fold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to
 22 be put on the stand? For there is nothing hid, save that it should be manifested; neither was *anything*
 23 made secret, but that it should come to light. If
 24 any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and
 25 more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a
 27 man should cast seed upon the earth; and should sleep and rise night and day, and the seed should
 28 spring up and grow, he knoweth not how. The earth ^{2 Or, yieldeth} beareth fruit of herself; first the blade, then
 29 the ear, then the full corn in the ear. But when the fruit ^{3 Or, alloweth} is ripe, straightway he ^{4 Or, sendeth forth} putteth forth the sickle,
 because the harvest is come.

30 And he said, How shall we liken the kingdom of
 31 God? or in what parable shall we set it forth? ^{5 It 5 Gr. As unto.} It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the
 32 seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word
 34 unto them, as they were able to hear it: and without a parable spake he not unto them: but privately

to his own disciples he expounded all things.

And on that day, when even was come, he saith 35
unto them, Let us go over unto the other side. And 36
leaving the multitude, they take him with them,
even as he was, in the boat. And other boats were
with him. And there ariseth a great storm of wind, 37
and the waves beat into the boat, insomuch that the
boat was now filling. And he himself was in the 38
stern, asleep on the cushion: and they awake him,
and say unto him, 'Master, carest thou not that we
perish? And he awoke, and rebuked the wind, and 39
said unto the sea, Peace, be still. And the wind
ceased, and there was a great calm. And he said 40
unto them, Why are ye fearful? have ye not yet
faith? And they feared exceedingly, and said one 41
to another, Who then is this, that even the wind
and the sea obey him?

1 Or, Teacher

And they came to the other side of the sea, into the 5
country of the Gerasenes. And when he was come 2
out of the boat, straightway there met him out of
the tombs a man with an unclean spirit, who had his 3
dwelling in the tombs: and no man could any more
bind him, no, not with a chain; because that he had 4
been often bound with fetters and chains, and the
chains had been rent asunder by him, and the fet-
ters broken in pieces: and no man had strength to
tame him. And always, night and day, in the tombs 5
and in the mountains, he was crying out, and cut-
ting himself with stones. And when he saw Jesus 6
from afar, he ran and worshipped him; and crying 7
out with a loud voice, he saith, What have I to do
with thee, Jesus, thou Son of the Most High God?
I adjure thee by God, torment me not. For he said 8
unto him, Come forth, thou unclean spirit, out of
the man. And he asked him, What is thy name? 9
And he saith unto him, My name is Legion; for we
are many. And he besought him much that he 10
would not send them away out of the country. Now 11
there was there on the mountain side a great herd of
swine feeding. And they besought him, saying, Send 12

δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυνεν πάντα.

- 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης
 35 Διέλθωμεν εἰς τὸ πέραν. καὶ ἀφέντες τὸν ὄχλον παραλαμ-
 βάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν
 37 μετ' αὐτοῦ. καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ
 κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη γεμίζεσθαι τὸ
 38 πλοῖον. καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
 καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδά-
 39 σκαλε, σὺ μέλει σοι ὅτι ἀπολλύμεθα; καὶ διεγερθεὶς ἐπε-
 τίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ Σιώπα, πεφίμωσο.
 40 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. καὶ
 41 εἶπεν αὐτοῖς Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν; καὶ ἐφο-
 βήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς
 ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει
 1 αὐτῷ; Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης
 2 εἰς τὴν χώραν τῶν Γερασηνῶν. καὶ ἐξελθόντος αὐτοῦ ἐκ
 τοῦ πλοίου [εὐθὺς] ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
 3 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν
 ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο
 4 αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει
 δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς
 5 πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ
 διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς
 6 ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν
 τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,
 7 καὶ κράξας φωνῇ μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱέ
 τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανί-
 8 σης. ἔλεγεν γὰρ αὐτῷ Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον
 9 ἐκ τοῦ ἀνθρώπου. καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ
 10 λέγει αὐτῷ Λεγιὼν ὄνομά μου, ὅτι πολλοὶ ἐσμεν· καὶ
 παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς
 11 χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη
 12 βοσκομένη· καὶ παρεκάλεσαν αὐτὸν λέγοντες Πέμψον

Αρ.

μοὶ ἐστιν

ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. καὶ ἐπέ- 13
 τρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ
 κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν
 τῇ θαλάσῃ. Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγ- 14
 γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν
 τί ἐστὶν τὸ γεγονός. καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ 15
 θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ
 σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγῶνα, καὶ ἐφοβήθησαν.
 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονι- 16
 ζομένῳ καὶ περὶ τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν 17
 αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβαίνοντος 18
 αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα
 μετ' αὐτοῦ ᾧ. καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ 19
 Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον
 αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἡλέησέν σε. καὶ 20
 ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίη-
 σεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

Καὶ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς 21
 τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν
 θάλασσαν. Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι 22
 Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ καὶ 23
 παρεκάλει αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου
 ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ
 καὶ ζήσῃ. καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ 24
 ὄχλος πολὺς, καὶ συνέλιβον αὐτόν. καὶ γυνὴ οὖσα ἐν 25
 ῥύσει αἵματος δώδεκα ἔτη καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν 26
 ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν
 ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χειρόν ἐλθοῦσα, ἀκού- 27
 σασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν
 ἤψατο τοῦ ἱματίου αὐτοῦ. ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι 28
 κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. καὶ εὐθὺς ἐξηράνθη 29
 ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται

us into the swine, that we may enter into them.
 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the
 14 sea. And they that fed them fled, and told it in the city, and in the country. And they came to
 15 see what it was that had come to pass. And they come to Jesus, and behold ¹him that was possessed ^{1 Or, the demoniac} with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.
 16 And they that saw it declared unto them how it befell ¹him that was possessed with devils, and concerning the swine. And they began to beseech him
 17 to depart from their borders. And as he was entering into the boat, he that had been possessed with ²devils ^{2 Gr. demons.}
 18 besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had
 19 mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
 20 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue, Jairus
 21 by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be ³made ^{3 Or, saved}
 22 whole, and live. And he went with him; and a great multitude followed him, and they thronged him.
 23 And a woman, which had an issue of blood twelve
 24 years, and had suffered many things of many physicians, and had spent all that she had, and was
 25 nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the
 26 crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be ³made
 27 whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was
 28 healed

1 Gr. *seourge*.

of her ¹plague. And straightway Jesus, perceiv- 30
 ing in himself that the power *proceeding* from him
 had gone forth, turned him about in the crowd,
 and said, Who touched my garments? And his 31
 disciples said unto him, Thou seest the multitude
 thronging thee, and sayest thou, Who touched me?
 And he looked round about to see her that had done 32
 this thing. But the woman fearing and trembling, 33
 knowing what had been done to her, came and fell
 down before him, and told him all the truth. And 34
 he said unto her, Daughter, thy faith hath ²made
 thee whole; go in peace, and be whole of thy
¹plague.

2 Or, *saved thee*3 Or, *Teacher*4 Or, *overhearing*

While he yet spake, they come from the ruler of 35
 the synagogue's *house*, saying, Thy daughter is dead:
 why troublest thou the ³Master any further? But 36
 Jesus, ⁴not heeding the word spoken, saith unto the
 ruler of the synagogue, Fear not, only believe. And 37
 he suffered no man to follow with him, save Peter,
 and James, and John the brother of James. And 38
 they come to the house of the ruler of the synagogue;
 and he beholdeth a tumult, and *many* weeping and
 wailing greatly. And when he was entered in, he 39
 saith unto them, Why make ye a tumult, and weep?
 the child is not dead, but sleepeth. And they laugh- 40
 ed him to scorn. But he, having put them all forth,
 taketh the father of the child and her mother and
 them that were with him, and goeth in where the
 child was. And taking the child by the hand, he 41
 saith unto her, Talitha cumi; which is, being in-
 terpreted, Damsel, I say unto thee, Arise. And 42
 straightway the damsel rose up, and walked; for
 she was twelve years old. And they were amazed
 straightway with a great amazement. And he 43
 charged them much that no man should know
 this: and he commanded that *something* should be
 given her to eat.

5 Some ancient au-
 thorities insert
the.6 Gr. *powers*.

And he went out from thence; and he cometh 6
 into his own country; and his disciples follow him.
 And when the sabbath was come, he began to teach 2
 in the synagogue: and ⁵many hearing him were as-
 tonished, saying, Whence hath this man these things?
 and, What is the wisdom that is given unto this
 man, and *what mean* such ⁶mighty works

- 30 ἀπὸ τῆς μάστιγος. καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ
 τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ
 31 ἔλεγεν Τίς μου ἤψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ
 μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ
 32 λέγεις Τίς μου ἤψατο; καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο
 33 ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα[†], εἰδυῖα
 ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν
 34 αὐτῷ πᾶσαν τὴν ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ θυγάτηρ,
 ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι
 35 ὑγιὲς ἀπὸ τῆς μάστιγός σου. Ἔτι αὐτοῦ λαλοῦντος ἔρχον-
 ται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ
 36 σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς
 παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ
 37 Μὴ φοβοῦ, μόνον πίστευε. καὶ οὐκ ἀφήκεν οὐδένα με-
 τ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰακώβον
 38 καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχονται εἰς τὸν
 οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίον-
 39 τας καὶ ἀλαλάζοντας πολλά, καὶ εἰσελθὼν λέγει αὐτοῖς
 Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ
 40 καθεύδει. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάν-
 τας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα
 καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον·
 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλειθά
 κούμ, ὃ ἔστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω,
 42 ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν
 γὰρ ἑτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ.
 43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοί τοῦτο, καὶ
 εἶπεν δοθῆναι αὐτῇ φαγεῖν.
 1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ,
 2 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ γενομένου
 σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ
 ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν οὕτως ταῦτα,
 καὶ τίς ἡ σοφία ἡ δοθεῖσα οὕτως, καὶ αἱ δυνάμεις τοιαῦται

†ιδιο πεποιθεῖ
λάθρα†

Αρ. διὰ τῶν χειρῶν αὐτοῦ γινόμεναι· οὐχ οὗτός ἐστιν ὁ τέκτων, 3
Αρ. ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ
 Ἰούδα καὶ Σίμωνος· καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε
 πρὸς ἡμᾶς· καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. καὶ ἔλεγεν 4
 αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν
 τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσιν αὐτοῦ καὶ ἐν τῇ 5
 οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
 δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθείς τὰς χεῖρας ἐθερά-
 πειυσεν· καὶ ἔθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν. 6

ἐθαύμαζεν

Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. Καὶ προσ- 7
 καλεῖται τοὺς δώδεκα, καὶ ἡρξάτο αὐτοὺς ἀποστέλλειν δύο
 δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρ-
 των, καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ 8
 μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώην
 χαλκόν, ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ ἡ μὴ ἐνδύσα- 9
 σθαι δύο χιτῶνας. καὶ ἔλεγεν αὐτοῖς Ὅπου ἂν εἰσέλ- 10
 θητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκείθεν. καὶ ὅς 11
 ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευό-
 μενοι ἐκείθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν
 ὑμῶν εἰς μαρτύριον αὐτοῖς. Καὶ ἐξελθόντες ἐκήρυξαν ἵνα 12
 μετανοώσιν, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἡλειφον 13
 ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

Μὴ ἐνδύσασθε

ἔλεγεν

Καὶ ἦκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ ἐγένετο 14
 τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγή-
 γερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν
 αὐτῷ· ἄλλοι δὲ ἔλεγον ὅτι Ἡλείας ἐστίν· ἄλλοι δὲ ἔλεγον 15
 ὅτι προφήτης ὡς εἷς τῶν προφητῶν. ἀκούσας δὲ ὁ Ἡρώ- 16
 δης ἔλεγεν Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη.
 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωά- 17
 νην καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυ-
 ναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·
 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι 18
 ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ἡ δὲ Ἡρωδιάς ἐνέειχεν 19

3 wrought by his hands? Is not this the carpenter,
 the son of Mary, and brother of James, and Joses,
 and Judas, and Simon? and are not his sisters here
 4 with us? And they were ¹offended in him. And ¹Gr. *caused to*
 Jesus said unto them, A prophet is not without hon-
 our, save in his own country, and among his own
 5 kin, and in his own house. And he could there do
 no ²mighty work, save that he laid his hands upon a ²Gr. *power*.
 6 few sick folk, and healed them. And he marvelled
 because of their unbelief.

And he went round about the villages teaching.
 7 And he called unto him the twelve, and began to
 send them forth by two and two; and he gave them
 8 authority over the unclean spirits; and he charged
 them that they should take nothing for *their* journey,
 save a staff only; no bread, no wallet, no ³money in ³Gr. *brass*.
 9 their ⁴purse; but *to go* shod with sandals: and, *said* ⁴Gr. *girdle*.
 10 *he*, put not on two coats. And he said unto them,
 Wheresoever ye enter into a house, there abide till
 11 ye depart thence. And whatsoever place shall not
 receive you, and they hear you not, as ye go forth
 thence, shake off the dust that is under your feet
 12 for a testimony unto them. And they went out, and
 13 preached that *men* should repent. And they cast
 out many ⁵devils, and anointed with oil many that ⁵Gr. *demons*.
 were sick, and healed them.

14 And king Herod heard *thereof*; for his name had
 become known: and ⁶he said, John ⁷the Baptist is
 risen from the dead, and therefore do these powers
 15 work in him. But others said, It is Elijah. And
 others said, *It is* a prophet, *even* as one of the proph-
 16 ets. But Herod, when he heard *thereof*, said, John,
 17 whom I beheaded, he is risen. For Herod himself
 had sent forth and laid hold upon John, and bound
 him in prison for the sake of Herodias, his brother
 18 Philip's wife: for he had married her. For John
 said unto Herod, It is not lawful for thee to have
 19 thy brother's wife. And Herodias set herself against

⁶ Some ancient authorities read *they*.

⁷ Gr. *the Baptist*.

him, and desired to kill him ; and she could not ; for Herod feared John, knowing that he was a ²⁰ righteous man and a holy, and kept him safe. And when he heard him, he ¹was much perplexed ; and he heard him gladly. And when a convenient day ²¹ was come, that Herod on his birthday made a supper to his lords, and the ²high captains, and the chief men of Galilee ; and when ³the daughter of ²² Herodias herself came in and danced, ⁴she pleased Herod and them that sat at meat with him ; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he ²³ sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What ²⁴ shall I ask ? And she said, The head of John ⁵the Baptist. And she came in straightway with haste ²⁵ unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John ⁶the Baptist. And the king was exceeding sorry ; ²⁶ but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway ²⁷ the king sent forth a soldier of his guard, and commanded to bring his head : and he went and beheaded him in the prison, and brought his head in ²⁸ a charger, and gave it to the damsel ; and the damsel gave it to her mother. And when his disciples ²⁹ heard *thereof*, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together unto ³⁰ Jesus ; and they told him all things, whatsoever they had done, and whatsoever they had taught. And ³¹ he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to ³² a desert place apart. And *the people* saw them going, ³³ and many knew *them*, and they ran there together ⁶on foot from all the cities, and outwent

¹ Many ancient authorities read *did many things*.

² Or, *military tribunes*
Gr. *chiliarchs*.

³ Some ancient authorities read *his daughter Herodias*.

⁴ Or, *it*

⁵ Gr. *the Baptizer*.

⁶ Or, *by land*

20 αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἤδυνάτο· ὁ γὰρ
 Ἑρῳδῆς ἐφοβείτο τὸν Ἰωάνην, εἰδὼς αὐτὸν ἄνδρα δίκαιον
 καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ
 21 ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν. Καὶ γενομένης ἡμέρας Αρ.
 εὐκαίρου ὅτε Ἑρῳδῆς τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν
 τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις
 22 τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἑρω-
 διαδός καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἑρῳδῇ καὶ τοῖς συ-
 νανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Λίτσησόν
 23 με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· καὶ ὤμοσεν αὐτῇ ὅτι Ὁ
 «Ὅτι» ἐὰν
 «ἐάν με» αἰτήσῃς δώσω σοι ἕως ἡμίσεος τῆς βασιλείας μου.
 24 καὶ ἐξελθούσα εἶπεν τῇ μητρὶ αὐτῆς· Τί αἰτήσωμαι; ἡ δὲ
 25 εἶπεν· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. καὶ εἰσελ-
 θούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾤκνησεν
 26 λέγουσα· Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφα-
 λὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος
 ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέ-
 27 λησεν ἀθετῆσαι αὐτήν· καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς
 28 σκεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ
 ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν
 τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κο-
 29 ρασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
 30 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα
 αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ
 ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.
 31 καὶ λέγει αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον
 τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι
 32 καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. καὶ
 33 ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ
 εἶδαν αὐτοὺς ὑπάγοντας καὶ «ἐγνωσαν» πολλοί, καὶ πεζῇ
 ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ «καὶ προῆλθον»

ἐπέγνωσαν
 +καὶ συνῆλθον
 αὐτοῦ+

αὐτούς. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ- 34
 χνίσθη ἐπ' αὐτούς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποι-
 μένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά. Καὶ ἤδη 35
 γινομένης ὥρας πολλῆς ἡγενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ
 αὐτοῦ ἔλεγον ὅτι Ἑρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα 36
 ἡγεγιστα πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ 36
 ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. ὁ δὲ 37
 ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ
 λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων δια- 38
 κοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν; ὁ δὲ λέγει 38
 αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόν-
 τες λέγουσιν Πέντε, καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς 39
 ὀνακλῖναι ἡ ἀνακλιθῆναι ἵνα πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ 39
 χορτῷ. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ 40
 κατὰ πεντήκοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ 41
 τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
 καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς 42
 ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν 43
 πᾶσιν. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦσαν 42
 κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν 43
 ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχί- 44
 λιοι ἄνδρες. Καὶ εὐθὺς ἠνάγκασεν τοὺς μα- 45
 45
 θητάς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ
 πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. καὶ 46
 ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξα-
 47
 σθαι. καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς 47
 θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. καὶ ἰδὼν αὐτοὺς 48
 βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος
 αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
 αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελ-
 49
 θεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περι- 49
 πατοῦντα ἔδοξαν ὅτι φάντασμα ἐστὶν καὶ ἀνέκραξαν, πάν- 50
 50
 τες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν

34 them. And he came forth and saw a great multitude,
 and he had compassion on them, because they were as
 sheep not having a shepherd: and he began to teach
 35 them many things. And when the day was now
 far spent, his disciples came unto him, and said,
 The place is desert, and the day is now far spent:
 36 send them away, that they may go into the country
 and villages round about, and buy themselves some-
 37 what to eat. But he answered and said unto them,
 Give ye them to eat. And they say unto him, Shall
 we go and buy two hundred ¹pennyworth of bread,
 38 and give them to eat? And he saith unto them, How
 many loaves have ye? go *and* see. And when they
 39 knew, they say, Five, and two fishes. And he com-
 manded them that all should ²sit down by compa-
 40 nies upon the green grass. And they sat down in
 41 ranks, by hundreds, and by fifties. And he took
 the five loaves and the two fishes, and looking up
 to heaven, he blessed, and brake the loaves; and
 he gave to the disciples to set before them; and the
 42 two fishes divided he among them all. And they
 43 did all eat, and were filled. And they took up
 broken pieces, twelve basketfuls, and also of the
 44 fishes. And they that ate the loaves were five
 thousand men.

45 And straightway he constrained his disciples to
 enter into the boat, and to go before *him* unto the
 other side to Bethsaida, while he himself sendeth
 46 the multitude away. And after he had taken leave
 of them, he departed into the mountain to pray.
 47 And when even was come, the boat was in the
 48 midst of the sea, and he alone on the land. And
 seeing them distressed in rowing, for the wind was
 contrary unto them, about the fourth watch of the
 night he cometh unto them, walking on the sea;
 49 and he would have passed by them: but they,
 when they saw him walking on the sea, supposed
 50 that it was an apparition, and cried out: for they
 all saw him, and were troubled. But he straight-
 way spake

¹ See marginal note
 on Matt. xviii.
 28.

² Gr. recline.

with them, and saith unto them, Be of good cheer : it is I ; be not afraid. And he went up unto them 51 into the boat ; and the wind ceased : and they were sore amazed in themselves ; for they understood 52 not concerning the loaves, but their heart was hardened.

¹ Or, *crossed over to the land, they came unto Gennesaret*

And when they had ¹crossed over, they came to 53 the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straight- 54 way *the people* knew him, and ran round about that 55 whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into 56 cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment : and as many as touched ²him were made whole.

² Or, *it*

And there are gathered together unto him the Pha- ⁷risees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with ³defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except 3 they wash their hands ⁴diligently, eat not, holding the tradition of the elders : and *when they come* from 4 the marketplace, except they ⁵wash* themselves, they eat not : and many other things there be, which they have received to hold, ⁶washings of cups, and pots, and brasen vessels⁷. And the Pharisees and 5 the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with ³defiled hands ? And he said unto them, 6 Well did Isaiah prophesy of you hypocrites, as it is written,

³ Or, *common*

⁴ Or, *up to the elbow* Gr. *with the fist.*

⁵ Gr. *baptize*. Some ancient authorities read *sprinkle themselves*.

⁶ Gr. *baptizings*.

⁷ Many ancient authorities add *and couches*.

This people honoureth me with their lips,
But their heart is far from me.
But in vain do they worship me, ⁷
Teaching *as their* doctrines the precepts of men.
Ye leave the commandment of God, and hold fast the 8
tradition of men. And he said unto them, Full well 9
do ye reject the

* For "wash" read "bathe" [comp. Luke xi. 33.]—*Am. Com.*

μετ' αὐτῶν, καὶ λέγει αὐτοῖς Ὁαρσεῖτε, ἐγὼ εἰμι, μὴ
 51 φοβεῖσθε. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ
 52 ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς ἐξίσταντο, οὐ γὰρ
 συνήκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδιά πεπω-
 53 ρωμένη. Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθεν

54 εἰς Γεννησαρετ καὶ προσωρμίσθησαν. καὶ ἐξελθόντων
 55 αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν περιέδραμον
 ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις
 56 τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἔστιν. καὶ
 ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς
 ἐν ταῖς ἀγοραῖς ἔτιθέσαν τοὺς ἀσθενούντας, καὶ παρεκά-
 λουν αὐτὸν ἵνα κἀν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
 αἰψωνται· καὶ ὅσοι ἂν ᾗψαντο αὐτοῦ ἐσώζοντο.

+πλατείας+

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν
 2 γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων καὶ ἰδόντες τινὰς
 τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνί-
 3 πτοις, ἐσθίουσιν τοὺς ἄρτους.—οἱ γὰρ Φαρισαῖοι καὶ πάν-
 4 τες οἱ Ἰουδαῖοι εἰς μὴ πυγμῇ νύφονται τὰς χεῖρας οὐκ ἐ-
 σθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,
 5 καὶ ἀπ' ἀγορᾶς εἰς μὴ ῥαντίζονται οὐκ ἐσθίουσιν, καὶ
 ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
 6 ποτηρίων καὶ ξεστῶν καὶ χαλκίων[†].—καὶ ἐπερωτῶσιν
 αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπα-
 7 τοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυ-
 8 τέρων, ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; ὁ δὲ
 εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἡσαίας περὶ ὑμῶν
 τῶν ὑποκριτῶν, ὡς γέγραπται ἔτι

Αβ.

βαπτίζονται

+καὶ κλινῶν+

Ἵς ὁ λαὸς ὁ λαός τοῖς χεῖλεσιν με ῥιμαῖ,

Ὁ λαὸς αὐτός
+ἀγαπᾷ+

Ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

7 ΜΑΘΗΤΗΝ ΔΕ ΣΕΒΟΝΤΑΙ ΜΕ,

ΔΙΔΑΣΚΟΝΤΕΣ ΔΙΔΑΣΚΑΛΙΑΣ ἘΝΤΑΛΜΑΤΑ ἈΝΘΡΩΠΩΝ·
 8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
 9 τῶν ἀνθρώπων. καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν

ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε·
 Μωυσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν 10
 μητέρα σου, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα
 θανάτῳ τελεγτάτω· ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρω- 11
 πος τῷ πατρὶ ἢ τῇ μητρὶ Κορβάν, ὃ ἐστὶν Δῶρον, ὃ ἐὰν
 ἐξ ἐμοῦ ὠφελθῇς, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ 12
 πατρὶ ἢ τῇ μητρὶ, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παρα- 13
 δόσει ὑμῶν ἣ παρεδώκατε· καὶ παρίμοια τοιαῦτα πολλὰ
 ποιεῖτε. Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν 14
 αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. οὐδὲν ἔστιν 15
 ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται
 κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά
 ἐστὶν τὰ κοινῶντα τὸν ἄνθρωπον. Καὶ ὅτε εἰσῆλθεν εἰς 17
 οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ
 τὴν παραβολὴν. καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύ- 18
 νετοὶ ἐστε· οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς
 τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπο- 19
 ρεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ
 εἰς τὸν ἄφεδρῶνα ἐκπορεύεται· —καθαρίζων πάντα τὰ 20
 βρώματα. ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό- 21
 μενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· ἔσωθεν γὰρ ἐκ τῆς 22
 καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορευ-
 ονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονη-
 ρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία,
 ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσωθεν 23
 ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου [καὶ 24
 Σιδῶνος]. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι,
 καὶ οὐκ ἠδυνάσθη λαθεῖν· ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ 25
 αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
 ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· ἡ δὲ γυνὴ 26
 ἦν Ἑλληνίς, Συροφονίκισσα τῷ γένει· καὶ ἡρώτα αὐτὸν
 ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. καὶ 27

+στήσητε+

+τῇ μωρᾷ+

+ὄχετον·+

Σύρα Φοινίκισσα

commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him ¹die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do. And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man. ²And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said,* making all meats clean. And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, ³evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man. And from thence he arose, and went away into the borders of Tyre ⁴and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a ⁵Greek, a Syrophœnician by race. And she besought him that he would cast forth the ⁶devil out of her daughter. And

¹ Or, surely die

² Many ancient authorities insert ver. 16. *If any man hath ears to hear, let him hear.*

³ Gr. thoughts that are evil.

⁴ Some ancient authorities omit and Sidon.

⁵ Or, Gentile
⁶ Gr. demon.

¹ Or, loaf

he said unto her, Let the children first be filled: for it is not meet to take the children's ¹bread and cast it to the dogs. But she answered and saith unto him, 28 Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this 29 saying go thy way; the ²devil is gone out of thy daughter. And she went away unto her house, and 30 found the child laid upon the bed, and the ²devil gone out.

² Gr. demon.

And again he went out from the borders of Tyre, 31 and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And 32 they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from 33 the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and look- 34 ing up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were open- 35 ed, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should 36 tell no man: but the more he charged them, so much the more a great deal they published it. And, they 37 were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

³ Gr. loaves.

In those days, when there was again a great multi- 8 tude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion 2 on the multitude, because they continue with me now three days, and have nothing to eat: and if I send 3 them away fasting to their home, they will faint in the way; and some of them are come from far. And 4 his disciples answered him, Whence shall one be able to fill these men with ³bread here in a desert place? And he asked them, How many loaves have ye? And 5 they said, Seven. And he commandeth the multi- 6 tude to sit down on the ground:

ἔλεγεν αὐτῇ Ὁ ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς
 28 κυναρίοις βαλεῖν. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ὁ Κύριε, ἀλλὰ
 κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν
 29 ἀπὸ τῶν ψιχίων τῶν παιδίων. καὶ εἶπεν αὐτῇ Διὰ τοῦ-
 τον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ
 30 δαιμόνιον. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ
 παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξε-
 31 ληλυθός. Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων
 Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας
 32 ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κω-
 φὸν καὶ μογιάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐ-
 33 τῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κα-
 τ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ
 34 πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐ-
 ρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὃ ἐστιν Δια-
 35 νοίχητι· καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ
 36 δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς· καὶ διε-
 στείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διε-
 37 στέλλετο, αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον. καὶ
 ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πε-
 ποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λα-
 λεῖν.

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος
 καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθη-
 2 τὰς λέγει αὐτοῖς Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη
 ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί
 3 φάγωσιν· καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν,
 ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν
 4 εἰσίν. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πό-
 θεν τούτους δυνήσεται τις ὥδε χορτάσαι ἄρτων ἐπ' ἑρημίας;
 5 καὶ ἡρώτα αὐτοὺς Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν
 6 Ἑπτὰ. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·

ἡμέραις τρεῖς |
 προσμένουσιν

καὶ λαβὼν τοὺς ἑπτὰ ἄρτους ἐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθηκαν τῷ ὄχλῳ. καὶ εἶχαν ἰχθυῖδια ὀλίγα· καὶ εὐλογήσας 7 αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. καὶ ἔφαγον καὶ ἔχορτά- 8 σθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. 9 αὐτὸς Καὶ εὐθὺς ἐμβὰς[†] εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ 10 ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, 11 ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει 12 ὑμῖν Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω[†], εἰ δοθήσεται τῇ γενεῇ ταύτῃ σημεῖον. καὶ ἀφείς αὐτούς πάλιν 13 ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. Καὶ ἐπε- 14 λάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων 15 Ὅρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι 16 ἄρτους οὐκ ἔχουσιν. καὶ γνοὺς λέγει αὐτοῖς Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοῦς ἔχον- 18 τες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκοῦετε; καὶ οὐ μνημονεύετε ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς 19 πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ Δώδεκα. ὅτε[†] τοὺς ἑπτὰ εἰς τοὺς 20 τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἦρατε; καὶ λέγουσιν αὐτῷ Ἑπτὰ. καὶ ἔλεγεν αὐτοῖς 21 Οὐπω συνίετε;

†Βηθανίαν† Καὶ ἔρχονται εἰς Βηθσαιάν. Καὶ φέρουσιν αὐτῷ 22 τυφλὸν καὶ παρακαλοῦσιν αὐτόν ἵνα αὐτοῦ ἄψηται. καὶ 23 ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτόν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς 24 χεῖρας αὐτῷ, ἐπηρώτα αὐτόν Εἴ τι βλέπεις; καὶ ἀναβλέ-

- and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
- 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.
- 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets.
- 9 And they were about four thousand: and he sent
- 10 them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven,
- 12 tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given
- 13 unto this generation. And he left them, and again entering into *the boat* departed to the other side.
- 14 And they forgot to take bread; and they had not
- 15 in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.
- 16 And they reasoned one with another, ¹saying, ²We
- 17 have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have
- 18 ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many ³baskets full of broken pieces
- 19 took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many ³basketfuls of broken pieces took ye up? And they
- 20 say unto him, Seven. And he said unto them, Do ye not yet understand?
- 22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.
- 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him,
- 24 he asked him, Seest thou aught? And he looked

¹ Some ancient authorities read because they had no bread.

² Or, It is because we have no bread

³ Basket in ver. 19 and 20 represents different Greek words.

up, and said, I see men; for I behold *them* as trees, walking. Then again he laid his hands upon his 25 eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away 26 to his home, saying, Do not even enter into the village.

And Jesus went forth, and ~~his~~ disciples, into the 27 villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the 28 Baptist: and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that 29 I am? Peter answereth and saith unto him, Thou art the Christ. And he charged them that they 30 should tell no man of him. And he began to teach 31 them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days 32 rise again. And he spake the saying openly. And 33 Peter took him, and began to rebuke him. But he 34 turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of 35 men. And he called unto him the multitude with 36 his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save 37 his ¹life shall lose it; and whosoever shall lose his ¹life for my sake and the gospel's shall save it. For 38 what doth it profit a man, to gain the whole world, and forfeit his ¹life? For what should a man give 39 in exchange for his ¹life? For whosoever shall be 40 ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in

¹ Or, *soul*

ψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ
 25 περιπατοῦντας. εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς
 ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέ-
 26 βλεπεν Ἐηλαυγῶς ἅπαντα. καὶ ἀπέστειλεν αὐτὸν εἰς
 οἶκον αὐτοῦ λέγων Ἐηδὲ εἰς τὴν κώμην εἰσέλθης.

δηλαυγῶς

Ἐηδὲν εἰς
 τὴν κώμην ἔ-
 ἔλθης

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς
 κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ
 28 ἄνθρωποι εἶναι; οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην
 τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι εἰς τῶν
 29 προφητῶν. καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με
 λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ
 30 χριστός. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ
 31 αὐτοῦ.

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
 τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα-
 σθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν
 γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀνα-
 32 στήναι· καὶ παρρησιᾷ τὸν λόγον ἐλάλει. καὶ προσλαβό-
 33 μενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ
 ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν
 Πέτρῳ καὶ λέγει Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρο-
 34 νεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

Καὶ
 προσκυλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
 εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνη-
 σάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολου-
 25 θείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν ὥσαι
 ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν
 36 [ἐμοῦ καὶ] τοῦ εὐαγγελίου σώσει αὐτήν. τί γὰρ ὥφελει
 ἄνθρωπον ἕρδῃσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι
 37 τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς
 38 ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνηθῇ με καὶ τοὺς ἐμούς
 λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ
 ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν ὅταν ἔλθῃ ἐν

ψυχὴν αὐτοῦ

εἰφελήσει τὸν ἄν-
 ἄνθρωπον

τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε 1
τῶν ἐσθηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

τὸν

Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν 2
Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐ-
τοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη
ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα 3
λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως
λευκᾶναι. καὶ ὤφθη αὐτοῖς Ἡλείας σὺν Μωυσεῖ, καὶ ἦσαν 4
συνλαλοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει 5
τῷ Ἰησοῦ Ῥαββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ
ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ
Ἡλείᾳ μίαν. οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ 6
ἐγένοντο. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ 7
ἐγένετο φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου ὁ
ἀγαπητός, ἀκούετε αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι 8
οὐκέτι οὐδένα εἶδον ἢ μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν μόνον.
Καὶ καταβαινόντων αὐτῶν ἕκ' τοῦ ὄρους διεστείλατο 9
αὐτοῖς ἵνα μηδενὶ ἂ εἶδον διηγῶσινται, εἰ μὴ ὅταν ὁ υἱὸς
τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκρά- 10
τησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν
ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ 11
γραμματεῖς ὅτι Ἡλείαν δεῖ ἔλθειν πρῶτον; ὁ δὲ ἔφη αὐτοῖς 12
Ἡλείας μὲν ἔλθων πρῶτον ἀποκατιστάνει πάντα, καὶ
πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ
καὶ ἐξουδενηθῇ; ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλείας ἐλήλυθεν, 13
καὶ ἐποίησαν αὐτῷ ὅσα ᾔθελον, καθὼς γέγραπται ἐπ' αὐτόν.

ἀλλὰ τὸν Ἰησοῦν
μόνον μεθ' ἑαυτῶν
ἀπὸ

Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον πολὺν 14
περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ 15
προστρέχοντες ἡσπάζοντο αὐτόν. καὶ ἐπηρώτησεν αὐτούς 16
Τί συνζητεῖτε πρὸς αὐτούς; καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ 17

9 the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was 3 transfigured before them: and his garments became glistening, exceeding white; so as no fuller on earth 4 can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three 1 tabernacles; one for thee, and one for Moses, and 1 Or, booths

6 one for Elijah. For he wist not what to answer; 7 for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye 8 him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of 10 man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11 And they asked him, saying, "The scribes say that 12 Elijah must first come. And he said unto them,

Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?

13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes question-

15 ing with them. And straightway all the multitude,

when they saw him, were greatly amazed, and run- 16 ning to him saluted him. And he asked them,

17 What question ye with them? And one of the multitude answered him,

9 Or, How is it that the scribes say... come?

1 Or, *Teacher*2 Or, *rendeth him*3 Or, *convulsed*4 Many ancient authorities add *with tears*.5 Or, *How is it that we could not cast it out?*6 Many ancient authorities add *and fasting*.

¹Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it ²dash-eth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit ³tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said⁴, I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and ⁵torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, ⁶saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer⁶.

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and were afraid to ask him.

And they came to Capernaum: and when he was in the house

ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεύ-
 18 μα ἄλαλον· καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥῆσσει αὐτόν,
 καὶ ἀφρίζει καὶ τρίξει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα
 τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.
 19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὡς γενεὰ ἄπιστος, ἕως
 πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε
 20 αὐτὸν πρὸς με· καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν
 αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν
 21 ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησεν τὸν
 πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν
 22 αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιόθεν· καὶ πολλάκις καὶ εἰς
 πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·
 ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἔτι δύνη, πάντα δυνατὰ τῷ
 24 πιστεύοντι. εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ὧς ἔλεγεν
 25 Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς
 ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκα-
 θάρτῳ λέγων αὐτῷ Τοῦ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
 ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς
 26 αὐτόν. καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ
 ἐγένετο ὥσει νεκρὸς ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέ-
 27 θανεν. ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν
 28 αὐτόν, καὶ ἀνέστη. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον αἱ
 μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν Ὅτι ἡμεῖς
 29 οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς Τοῦτο
 τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ ὧς.
 30 Κακεῖθεν ἐξελθόντες ἔπορεύοντο διὰ τῆς Γαλιλαίας,
 31 καὶ οὐκ ᾔθελεν ἵνα τις γνοῖ· ἐδίδασκεν γὰρ τοὺς μαθη-
 τὰς αὐτοῦ καὶ ἔλεγεν [αὐτοῖς] ὅτι Ὁ υἱὸς τοῦ ἀνθρώ-
 που παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν
 αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
 32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
 33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ σικίᾳ γεόμε-

τό
 ἡμετὰ δακρύων ὡς

ἡκαὶ νηστείας
 παρεπορεύοντο

νος ἐπηρεάτα αὐτοὺς· τί ἐν τῇ ὁδῷ διελογίζεσθε; οἱ δὲ 34
ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς
μείζων. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει 35
αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος
καὶ πάντων διάκονος. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν 36
μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· Ὃς 37
ἂν [ἐν] τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου,
ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ
τὸν ἀποστείλαντά με. Ἐφῆν αὐτῷ ὁ Ἰωάννης 38

†ὃς οὐκ ἀκολουθεῖ
μεθ' ἡμῶν, καὶ ἐκω-
λύμεν αὐτόν.†

Διδάσκαλε, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα
δαίμόνια, ἃ καὶ ἐκωλύμεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.†
ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν, οὐδεὶς γὰρ ἔστιν ὃς 39
ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ
κακολογῆσαί με· ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν 40
ἐστίν. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνό- 41
ματι ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ
τὸν μισθὸν αὐτοῦ. Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν 42
τούτων τῶν πιστευόντων, καλὸν ἔστιν αὐτῷ μᾶλλον εἰ
περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ
σκανδαλίξῃ 43
βέβληται εἰς τὴν θάλασσαν. Καὶ ἐὰν ἡ σκανδαλίξῃ σε ἡ 43
χείρ σου, ἀπόκοψον αὐτήν· καλὸν ἔστιν σε κυλλὸν εἰσελ-
θεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν
γένενην, εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ ἐὰν ὁ πούς σου 45
σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἔστιν σε εἰσελθεῖν
εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς
τὴν γένενην. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, 47
ἐκβαλε αὐτόν· καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς
τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
εἰς τὴν γένενην, ὅπου ὁ σκώληξ ἀϊτῶν οὐ τελεγᾶ καὶ 48
τὸ πῦρ οὐ σβέννυται· ἡ πᾶς γὰρ πυρὶ ἀλισθήσεται.† 49
Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι 50
αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν
ἀλλήλοις.

σκανδαλίξῃ

τὴν

†πᾶσα γὰρ θυτία
ἀλλ' ἀλισθίσεται.†

he asked them, What were ye reasoning in the
 34 way? But they held their peace: for they had
 disputed one with another in the way, who *was*.
 35 the ¹greatest. And he sat down, and called the ¹Gr. *greater*.
 twelve; and he saith unto them, If any man would
 be first, he shall be last of all, and minister of
 36 all. And he took a little child, and set him in the
 midst of them: and taking him in his arms, he said
 37 unto them, Whosoever shall receive one of such lit-
 tle children in my name, receiveth me: and whoso-
 ever receiveth me, receiveth not me, but him that
 sent me.

38 John said unto him, ²Master, we saw one casting ²Or, *Teacher*
 out ³devils in thy name: and we forbade him, be- ³Gr. *demons*.
 39 cause he followed not us. But Jesus said, Forbid
 him not: for there is no man which shall do a
⁴mighty work in my name, and be able quickly to ⁴Gr. *power*.
 40 speak evil of me. For he that is not against us is
 41 for us. For whosoever shall give you a cup of wa-
 ter to drink, ⁵because ye are Christ's, verily I say ⁵Gr. *in name that ye are*.
 42 unto you, he shall in no wise lose his reward. And
 whosoever shall cause one of these little ones that
 believe ⁶on me to stumble, it were better for him if ⁶Many ancient au-
⁷a great millstone were hanged about his neck, and ⁷Gr. *a millstone*
 43 he were cast into the sea. And if thy hand cause ⁷turned by an ass.
 thee to stumble, cut it off: it is good for thee to en-
 ter into life maimed, rather than having thy two
 hands to go into ⁸hell, into the unquenchable fire. ⁸Gr. *Gehenna*.
 45 And if thy foot cause thee to stumble, cut it off: it is
 good for thee to enter into life halt, rather than hav-
 47 ing thy two feet to be cast into ⁹hell. And if thine
 eye cause thee to stumble, cast it out: it is good for
 thee to enter into the kingdom of God with one eye,
 rather than having two eyes to be cast into ⁹hell;
 48 where their worm dieth not, and the fire is not quenched.
 49 For every one shall be salted with fire¹⁰. Salt is
 50 good: but if the salt have lost its saltness, where-
 with will ye season it? Have salt in yourselves, and
 be at peace one with another.

And he arose from thence, and cometh into the ¹⁰ borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. And there came unto ² him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write ⁴ a bill of divorcement, and to put her away. But ⁵ Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he ⁶ them. For this cause shall a man leave his father ⁷ and mother, ¹ and shall cleave to his wife; and the ⁸ twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God ⁹ hath joined together, let not man put asunder. And ¹⁰ in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall ¹¹ put away his wife, and marry another, committeth adultery against her: and if she herself shall put ¹² away her husband, and marry another, she committeth adultery.

¹ Some ancient authorities omit and shall cleave to his wife.

And they brought* unto him little children, that ¹³ he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with ¹⁴ indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto ¹⁵ you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed ¹⁶ them, laying his hands upon them.

² Or, on his way

And as he was going forth ² into the way, there ran ¹⁷ one to him, and kneeled to him, and asked him, Good ³ Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou ¹⁸ me good? none is good save one, *even* God. Thou ¹⁹ knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, ²⁰

³ Or, Teacher

* For "brought" read "were bringing" So in Luke xviii. 15.—*Am. Com.*

- 1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας
 καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι
 2 πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. Καὶ
 [προσελθόντες Φαρισαῖοι] ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ
 3 γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς
 4 εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωσῆς; οἱ δὲ εἶπαν
 Ἐπέτρεψεν Μωσῆς βιβλίον ἀποστασίου γράψαι καὶ
 5 ἀπολῦσαι. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκλη-
 6 ροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ
 δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν [ἀγίους].
 7 ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐ-
 8 τοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σὰρκά μιάν·
 9 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ· ὁ οὖν ὁ θεὸς συνέ-
 10 ζευξεν ἄνθρωπος μὴ χωριζέτω. Καὶ εἰς τὴν οἰκίαν πάλιν
 11 οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. καὶ λέγει αὐ-
 τοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ
 12 ἄλλην μοιχᾶται ἐπ' αὐτήν, καὶ ἐὰν αὕτη ἀπολύσασα τὸν
 ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.
 13 Καὶ προσέφερον αὐτῷ παιδιά ἵνα αὐτῶν ἄψῃται· οἱ δὲ
 14 μαθηταὶ ἐπετίμησαν αὐτοῖς. ἰδὼν δὲ ὁ Ἰησοῦς ἡγα-
 νάκτησεν καὶ εἶπεν αὐτοῖς Ἀφετε τὰ παιδιά ἔρχεσθαι
 πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
 15 βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν
 βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας
 ἐπ' αὐτά.
 17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἰς καὶ
 γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ, τί
 18 ποιήσω ἵνα ζῶναι αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν
 αὐτῷ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.
 19 τὰς ἐντολάς οἶδας Ἥ μὴ φονεύῃς, Ἥ μὴ μοιχεύῃς,
 Ἥ μὴ κλέψῃς, Ἥ μὴ ψευδομαρτυρήῃς, Ἥ ἀποστερήσῃς,
 20 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ ἔφη αὐτῷ

+ Μὴ μοιχεύῃς,
 Μὴ πορνεύῃς,

Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτὸν καὶ εἶπεν 21 αὐτῷ Ἐν σε ὑστερεῖ· ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν 22 λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. Καὶ 23

περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασι-
λειάν τοῦ θεοῦ εἰσελεύσονται. οἱ δὲ μαθηταὶ ἔθαμ- 24
βοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν ἐστιν
εἰς τὴν βασιλειάν τοῦ θεοῦ εἰσελθεῖν· εὐκοπώτερόν ἐστιν 25

τῆς τρυμαλιᾶς τῆς

κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ πλού-
σιον εἰς τὴν βασιλειάν τοῦ θεοῦ εἰσελθεῖν. οἱ δὲ 26
περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ τίς
δύναται σωθῆναι; ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει 27
Παρὰ ἀνθρώποις ἄδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα γὰρ
δύνατα παρὰ [τῷ] θεῷ. Ἦρξάτο λέγειν ὁ 28

ἡ ἀδύνατον ἐστὶν
παρὰ δὲ τῷ θεῷ
δύνατον ἢ

Πέτρος αὐτῷ Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολου-
θήκαμέν σοι. ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδεὶς 29
ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ
πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ [ἕνεκεν] τοῦ
εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασιόνα ἰὼν ἐν τῷ 30
καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ
[μητέρας] καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ
αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. πολλοὶ δὲ ἔσονται 31
πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

*

μητέρα

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ 32
ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, οἱ δὲ
ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς

* ἢ ὃς δὲ ἀφῆκεν οἰκίαν καὶ ἀδελφὰς καὶ ἀδελφούς καὶ μητέρα καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμοῦ ἐν
τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον λήμψεται.†

- ¹Master, all these things have I observed from my ¹ Or, Teacher
 21 youth. And Jesus looking upon him loved him, and
 said unto him, One thing thou lackest: go, sell what-
 soever thou hast, and give to the poor, and thou
 shalt have treasure in heaven: and come, follow me.
 22 But his countenance fell at the saying, and he went
 away sorrowful: for he was one that had great pos-
 sessions.
 23 And Jesus looked round about, and saith unto his
 disciples, How hardly shall they that have riches en-
 24 ter into the kingdom of God! And the disciples were
 amazed at his words. But Jesus answereth again, ² Some ancient au-
 and saith unto them, Children, how hard is it ²for
 them that trust in riches to enter into the kingdom
 25 of God! It is easier for a camel to go through a nee-
 dle's eye, than for a rich man to enter into the king-
 26 dom of God. And they were astonished exceedingly ³ Many ancient
 27 ly, saying ³unto him, Then who can be saved? Jesus
 looking upon them saith, With men it is impossible,
 but not with God: for all things are possible with
 28 God. Peter began to say unto him, Lo, we have left
 29 all, and have followed thee. Jesus said, Verily I say
 unto you, There is no man that hath left house, or
 brethren, or sisters, or mother, or father, or children,
 30 or lands, for my sake, and for the gospel's sake, but
 he shall receive a hundredfold now in this time,
 houses, and brethren, and sisters, and mothers, and
 children, and lands, with persecutions; and in the
 31 ⁴world to come eternal life. But many *that are* first ⁴ Or, age
 shall be last; and the last first.
 32 And they were in the way, going up to Jerusalem;
 and Jesus was going before them: and they were
 amazed; ⁵and they that followed* were afraid. And
 he took again the

* "and they that followed" etc. omit the marg.—*Am. Com.*

twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, we go up to Jeru- 33 salem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, 34 and shall scourge him, and shall kill him; and after three days he shall rise again.

¹ Or, *Teacher*

And there come near unto him James and John, 35 the sons of Zebedee, saying unto him, ¹Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What 36 would ye that I should do for you? And they said 37 unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. 38 Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus 39 said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on *my* 40 left hand is not mine to give: but *it is for them* for whom it hath been prepared. And when the ten 41 heard it, they began to be moved with indignation concerning James and John. And Jesus called them 42 to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but who- 43 soever would become great among you, shall be your ²minister: and whosoever would be first among you, 44 shall be ³servant of all. For verily* the Son of man 45 came not to be ministered unto, but to minister, and to give his life a ransom for many.

² Or, *servant*

³ Gr. *bondservant*.

And they come to Jericho: and as he went out 46 from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard 47 that it was Jesus of Nazareth,

* For "For verily" etc. read "For the Son of man also" etc.—*Am. Com.*

δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν
 33 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ
 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμ-
 ματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ καὶ παραδώ-
 34 σουσιν αὐτὸν τοῖς ἔθνεσιν καὶ ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύ-
 σουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦ-
 σιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ
 [δύο] υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, θέλομεν
 36 ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς
 37 Τί θέλετε ποιήσω ὑμῖν; οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν
 ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν
 38 τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί
 αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
 39 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπαν
 αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτή-
 ριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτί-
 40 ζομαι βαπτισθήσεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ
 ἐξ ἐκωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
 41 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώ-
 42 βου καὶ Ἰωάνου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς
 λέγει αὐτοῖς Οἴδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν
 κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζ-
 43 ζουσιν αὐτῶν. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν
 θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,
 44 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων
 45 δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακο-
 νηθῆναι ἀλλὰ διακοιῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
 λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱερειχώ. Καὶ ἐκπορευομένου αὐτοῦ
 ἀπὸ Ἱερειχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
 ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης ἐκάθητο
 47 παρὰ τὴν ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός

θέλετέ με

ἔστω

ἐστὶν ὁ Ναζαρηνός

ἐστὶν ἡρξάτο κράζειν καὶ λέγειν· Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέη-
 σόν με. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ 48
 πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαυεὶδ, ἐλέησέν με. καὶ 49
 σταὶς ὁ Ἰησοῦς εἶπεν· Φωνήσατε αὐτόν. καὶ φωνεῖσι τὸν
 τυφλὸν λέγοντες αὐτῷ· Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ 50
 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς
 τὸν Ἰησοῦν. καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· Τί 51
 σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββου-
 νεῖ, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ὑπαγε, 52
 ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ
 ἡκολούθει αὐτῷ ἐν τῇ ὁδῷ.

† Κύριε ῥαββεί †

καὶ εἰς

τὸ

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα ἡ εἰς Βηθφαγὴ ἡ
 καὶ Βηθανίαν πρὸς τὸ Ὅρος τῶν Ἐλαιῶν, ἀποστέλλει
 δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς 2
 τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι
 εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὐπω
 ἀνθρώπων ἐκάθισεν· λύσατε αὐτόν καὶ φέρετε. καὶ ἐάν 3
 τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἴπατε· Ὁ κύριος αὐτοῦ
 χρειάν ἔχει· καὶ εὐθὺς αὐτόν ἀποστέλλει πάλιν ὥδε.
 καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἕξω 4
 ἐπὶ τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. καὶ τινες τῶν ἐκεῖ 5
 ἐστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύνοντες τὸν πῶλον;
 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφήκαν 6
 αὐτούς. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ 7
 ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐ-
 τόν. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν 8
 ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἁγρῶν. καὶ οἱ 9
 προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον

αποστέλλει πάλιν
 αὐτόν

ἐαυτῶν

Ὡσαννά·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν 10
 Δαυεὶδ·

Ὡσαννά ἐν τοῖς ὑψίστοις.

he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him.

And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus.

And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, 'Rabboni, that I may receive my sight.

¹ See John xx. 16.

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his

² Or, saved thee

sight, and followed him in the way.

11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he

sends two of his disciples, and saith unto them, Go your way into the village that is over against you:

and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him,

and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and

straightway he will send him back hither. And they went away, and found a colt tied at the door

³ Gr. sendeth.

⁴ Or, again

without in the open street; and they loose him. And certain of them that stood there said unto them, What

do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go. And

they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And many spread

their garments upon the way; and others branches,

⁵ Gr. layers of leaves.

which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord:

Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

And he entered into Jerusalem, into the temple; 11 and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And on the morrow, when they were come out 12 from Bethany, he hungered. And seeing a fig tree 13 afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, No man 14 eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: and he entered into 15 the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that 16 any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, 17 My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and 18 sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

¹ Gr. *whenever evening came.*

² Some ancient authorities read *they.*

And ¹every evening ²he went forth out of the 19 city.

And as they passed by in the morning, they saw 20 the fig tree withered away from the roots. And 21 Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, 22 Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, 24 All things whatsoever ye pray and ask for, believe that ye have received* them, and ye shall have them.

³ Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

And whosoever ye stand praying, forgive, if ye 25 have aught against any one; that your Father also which is in heaven may forgive you your trespasses.³

* For "have received" read "receive" with marg. Gr. *received.*—*Am. Com.*

- 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλε-
ψάμενός πάντα ὅψ' ἤδη οὔσης τῆς ὥρας ἔξῆλθεν εἰς ὁψίας ἤδη οὔσης
Βηθανίαν μετὰ τῶν δώδεκα. [τῆς ὥρας]
- 12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας
13 ἐπείνασεν. καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσιν φύλλα
ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ἐπ' αὐτήν
οὐδὲν εὔρεν εἰ μὴ φύλλα, ὃ γὰρ καιρὸς οὐκ ἦν σύκων.
14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν αἰῶνα ἐκ
σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐ-
15 τοῦ. Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελ-
θὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς
ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβι-
στῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς
16 κατέστρεψεν καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ
17 τοῦ ἱεροῦ, καὶ ἐδίδασκεν καὶ ἔλεγεν ὅτι αὐτοῖς
Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς
ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.
18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐξήτουν
πῶς αὐτὸν ἀπολέσωσιν. ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ
19 ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅταν ὀψέ
20 ἐγένετο, ἔξεπορεύοντο ἔξω τῆς πόλεως. Καὶ ἐξεπορεύετο
παραπορευόμενοι πρὸς εἶδον τὴν συκὴν ἐξηραμμένην ἐκ
21 ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββεί,
22 ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. καὶ ἀποκριθεὶς ὁ
23 Ἰησοῦς λέγει αὐτοῖς Ἐχετε πίστιν θεοῦ. ἀμὴν λέγω ὑμῖν
ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθῇ καὶ βλήθῃ εἰς
τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ
24 πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω
25 ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε
ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. καὶ ὅταν στήκετε προσευ-
χόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πα-
τήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα
ὑμῶν.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. Καὶ ἐν τῷ²⁷
 ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-
 ερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον²⁸
 αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν
 τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; ὁ δὲ Ἰησοῦς εἶπεν²⁹
 αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ
 μοι, καὶ ἔρῳ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βά-³⁰
 πτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀπο-
 κρίθητέ μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες³¹
 Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί [οὖν] οὐκ ἐπιστεύ-
 σατε αὐτῷ; ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;—ἐφοβοῦντο τὸν³²
 ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφή-
 της ἦν. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἴ-³³
 δαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν
 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ἡγδειςαντ

Καὶ ἤρξατο¹
 αὐτοῖς ἐν παραβολαῖς λαλεῖν Ἀμπελῶνα ἄνθρωπος
 ἐφύτευεν, καὶ περιέθηκεν φραγμὸν καὶ ὠργξεν
 ὑπολήνιον καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο
 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. καὶ ἀπέστειλεν πρὸς²
 τοὺς γεωργούς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωρ-
 γῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· καὶ λα-³
 βόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. καὶ πάλιν⁴
 ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· καὶ ἐκεῖνον ἐκεφα-
 λίσαν καὶ ἠτίμασαν. καὶ ἄλλον ἀπέστειλεν· καὶ ἐκεῖνον⁵
 ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ
 ἀποκτείνοντες. ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν⁶
 αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται
 τὸν υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν⁷
 ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
 αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες⁸
 ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπο-⁹
 λήσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

27 And they come again to Jerusalem : and as he
 28 was walking in the temple, there come to him the
 chief priests, and the scribes, and the elders ; and
 they said unto him, By what authority doest thou
 these things? or who gave thee this authority to do
 29 these things? And Jesus said unto them, I will ask
 of you one ¹question, and answer me, and I will tell ¹ Gr. word.
 30 you by what authority I do these things. The bap-
 tism of John, was it from heaven, or from men? an-
 31 swer me. And they reasoned with themselves, say-
 ing, If we shall say, From heaven; he will say, Why ² Or, But shall we
 32 then did ye not believe him? ²But should we say, ³ Or, From men?
 From men—they feared the people : ³for all verily ³ Or, for all held
 33 held John to be a prophet. And they answered ³ John to be a
 Jesus and say, We know not. And Jesus saith unto ³ prophet indeed.
 them, Neither tell I you by what authority I do these
 things.

12 And he began to speak unto them in parables. A
 man planted a vineyard, and set a hedge about it,
 and digged a pit for the winepress, and built a tow-
 er, and let it out to husbandmen, and went into an-
 2 other country. And at the season he sent to the
 husbandmen a ⁴servant, that he might receive from ⁴ Gr. bondservant.
 3 the husbandmen of the fruits of the vineyard. And
 they took him, and beat him, and sent him away
 4 empty. And again he sent unto them another ⁴ser-
 vant; and him they wounded in the head, and han-
 5 dled shamefully. And he sent another ; and him
 they killed : and many others ; beating some, and
 6 killing some. He had yet one, a beloved son : he
 sent him last unto them, saying, They will rever-
 7 ence my son. But those husbandmen said among
 themselves, This is the heir; come, let us kill him,
 8 and the inheritance shall be ours. And they took
 him, and killed him, and cast him forth out of the
 9 vineyard. What therefore will the lord of the vine-
 yard do? he will come and destroy the husbandmen,
 and will give the vineyard unto others.

Have ye not read even this scripture; 10
 The stone which the builders rejected,
 The same was made the head of the corner:
 This was from the Lord, 11
 And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared 12
 the multitude; for they perceived that he spake
 the parable against them: and they left him, and
 went away.

1 Or, *Teacher*

And they send unto him certain of the Pharisees 13
 and of the Herodians, that they might catch him in
 talk. And when they were come, they say unto 14
 him, ¹Master, we know that thou art true, and carest
 not for any one: for thou regardest not the person
 of men, but of a truth teachest the way of God: Is
 it lawful to give tribute unto Cæsar, or not? Shall 15
 we give, or shall we not give? But he, knowing
 their hypocrisy, said unto them, Why tempt ye me?
 bring me a ²penny, that I may see it. And they 16
 brought it. And he saith unto them, Whose is this
 image and superscription? And they said unto him,
 Cæsar's. And Jesus said unto them, Render unto 17
 Cæsar the things that are Cæsar's, and unto God the
 things that are God's. And they marvelled greatly
 at him.

² See marginal note
 on Matt. xviii. 28.

And there come unto him Sadducees, which say 18
 that there is no resurrection; and they asked him,
 saying, ¹Master, Moses wrote unto us, If a man's 19
 brother die, and leave a wife behind him, and leave
 no child, that his brother should take his wife, and
 raise up seed unto his brother. There were seven 20
 brethren: and the first took a wife, and dying left
 no seed; and the second took her, and died, leaving 21
 no seed behind him; and the third likewise: and 22
 the seven left no seed. Last of all the woman also
 died. In the resurrection whose wife shall she be 23
 of them? for the seven had her to wife. Jesus said 24
 unto them, Is it not for this cause that ye err, that
 ye know not the scriptures,

- 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε
 Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 11 παρὰ Κυρίου ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
 12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον,
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
 ἀφέντες αὐτὸν ἀπῆλθαν.
 13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων
 14 καὶ τῶν Ἑρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. καὶ
 ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς
 εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσ-
 ωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ
 διδάσκεις· ἔξεστιν δοῦναι ᾿Καίσαρι ἢ οὐ; δῶμεν +ἐπικεφάλαιον+
 15 ἢ μὴ δῶμεν; ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐ-
 16 τοῖς Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. οἱ
 δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς Τίνος ἢ εἰκὼν αὕτη καὶ ἡ
 17 ἐπιγραφὴ; οἱ δὲ εἶπαν αὐτῷ Καίσαρος. ὁ δὲ Ἰησοῦς
 εἶπεν Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
 τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέ-
 γουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες
 19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελ-
 φὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ
 τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
 20 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἐπτά ἀδελφοὶ
 ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων
 21 οὐκ ἀφῆκεν σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ
 ἀπέθανεν μὴ καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως·
 22 καὶ οἱ ἐπτά οὐκ ἀφῆκαν σπέρμα· ἔσχατον πάντων καὶ
 23 ἡ γυνὴ ἀπέθανεν. ἐν τῇ ἀναστάσει τίνος αὐτῶν ἔσται Αρ.
 24 γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτὴν γυναῖκα. ἔφη αὐτοῖς ὁ
 Ἰησοῦς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς

μηδὲ τὴν δύναμιν τοῦ θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀνα- 25
 στῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς
 οἱ ἄγγελοι οἱ ἄγγελοι ἔν τοῖς οὐρανοῖς· περὶ δὲ τῶν νεκρῶν ὅτι 26
 ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
 βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς
 Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ; οὐκ ἔ- 27
 στιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν 28
 συζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτη-
 σεν αὐτόν Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη 29
 ὁ Ἰησοῦς ὅτι Πρώτη ἐστὶν Ἀκογε, Ἰσραὴλ, Κύριος ὁ
 ἡμῶν, Κύριος θεὸς ἡμῶν κύριος ἑῖς ἐστίν, καὶ ἀγαπήσεις Κύριον 30
 τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐξ ὅλης
 τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ
 ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη Ἀγαπήσεις 31
 τὸν πλησίον σου ὡς σεαυτόν. μέζων τούτων ἄλλη
 ἐντολὴ οὐκ ἔστιν. Εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς, 32
 διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι ἑῖς ἐστίν καὶ οὐκ ἔστιν
 ἄλλος πλὴν αὐτοῦ καὶ τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης 33
 καρδίας καὶ ἐξ ὅλης τῆς σφύσεως καὶ ἐξ ὅλης τῆς
 ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν περισ-
 σότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θγσιῶν.
 καὶ ὁ Ἰησοῦς ἰδὼν αὐτόν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν 34
 αὐτῷ Οὐ μακρὰν [εἰ] ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ
 οὐδεὶς οὐκέτι ἐτόλμα αὐτόν ἐπερωτῆσαι. Καὶ 35
 ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς
 λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν;
 αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ 36

Κάθισον

Εἶπεν Κύριος τῷ κυρίῳ μου Ἐκ δεξιῶν μου
 ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν
 σου·
 αὐτὸς Δαυεὶδ λέγει αὐτόν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; 37
 Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. Καὶ ἐν τῇ 38

25 nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in
 26 marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment

29 is the first of all? Jesus answered, The first is, Hear, O Israel; ¹The Lord our God, the Lord is ¹Or, *The Lord is our God; the Lord is one*
 30 one: and thou shalt love the Lord thy God ²with all thy heart, and ²with all thy soul, and ²with all ²Gr. *from*.

31 thy mind, and ²with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Of a truth, ³Master, ³Or, *Teacher*
 thou hast well said that he is one; and there is none

33 other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more

34 than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son

36 of David? David himself said in the Holy Spirit,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies ⁴the footstool of thy feet. ⁴ Some ancient authorities read *underneath thy feet*.

37 David himself calleth him Lord; and whence is he his son? And ⁵the common people heard him gladly. ⁵ Or, *the great multitude*

38 And in

his teaching he said, Beware of the scribes, which desire to walk in long robes, and to *have* salutations in the marketplaces, and chief seats in the synagogues, 39 and chief places at feasts: they which devour wid- 40
 1 Or, *even while for a pretence they make* ews' houses, and for a pretence make long prayers; these shall receive greater condemnation.

And he sat down over against the treasury, and 41
 2 Gr. *brass.* beheld how the multitude cast ²money into the treasury: and many that were rich cast in much. And 42
 3 Gr. *one.* there came ³a poor widow, and she cast in two mites, which make a farthing. And he called unto him 43 his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did 44
 44 cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

And as he went forth out of the temple, one of 13
 4 Or, *Teacher* his disciples saith unto him, ⁴Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great 2
 2 buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against 3
 the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things 4
 4 be? and what *shall be* the sign when these things are all about to be accomplished? And Jesus began to 5
 5 say unto them, Take heed that no man lead you astray. Many shall come in my name, saying, I am 6
 6 *he*; and shall lead many astray. And when ye shall 7
 7 hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and 8
 8 kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

But take ye heed to yourselves: for they shall 9
 9 deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings

- διδαχῇ αὐτοῦ ἔλεγεν Βλέπετε ἀπὸ τῶν γραμματέων τῶν
 θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς
 39 ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-
 40 τοκλισίας ἐν τοῖς ^{δείπνοις· οἱ.....} ^{...προσευχόμενοι} ^{καὶ δρῶντων} δείπνοις, οἱ κατέσθοντες τὰς οἰκίας
 τῶν χρηρῶν [†] καὶ προφάσει μακρὰ προσερχόμενοι· οὗτοι
 41 λήμψονται περισσότερον κρίμα. Καὶ καθί-
 στας ^{ἀπέναντι} [†] κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
 βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι
 42 ἔβαλλον πολλά· καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν
 43 λεπτὰ δύο, ὃ ἐστὶν κοδράντης. καὶ προσκαλεσάμενος
 τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
 χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν τῶν βαλλόν-
 44 των εἰς τὸ γαζοφυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύ-
 οντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς
 πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.
 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ
 εἰς τῶν μαθητῶν αὐτοῦ Διδάσκαλε, ἴδε ποταποὶ λίθοι
 2 καὶ ποταπαὶ οἰκοδομαί. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέ-
 πεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε
 3 λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ [†]. Καὶ καθημένου ^{†, καὶ διὰ τριῶν}
 αὐτοῦ εἰς τὸ Ὅρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ^{ἡμερῶν ἄλλος ἀνα-}
 ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωά-
 4 νης καὶ Ἀνδρέας Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί
 5 τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα. ὁ δὲ
 Ἰησοῦς ἤρξατο λέγειν αὐτοῖς Βλέπετε μή τις ὑμᾶς
 6 πλανήσῃ· πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέ-
 7 γοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ
^{ἀκούσητε} [†] ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·
 8 δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος. ἐγερθήσεται γὰρ
 ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται
 σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὡδίνων ταῦτα.
 9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια
 καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βα-

σιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέ- 10
 lion. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προ- 11
 μεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ
 τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ
 τὸ πνεῦμα τὸ ἅγιον. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς 12
 θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα
 ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· καὶ ἔσεσθε μισού- 13
 μενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς
 τέλος οὗτος σωθήσεται. Ὁταν δὲ ἴδητε τὸ ΒΔΕΛΓΜΑ 14
 τῆς ἐρηνώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων
 νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 ὁ ^τ ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω τι 15
 ἄραι ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρε- 16
 ψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς 17
 ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
 ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· 18
 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις οἷα οὐ γέγονεν 19
 τοιαῦτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ
 νῦν καὶ οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολόβωσεν Κύριος 20
 τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς
 ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. Καὶ 21
 τότε ἐὰν τις ὑμῖν εἴπῃ Ἴδε ὧδε ὁ χριστὸς Ἴδε ἐκεῖ,
 μὴ πιστεύετε· ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευ- 22
 δοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς
 τὸ ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς· ὑμεῖς δὲ βλέ- 23
 πετε· προεῖρηκα ὑμῖν πάντα. Ἀλλὰ ἐν ἐκείναις ταῖς 24
 ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ 25
 ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ
 δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. καὶ 26
 τότε ὀψονται τὸν γίον τοῦ ἀνθρώπου ἐρχόμενον ἐν
 νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης· καὶ τότε 27

shall ye stand for my sake, for a testimony unto
 10 them. And the gospel must first be preached unto
 11 all the nations. And when they lead you *to judgment*, and deliver you up, be not anxious beforehand
 what ye shall speak: but whatsoever shall be given
 you in that hour, that speak ye: for it is not ye that
 12 speak, but the Holy Ghost. And brother shall de-
 liver up brother to death, and the father his child;
 and children shall rise up against parents, and ¹cause ^{Or, put them to}
 13 them to be put to death. And ye shall be hated of
 all men for my name's sake: but he that endureth
 to the end, the same shall be saved.
 14 But when ye see the abomination of desolation
 standing where he ought not (let him that readeth
 understand), then let them that are in Judæa flee
 15 unto the mountains: and let him that is on the
 housetop not go down, nor enter in, to take anything
 16 out of his house: and let him that is in the field not
 17 return back to take his cloke. But woe unto them
 that are with child and to them that give suck in
 18 those days! And pray ye that it be not in the win-
 19 ter. For those days shall be tribulation, such as there
 hath not been the like from the beginning of the
 creation which God created until now, and never
 20 shall be. And except the Lord had shortened the
 days, no flesh would have been saved: but for the
 elect's sake, whom he chose, he shortened the days.
 21 And then if any man shall say unto you, Lo, here
 22 is the Christ; or, Lo, there; believe ²it not: for there ^{Or, him}
 shall arise false Christs and false prophets, and shall
 shew signs and wonders, that they may lead astray,
 23 if possible, the elect. But take ye heed: behold, I
 have told you all things beforehand.
 24 But in those days, after that tribulation, the sun
 shall be darkened, and the moon shall not give her
 25 light, and the stars shall be falling from heaven, and
 the powers that are in the heavens shall be shaken.
 26 And then shall they see the Son of man coming in
 27 clouds with great power and glory. And then

shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when 28 her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even 29 so ye also, when ye see these things coming to pass, know ye that ¹he is nigh, *even* at the doors. Verily 30 I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and 31 earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no 32 one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch ²and pray: 33 for ye know not when the time is. *It is as when* a 34 man, sojourning in another country, having left his house, and given authority to his ³servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of 35 the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming 36 suddenly he find you sleeping. And what I say 37 unto you I say unto all, Watch.

Now after two days was *the feast of* the passover **14** and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Si- 3 mon the leper, as he sat at meat, there came a woman having ⁴an alabaster cruse of ointment of ⁵spikenard* very costly; and she brake the cruse, and poured it over his head. But there were some that had 4 indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above 5 three hundred ⁶pence, and given to the

¹ Or, *it*

² Some ancient authorities omit and pray.

³ Gr. *bondservants*.

⁴ Or, *a flask*

⁵ Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean genuine; others, liquid.

⁶ See marginal note on Matt. xviii. 28.

* For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. ⁶ So in John xii. 3.—*Am. Com.*

ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπιτιγνάζει τοὺς ἐκλεκτοὺς
 [αὐτοῦ] ἐκ τῶν τεσσαρῶν ἀνέμων ἀπ' ἄκρου γῆς ἕως
 28 ἄκρου οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε
 τὴν παραβολήν· ὅταν ἡδὴ ὁ κλάδος αὐτῆς ἀπαλὸς γένη-
 ται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
 29 ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώ-
 30 σκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι
 οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα
 31 γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι
 32 μου οὐ[†] παρελεύσονται. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ
 τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἰοὶ ἀγγελοι[†] ἐν οὐρανῷ οὐδὲ ὁ
 33 υἱός, εἰ μὴ ὁ πατήρ. βλέπετε ἀγρυπνεῖτε, οὐκ οἴδατε γὰρ
 34 πότε ὁ καιρὸς [ἐστίν]· ὥς ἄνθρωπος ἀπόδημος ἀφείς τὴν
 οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν,
 ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα
 35 γρηγορῇ. γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος
 τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτορο-
 36 φωνίας ἢ πρωί, μὴ ἔλθων ἐξέφνης εὖρη ὑμᾶς καθεύδοντας·
 37 ὁ δὲ ὑμῖν λέγω πάντων λέγω, γρηγορεῖτε.

μὴ
 ἀγγελος

1 **ΗΝ ΔΕ ΤΟ ΠΑΣΧΑ** καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.

Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν
 2 δόλῳ κρατήσαντες ἀποκτείνωσιν, ἔλεγον γάρ Μὴ ἐν τῇ
 ἑορτῇ, μὴ ποτε ἔσται θόρυβος τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ
 λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβα-
 στρον μύρου νάρδου πιστικῆς[†] πολυτελοῦς[†] συντρίψασα τὴν

πολυτελοῖς,—

4 ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς. Ἦσαν δὲ
 τινες ἀγανακτοῦντες πρὸς ἑαυτούς· Εἰς τί ἢ ἀπώλεια

†οἱ δὲ μαθηταὶ αὐ-
 τοῦ διεπονούντο
 καὶ ἔλεγον†

5 αὕτη τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο τὸ μύρον
 πρᾶθῆναι ἐπάνω ἑκατοντῶν[†] τριακοσίων[†] καὶ δοθῆναι τοῖς

τριακοσίων δηνά-
 ρίων

πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν 6
 Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον
 ἠργάσατο ἐν ἐμοί· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε 7
 μεθ' ἐαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς [πάντοτε] εὖ
 ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε· ὁ ἔσχεν ἐποίησεν, προ- 8
 ἔλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. ἀμὴν 9
 δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον
 τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημό-
 συνον αὐτῆς.

Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἰς τῶν 10
 δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ
 αὐτοῖς. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ 11
 ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθνον, 12
 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἀπελθόντες
 ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; καὶ ἀποστέλλει δύο 13
 τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν
 πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος
 βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ 14
 εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει Ποῦ
 ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν
 μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμέ- 15
 νον ἔτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ 16
 μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν
 αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

Καὶ ὥσπ- 17
 ας γενομένης ἔρχεται μετὰ τῶν δώδεκα. καὶ ἀνακειμέ- 18
 νων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν Ἀμὴν λέγω
 ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με ὁ ἐς θάνατον μετ' ἐ-
 μοῦ. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ 19
 εἰς Μῆτι ἐγώ; ὁ δὲ εἶπεν αὐτοῖς Εἰς τῶν δώδεκα, ὁ 20
 ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ [ἐν] τρύβλιον· ὅτι ὁ 21
 μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ
 αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ· ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ
 ἀνθρώπου παραδίδεται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀν-

τῶν ἐσθιόντων

6 poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, ^{1 Gr. the one of the twelve.} he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The ^{2 Mas-} ^{2 Or, Teacher} Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve. And as they ^{3 sat} and were eating, Jesus ^{3 Gr. reclined.} said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ⁴ for that man if he had not been born.

O

¹ Or, a loaf

And as they were eating, he took ¹bread, and ²² when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took ²³ a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto ²⁴ them, This is my blood of ²the ³covenant, which is shed for many. Verily I say unto you, I will no ²⁵ more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

² Or, the testament

³ Some ancient authorities insert new.

And when they had sung a hymn, they went out ²⁶ unto the mount of Olives.

⁴ Gr. caused to stumble.

And Jesus saith unto them, All ye shall be ⁴of- ²⁷ fended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, ²⁸ after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be ²⁹ ⁴offended, yet will not I. And Jesus saith unto him, ³⁰ Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I ³¹ must die with thee, I will not deny thee. And in like manner also said they all.

⁵ Gr. an enclosed piece of ground.

And they come unto ⁵a place which was named ³² Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter ³³ and James and John, and began to be greatly amazed, and sore troubled. And he saith unto ³⁴ them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went ³⁵ forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things ³⁶ are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And ³⁷ he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? ³⁸ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again ³⁹

⁶ Or, Watch ye, and pray that ye enter not

22 θρωπος ἐκεῖνος. Καὶ ἐσθιόντων αὐτῶν λαβὼν
 ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν
 23 Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτή-
 ριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ
 24 πάντες. καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἶμά μου
 25 τῆς διδομένης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν· ἀμὴν
 λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς
 ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινόν
 26 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ ὑμνήσαντες
 27 ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. Καὶ λέγει
 αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγρα-
 πται Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορ-
 28 πισθήσονται· ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς
 29 εἰς τὴν Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάν-
 30 τες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. καὶ λέγει αὐτῷ
 ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ
 31 πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. ὁ δὲ
 ἐκπερισσῶς ἐλάλει Ἐὰν δέῃ με συναποθανεῖν σοι, οὐ
 μὴ σε ἀπαρνήσομαι. ὥσαύτως [δὲ] καὶ πάντες ἔλεγον.
 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεὶ, καὶ
 λέγει τοῖς μαθηταῖς αὐτοῦ Καθίστατε ὧδε ἕως προσεύξω-
 33 μαι. καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ
 τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδη-
 34 μονεῖν, καὶ λέγει αὐτοῖς Περίλγπός ἐστιν ἡ ψυχὴ μου
 35 ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. καὶ προσελθὼν
 μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν
 36 ἐστὶν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, καὶ ἔλεγεν Ἀββὰ ὁ
 πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
 37 ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. καὶ ἔρχεται
 καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν·
 39 τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής. καὶ πάλιν

Ἰάκωβον καὶ

προσελθὼν

ἀπελθὼν προσηύξατο [τὸν αὐτὸν λόγον εἰπὼν]. καὶ πάλιν 40
 ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
 ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀπο-
 κριθῶσιν αὐτῷ. καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς 41
 42. Καθεύδετε [τό] λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ
 ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας
 τῶν ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς 42
 με ἤγγικεν.

Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος 43
 παραγίνεται [ὁ] Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ
 ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ
 τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδῶκει δὲ ὁ 44
 παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων Ὅν ἂν φιλήσω
 αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. καὶ 45
 ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεί, καὶ κατε-
 φίλησεν αὐτόν. οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκρά- 46
 τησαν αὐτόν. εἰς δὲ [τις] τῶν παρεστηκότων σπασάμενος 47
 τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεί-
 λεν αὐτοῦ τὸ ὠτάριον. καὶ ἀποκριθεὶς ὁ Ἰησοὺς εἶπεν 48
 αὐτοῖς Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ 49
 ἐκρατεῖτέ με· ἀφέντες αὐτὸν ἔφυγον πάντες. Καὶ 50
 51. νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα
 ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν, ὁ δὲ καταλιπὼν τὴν 52
 σινδόνα γυμνὸς ἔφυγεν.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ 53
 54. αὐτῷ συνέρχονται ὧ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
 καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολού-
 θησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν
 συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς
 τὸ φῶς. οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν 55
 κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ
 οὐχ ἠύρισκον· πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, 56

- he went away, and prayed, saying the same words.
 40 And again he came, and found them sleeping, for
 their eyes were very heavy; and they wist not what
 41 to answer him. And he cometh the third time, and
 saith unto them, Sleep on now, and take your rest:
 it is enough; the hour is come; behold, the Son of
 42 man is betrayed into the hands of sinners. Arise,
 let us be going: behold, he that betrayeth me is at
 hand.
- 43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and
 44 the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away
 45 safely. And when he was come, straightway he came to him, and saith, Rabbi; and ¹ kissed him. ¹ Gr. *kissed him much.*
 46 And they laid hands on him, and took him. But a certain one of them that stood by drew his sword,
 47 and smote the ²servant of the high priest, and struck ² Gr. *bondservant.*
 48 off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with
 49 swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. And they all left him, and fled.
 50
 51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked
 52 body: and they lay hold on him; but he left the linen cloth, and fled naked.
 53 And they led Jesus away to the high priest: and there come together with him all the chief priests
 54 and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers,
 55 and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found
 56 it not. For many bare false witness against him,

and their witness agreed not together. And there 57 stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this ¹temple 58 that is made with hands, and in three days I will build another made without hands. And not even 59 so did their witness agree together. And the high 60 priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see 62 the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the 63 high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be ²worthy of death. And some began to 65 spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with ³blows of their hands.

And as Peter was beneath in the court, there com- 66 eth one of the maids of the high priest; and seeing 67 Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus. But he denied, saying, ⁴I neither know, nor understand 68 what thou sayest: and he went out into the porch; ⁵and the cock crew. And the maid saw 69 him, and began again to say to them that stood by, This is *one* of them. But he again denied it. And 70 after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan. But he began to curse, and to swear, I 71 know not this man of whom ye speak. And straight- 72 way the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ⁷And when he thought thereon, he wept.

¹ Or, *sanctuary*

² Gr. *liable to*.

³ Or, *strokes of rods*

⁴ Or, *I neither know, nor understand: thou, what sayest thou?*

⁵ Gr. *forecourt*.

⁶ Many ancient authorities omit *and the cock crew*.

⁷ Or, *And he began to weep*.

57 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες
 58 ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες ὅτι Ἡμεῖς ἠκούσα-
 μεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον
 τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἄχειροποίη- ^{†ἀναστήσω ἀχει-}
 59 τον οἰκοδομήσω· καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. ^{ροποῖον†}
 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν
 λέγων Οὐκ ἀποκρίνη οὐδέν; ^{ἔτι} τί οὗτοί σου καταμαρτυ-
 61 ροῦσιν; ἔ ^ε ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν
 ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ χριστὸς
 62 ὁ υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι, καὶ
 ὄψεσθε τὸν γίον τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον
 τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ
 63 οὐρανοῦ. ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ
 64 λέγει Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἠκούσατε τῆς
 βλασφημίας; τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν
 65 αὐτὸν ἔνοχον εἶναι θανάτου. Καὶ ἤρξαντό τινες ἐμπτύειν
 αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν
 αὐτὸν καὶ λέγειν αὐτῷ Προφήτευσον, καὶ οἱ ὑπηρέται
 66 ῥαπίσμασιν αὐτὸν ἔλαβον. Καὶ ὄντος τοῦ
 Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
 67 ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέ-
 ψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ
 68 Ἰησοῦ· ὁ δὲ ἡρνήσατο λέγων Οὔτε οἶδα οὔτε ^{ἐπίσταμαι· σὺ τί}
 69 σὺ τί λέγεις; ^{λέγεις;} καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. καὶ ἡ ^{Ἀφ.}
 παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρε- ^{εἶπεν}
 70 στῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. ὁ δὲ πάλιν ἡρνεῖτο.
 καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ
 71 Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ· ὁ δὲ ἤρξατο
 ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον
 72 τοῦτον ὃν λέγετε. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνη-
 σεν· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ
 ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δις φωνῆσαι τρίς με ἀπαρ-
 νήσῃ, καὶ ἐπιβαλὼν ἔκλαιεν.

ἐτοιμάσαντες

λέγεις;

Καὶ εὐθὺς πρῶτὸν συμβούλιον ¹ «ποιήσαντες» οἱ ἄρχιερεῖς
μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέ-
δριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν
Πειλάτῳ. καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλάτος ² Σὺ εἶ ὁ
βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει ³ Σὺ
«λέγεις.» καὶ κατηγοροῦν αὐτοῦ οἱ ἄρχιερεῖς πολλὰ. ὁ δὲ ⁴
Πειλάτος πάλιν ἐπηρώτα αὐτὸν [λέγων] Οὐκ ἀποκρί-
νεις οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. ὁ δὲ Ἰησοῦς οὐκέτι ⁵
οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλάτον. Κατὰ δὲ ⁶
ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον ὃν παρηγοῦντο. ἦν δὲ ⁷
ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος
οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς ⁸
■ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ὁ δὲ ⁹
Πειλάτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε ἀπολύσω ὑμῖν
τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκει γὰρ ὅτι διὰ φθόνον ¹⁰
παραδεδώκεισαν αὐτὸν [οἱ ἄρχιερεῖς]. οἱ δὲ ἄρχιερεῖς ¹¹
ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ
αὐτοῖς. ὁ δὲ Πειλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς ¹²
Τί οὖν ποιήσω [ὃν] λέγετε τὸν βασιλέα τῶν Ἰουδαίων; οἱ δὲ ¹³
πάλιν ἔκραξαν Σταύρωσον αὐτόν. ὁ δὲ Πειλάτος ἔλεγεν ¹⁴
αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν
Σταύρωσον αὐτόν. ὁ δὲ Πειλάτος βουλόμενος τῷ ὄχλῳ τὸ ¹⁵
ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέ-
δωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ¹⁶
■ ἐστὶν πραιτώριον, καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ ¹⁷
πλέξαντες ἀκάνθινον στέφανον· καὶ ἤρξαντο ἀσπάζεσθαι ¹⁸
αὐτόν Χαῖρε βασιλεῦ τῶν Ἰουδαίων· καὶ ἔτυπτον αὐτῷ ¹⁹
τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ
γόνατα προσεκύνουν αὐτῷ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδω- ²⁰
σαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐ-
τοῦ.
Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν

- 15 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried 2 him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. 3 And the chief priests accused him of many things. 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee 5 of. But Jesus no more answered anything; inso-much that Pilate marvelled.
- 6 Now at ¹the feast he used to release unto them one ¹ Or, a feast 7 prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had 8 committed murder. And the multitude went up and began to ask him *to do* as he was wont to do unto 9 them. And Pilate answered them, saying, Will ye 10 that I release unto you the King of the Jews? For he perceived that for envy the chief priests had de- 11 livered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas 12 unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye 13 call the King of the Jews? And they cried out 14 again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out 15 exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.
- 16 And the soldiers led him away within the court, which is the ²Prætorium; and they call together the ² Or, palace 17 whole ³band. And they clothe him with purple, and ³ Or, cohort 18 plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews! 19 And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify

him.

1 Gr. *impress.*

And they ¹compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they crucify 24 him, and part his garments among them, casting lots upon them, what each should take. And it was the 25 third hour, and they crucified him. And the super-

■ Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.

scription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two 27 robbers; one on his right hand, and one on his left.² And they that passed by railed on him, wagging their 29 heads, and saying, Ha! thou that destroyest the ³temple, and buildest it in three days, save thyself, and 30 come down from the cross. In like manner also the 31 chief priests mocking *him* among themselves with the scribes said, He saved others; ⁴himself he cannot save. Let the Christ, the King of Israel, now come 32 down from the cross, that we may see and believe. And they that were crucified with him reproached him.

3 Or, *sanctuary*

4 Or, *can he not save himself?*

And when the sixth hour was come, there was 33 darkness over the whole ⁵land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, 34 Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, ⁶why hast thou forsaken me? And some of them that stood by, when they 35 heard it, said, Behold, he calleth Elijah. And one 36 ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And 37 Jesus uttered a loud voice, and gave up the ghost. And the veil of the ³temple was rent in twain from 38 the top to the bottom. And when the centurion, 39

5 Or, *earth*

6 Or, *why didst thou forsake me?*

7 Many ancient authorities read *so* *cried out, and gave up the ghost.*

8 Or, *a son of God*

which stood by over against him, saw that he ⁷so gave up the ghost, he said, Truly this man was ⁸the Son of God. And there were also women behold- 40 ing from afar: among

- 21 αὐτόν· καὶ ἀγαρεύνουσιν παράγοντά τινα Σίμωνα Κυρη-
 ναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
 22 Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. καὶ φέρουσιν αὐτὸν
 ἐπὶ τὸν Γολγοθὰν τόπον, ὃ ἐστὶν Ἰμερμηνηνόμενος· Κρα- μεθερμηνηνόμενον
 23 νίου Τόπος. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον, ὃς δὲ
 24 οὐκ ἔλαβεν. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ
 ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί
 25 ἄρῃ. ἦν δὲ ὥρα τρίτη καὶ ἑσταύρωσαν αὐτόν. καὶ ἦν Αρ. | ἡ φύλας-
σόν·
 26 ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ὁ ΒΑΣΙ-
 27 ΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Καὶ σὺν αὐτῷ σταυροῦσιν
 δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐκωνύμων αὐτοῦ. Αρ.
 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινεῶντες
 τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐδ' ὁ καταλύων τὸν
 30 ναὸν καὶ οἰκοδομῶν [ἐν] τρισὶν ἡμέραις, σῶσον σεαυτὸν
 31 καταβάς ἀπὸ τοῦ σταυροῦ. ὁμοίως καὶ οἱ ἀρχιερεῖς
 ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον
 32 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· ὁ χριστὸς
 ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
 ἴδωμεν καὶ πιστεῦσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν
 33 αὐτῷ ὠνείδιζον αὐτόν. Καὶ γενομένης ὥρας
 ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑνάτης.
 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
 Ἐλωὶ ἐλωὶ λαμὰ ραβαχθανεὶ· ὃ ἐστὶν μεθερμη-
 νούμενον Ὁ θεὸς μου [ὁ θεὸς μου], εἰς τί ἔγκατέ- ἡ ὠνεῖδισάς·
ἐστηκότων
 35 λιπές με· καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλε-
 36 γον Ἴδε Ἡλείαν φωνεῖ. δραμὼν δέ τις γεμίσας σπόγγον
 ὄξος περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων Ἄφετε
 37 ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν. ὁ δὲ Ἰησοῦς
 38 ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. Καὶ τὸ καταπέτασμα
 39 τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. Ἰδὼν δὲ
 ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως
 ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ
 40 ἦν. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν

αἷς καὶ Μαριάμ ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, αἱ ὅτε ἦν ἐν τῇ 41 Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.

Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἔστιν 42 προσάββατον, ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας εὐσχήμων 43 βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλάτον καὶ ᾔη- 44 σατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πειλάτος ἐθαύμασεν εἰ 41 ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη- 45 ρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν· καὶ γνοὺς ἀπὸ τοῦ κεν- 45 τυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ. καὶ ἀγορά- 46 σας σινδόνα καβελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθη- 47 κεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία 47 ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τίθεται.

Καὶ διαγενομένου τοῦ σαββάτου [ἡ] Μαρία ἡ Μαγδα- 1 ληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώ- 2 ματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρῶτ[η] 2 μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἁνατείλαντος 3 τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν 3 τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι 4 θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα. 4 Αἱ δὲ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθή- 5 μενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβέσθε· 6 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· Ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν· ἀλλὰ 7 ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, 8 εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδεὶς οὐδὲν εἶπαν, ἐφοβοῦντο γάρ· * * * * *

- whom *were* both Mary Magdalene, and Mary the mother of James the ¹less and of Joses, and Sa- ¹ Gr. *little*.
- 41 lome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.
- 42 And when even was now come, because it was the
- 43 Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto
- 44 him the centurion, he asked him whether he ²had
- 45 been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.
- 46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled
- 47 a stone against the door of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.
- 16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint
- 2 him. And very early on the first day of the week, they come to the tomb when the sun was risen.
- 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
- 4 and looking up, they see that the stone is rolled
- 5 back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
- 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they
- 7 laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him,
- 8 as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

² Many ancient authorities read *were already dead.*

¹ The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

² Gr. *demons*.

¹Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven ²devils. She went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest: neither believed they them.

And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out ²devils; they shall speak with ³new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

³ Some ancient authorities omit *new*.

So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

* OTHERWISE.

And they shewed forth in a few words to Peter and them that were with him all the things that had been commanded. And after these things, Jesus himself also sent forth ⁴by them from the east even to the west the holy and incorruptible ⁵preaching of eternal salvation.

⁴ Or, *through*

⁵ Or, *message*

* This passage, which is the "different ending" referred to in marg. 1 above, is not a part of the Revised English Version.

9 Ἐν ἀναστάσι δὲ πρῶτῃ σαββάτῳ ἐφάνη πρῶτον
 Μαρία τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
 10 ἐκεῖνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις
 11 πειθοῦσι καὶ κλαίουσιν· κακέῖνοι ἀκούσαντες ὅτι ζῇ καὶ
 12 ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ
 αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομέ-
 13 νοις εἰς ἀγρόν· κακέῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς
 14 λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. Ὑστερον [δὲ] ἀνακει-
 μένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν
 15 αὐτὸν ἐγγεγερμένον [ἐκ νεκρῶν] οὐκ ἐπίστευσαν, καὶ εἶπεν *Αρ.*
 αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ
 16 εὐαγγέλιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς
 17 σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ
 τοῖς πιστεύουσιν ἁκολουθήσει ταῦτα, ἐν τῷ ὀνόματί μου *ταῦτα παρακολου-*
 18 δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν[†], [καὶ ἐν ταῖς *θίσει*
 χερσὶν] ὅφεις ἀροῦσιν καὶ θανάσιμόν τι πίνουσιν οὐ μὴ *καιναῖς*
 αὐτοὺς βλάβῃ, ἐπὶ ἁρρώστοις χεῖρας ἐπιθήσουσιν καὶ
 19 καλῶς ἔξουσιν. Ὁ μὲν οὖν κύριος [Ἰησοῦς] μετὰ τὸ
 λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκά-
 20 θισεν ἐκ δεξιῶν τοῦ θεοῦ. ἐκεῖνοι δὲ ἐξελθόντες ἐκή-
 ρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον
 βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.[†]

ΑΛΛΩΣ

[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον
 συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰη-
 σοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐ-
 τῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.]

Ἀμήν.

ΚΑΤΑ ΛΟΥΚΑΝ

ΕΠΕΙΔΗΠΕΡ ΠΟΛΛΟΙ ἐπεχείρησαν ἀνατάξασθαι 1
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπῆρέ- 2
ται γενόμενοι τοῦ λόγου, ἔδοξε καμοὶ παρηκολουθηκότι 3
ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεό-
φιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλ- 4
λειαν.

ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς 5
Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά,
καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα
αὐτῆς Ἐλειςάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ 6
θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν
τοῦ κυρίου ἀμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι 7
ἦν [ἡ] Ἐλειςάβετ στείρα, καὶ ἀμφότεροι προβεβηκότες
ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν 8
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ
ἐναντι τοῦ θεοῦ κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυ- 9
μιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, καὶ πᾶν τὸ 10
πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυ-
μιάματος· ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐστὼς ἐκ δεξιῶν 11
τοῦ θυσιαστηρίου τοῦ θυμιάματος. καὶ ἐταράχθη Ζαχα- 12
ρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. εἶπεν δὲ πρὸς 13

THE GOSPEL

ACCORDING TO

S. LUKE.

1 FORASMUCH as many have taken in hand to draw
up a narrative concerning those matters which have
2 been ¹fulfilled among us, even as they delivered them
unto us, which from the beginning were eyewitness- ¹ Or, fully estab-
3 es and ministers of the word, it seemed good to me ^{lished}
also, having traced the course of all things accurately
from the first, to write unto thee in order, most
4 excellent Theophilus; that thou mightest know the
certainty concerning the ²things ³wherein thou wast
instructed. ² Gr. words.

5 THERE was in the days of Herod, king of Judæa, a
certain priest named Zacharias, of the course of Abi-
jah: and he had a wife of the daughters of Aaron,
6 and her name was Elisabeth. And they were both
righteous before God, walking in all the command-
7 ments and ordinances of the Lord blameless. And
they had no child, because that Elisabeth was barren,
and they both were *now* ⁴well stricken in years.
8 Now it came to pass, while he executed the priest's ⁴ Gr. advanced in
9 office before God in the order of his course, according ^{their days.}
to the custom of the priest's office, his lot was
to enter into the ⁵temple of the Lord and burn in-
10 cense. And the whole multitude of the people were ⁵ Or, sanctuary
11 praying without at the hour of incense. And there
appeared unto him an angel of the Lord standing on
12 the right side of the altar of incense. And Zacharias
was troubled when he saw *him*, and fear fell upon
13 him. But the angel said unto

him, Fear not, Zacharias : because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And 14 thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the 15 sight of the Lord, and he shall drink no wine nor ¹strong drink; and he shall be filled with the ²Holy Ghost, even from his mother's womb. And many 16 of the children of Israel shall he turn unto the Lord their God. And he shall ³go before his face in the 17 spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. And Zacharias 18 said unto the angel, Whereby shall I know this? for I am an old man, and my wife ⁴well stricken in years. And the angel answering said unto him, I 19 am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and 20 not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And 21 the people were waiting for Zacharias, and they marvelled ⁵while he tarried in the ⁶temple. And when 22 he came out, he could not speak unto them: and they perceived that he had seen a vision in the ⁶temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the 23 days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; 24 and she hid herself five months, saying, Thus hath 25 the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent 26 from God unto a city of Galilee, named Nazareth, to 27 a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And

28

¹ Gr. *sikera*.² Or, *Holy Spirit*: and so throughout this book.³ Some ancient authorities read *come nigh before his face*.⁴ Gr. *advanced in her days*.⁵ Or, *at his tarrying*.⁶ Or, *sanctuary*.

- αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
 ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβητ γεννήσει υἱόν
 14 σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· καὶ ἔσται χαρά
 σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χα-
 15 ρήσονται· ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον τοῦ κυρίου
 καὶ σίκερα οὐ μὴ πῖν, καὶ πνεύματος ἁγίου πλησθήσεται
 16 ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
 17 ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν· καὶ αὐτὸς Προσελεύ- προσελεύσεται
 σεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία,
 ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν
 φρονήσῃ δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.
 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι
 τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβη-
 19 κύα ἐν ταῖς ἡμέραις αὐτῆς· καὶ ἀποκριθεὶς ὁ ἄγγελος
 εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον
 τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελί-
 20 σασθαί σοι ταῦτα· καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος
 λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπί-
 στευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν
 21 καιρὸν αὐτῶν· καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν,
 22 καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν· ἐξελθὼν
 δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτα-
 σίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς,
 23 καὶ διέμενεν κωφός· Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ
 ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐ-
 24 τοῦ· Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
 Ἐλεισάβητ ἡ γυνή αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας
 25 πέντε, λέγουσα ὅτι Οὕτως μοι πεποίηκεν Κύριος ἐν ἡμέ- ὁ κύριος
 ραῖς αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.
 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ
 ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ
 27 πρὸς παρ' ἑνὸς ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ
 28 οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ· καὶ

†εὐλογημένη σὺ
ἐν γυναιξίν.†

εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε, κεχαριτωμένη, ὁ κύριος
μετὰ σοῦ. ἡ δὲ ἐπὶ τῷ λόγῳ διαταράχθη καὶ διελογίζετο 29
ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. καὶ εἶπεν ὁ ἄγγελος 30
αὐτῇ Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ·
καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις 31
τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς 32
Ἐκείνου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν
θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν 33
οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
οὐκ ἔσται τέλος. εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς 34
ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ 35
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ,
καὶ δύναμις Ἐκείνου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώ-
μενον ἄγιον κληθήσεται, υἱὸς θεοῦ· καὶ ἰδοὺ Ἐλεισάβετ 36
ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς,
καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στεῖρα·
ὅτι οὐκ ἄδυνατήσκει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. εἶπεν δὲ 37
Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά 38
σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Ἀνα- 39
στάσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς
τὴν ὀρινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν 40
εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλεισάβετ.
καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ 41
Ἐλεισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ
ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλεισάβετ, καὶ ἀνεφώνησεν 42
κραυγῇ μεγάλη καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν,
καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν 43
μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;
ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ 44
ᾠτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ
κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείω- 45
σις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Καὶ εἶπεν 46
Μαριάμ

Αβ.

Αβ.

he came in unto her, and said, Hail, thou that
 29 art ¹highly favoured, the Lord *is* with thee². But
 she was greatly troubled at the saying, and cast
 in her mind what manner of salutation this might
 30 be. And the angel said unto her, Fear not, Mary:
 31 for thou hast found ³favour with God. And behold,
 thou shalt conceive in thy womb, and bring forth a
 32 son, and shalt call his name Jesus. He shall be
 great, and shall be called the Son of the Most High:
 and the Lord God shall give unto him the throne of
 33 his father David: and he shall reign over the house
 of Jacob ⁴for ever; and of his kingdom there shall
 34 be no end. And Mary said unto the angel, How
 35 shall this be, seeing I know not a man? And the
 angel answered and said unto her, The Holy Ghost
 shall come upon thee, and the power of the Most
 High shall overshadow thee: wherefore* also ⁵that
 which ⁶is to be born ⁷shall be called holy, the Son
 36 of God. And behold, Elisabeth thy kinswoman, she
 also hath conceived a son in her old age: and this is
 the sixth month with her that ⁸was called barren.
 37 For no word from God shall be void of power. And
 38 Mary said, Behold, the ⁹handmaid of the Lord; be it
 unto me according to thy word. And the angel de-
 parted from her.
 39 And Mary arose in these days and went into the
 40 hill country with haste, into a city of Judah; and
 entered into the house of Zacharias and saluted Eli-
 41 sabeth. And it came to pass, when Elisabeth heard
 the salutation of Mary, the babe leaped in her womb;
 42 and Elisabeth was filled with the Holy Ghost; and
 she lifted up her voice with a loud cry, and said,
 Blessed *art* thou among women, and blessed *is* the
 43 fruit of thy womb. And whence is this to me, that
 44 the mother of my Lord should come unto me? For
 behold, when the voice of thy salutation came into
 45 mine ears, the babe leaped in my womb for joy. And
 blessed *is* she that ¹⁰believed; for there shall be a ful-
 filment of the things which have been spoken to her
 46 from the Lord. And Mary said,

¹ Or, endued with grace

² Many ancient authorities add blessed art thou among women. See ver. 42.

³ Or, grace

⁴ Gr. unto the ages.

⁵ Or, the holy thing which is to be born shall be called the Son of God.

⁶ Or, is begotten
⁷ Some ancient authorities insert of thee.

⁸ Or, is

⁹ Gr. *ἡμιμαιδ*.

¹⁰ Or, believed that there shall be

* Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.—*Am. Com.*

My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour. 47
 For he hath looked upon the low estate of his 48
¹handmaiden:

¹ Gr. *bondmaiden*.

For behold, from henceforth all generations shall
 call me blessed.
 For he that is mighty hath done to me great 49
 things ;
 And holy is his name.
 And his mercy is unto generations and genera- 50
 tions

On them that fear him.
 He hath shewed strength with his arm ; 51
 He hath scattered the proud ²in the imagination
 of their heart.

² Or, *by*

He hath put down princes from *their* thrones, 52
 And hath exalted them of low degree.
 The hungry he hath filled with good things ; 53
 And the rich he hath sent empty away.
 He hath holpen Israel his servant, 54
 That he might remember mercy
 (As he spake unto our fathers) 55
 Toward Abraham and his seed for ever.

And Mary abode with her about three months, 56
 and returned unto her house.

Now Elisabeth's time was fulfilled that she should 57
 be delivered ; and she brought forth a son. And 58
 her neighbours and her kinsfolk heard that the Lord
 had magnified his mercy towards her ; and they re-
 joiced with her. And it came to pass on the eighth 59
 day, that they came to circumcise the child ; and
 they would have called him Zacharias, after the
 name of his father. And his mother answered and 60
 said, Not so ; but he shall be called John. And 61
 they said unto her, There is none of thy kindred
 that is called by this name. And they made signs 62
 to his father, what he would have him called. And 63
 he asked for a writing tablet, and wrote, saying, His
 name is John. And they marvelled all. And his 64
 mouth was opened im-

Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,

47 καὶ ἠγαλλιάσεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου·

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ,
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·

49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνάτος,

καὶ ἄγιον τὸ ὄνομα αὐτοῦ,

50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς
τοῖς φοβουμένοις αὐτόν.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,

διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·

52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς,

53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλοῦτοῦντας
ἐξαπέστειλεν κενοὺς.

54 Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,

μνησθῆναι ἐλέους,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,

τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56 Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέ-
στρεψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,

58 καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-
γενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐ-

59 τῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ

ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ

60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ ἀποκριθεῖσα

ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

61 καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἔστιν ἐκ τῆς συγγε-

62 νεΐας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνένευον δὲ τῷ

63 πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. καὶ αἰτή-

σας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἔστιν ὄνομα αὐτοῦ.

64 καὶ ἐθαύμασαν πάντες. ἀνέψχθη δὲ τὸ στόμα αὐτοῦ παρα-

χρήμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐ- 65
 τοὺς, καὶ ἐν ὅλῃ τῇ ὀρινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα
 τὰ ῥήματα ταῦτα, καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ 66
 καρδίᾳ αὐτῶν, λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται;
 καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ 67
 Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ
 ἐπροφήτευσεν λέγων

Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ, 68

ὅτι ἐπεσκέψατο καὶ ἐποίησεν λήτρωσιν τῷ λαῷ αὐτοῦ,
 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν 69

ἐν οἴκῳ Δαγείδ παιδὸς αὐτοῦ,

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος 70
 προφητῶν αὐτοῦ,

σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων 71

τῶν μισοῦντων ἡμᾶς,

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν 72

καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, 73

τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας 74

λατρεῖν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ 75

πείσας τὰς ἡμέρας
 ἐνώπιον αὐτοῦ ἡπάσαις ταῖς ἡμέραις ἡμῶν.

Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, 76

προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοῦς

αὐτοῦ,

τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ 77

ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, 78

ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

ἐπιφάνει τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, 79

τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

- mediately, and his tongue *loosed*, and he spake, blessing God. And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judæa.
- 66 And all that heard them laid them up in their heart, saying, What then shall this child be ? For the hand of the Lord was with him.
- 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
- 68 Blessed *be* the Lord, the God of Israel ;
For he hath visited and wrought redemption for his people,
- 69 And hath raised up a horn of salvation for us
In the house of his servant David
- 70 (As he spake by the mouth of his holy prophets
which have been since the world began*),
- 71 Salvation from our enemies, and from the hand
of all that hate us ;
- 72 To shew mercy towards our fathers,
And to remember his holy covenant ;
- 73 The oath which he sware unto Abraham our
father,
- 74 To grant unto us that we being delivered out of
the hand of our enemies
Should serve him without fear,
- 75 In holiness and righteousness before him all our
days.
- 76 Yea and thou, child, shalt be called the prophet
of the Most High :
For thou shalt go before the face of the Lord to
make ready his ways ;
- 77 To give knowledge of salvation unto his people
In the remission of their sins,
- 78 Because of the ¹tender mercy of our God,
²Whereby the dayspring from on high ³shall
visit us,
- 79 To shine upon them that sit in darkness and the
shadow of death ;
To guide our feet into the way of peace.

¹ Or, *heart of mercy*² Or, *Wherein*³ Many ancient authorities read *hath visited us.*

* For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.—*Am. Com.*

And the child grew, and waxed strong in spirit, 80
and was in the deserts till the day of his shewing
unto Israel.

¹ Gr. *the inhabited
earth.*

Now it came to pass in those days, there went out **2**
a decree from Cæsar Augustus, that all ¹the world
should be enrolled. This was the first enrolment **2**
made when Quirinius was governor of Syria. And **3**
all went to enrol themselves, every one to his own
city. And Joseph also went up from Galilee, out **4**
of the city of Nazareth, into Judæa, to the city of
David, which is called Bethlehem, because he was
of the house and family of David; to enrol himself **5**
with Mary, who was betrothed to him, being great
with child. And it came to pass, while they were **6**
there, the days were fulfilled that she should be de-
livered. And she brought forth her firstborn son; **7**
and she wrapped him in swaddling clothes, and laid
him in a manger, because there was no room for
them in the inn.

² Or, *night-watches*

And there were shepherds in the same country **8**
abiding in the field, and keeping ²watch by night
over their flock. And an angel of the Lord stood **9**
by them, and the glory of the Lord shone round
about them: and they were sore afraid. And the **10**
angel said unto them, Be not afraid; for behold, I
bring you good tidings of great joy which shall be
to all the people: for there is born to you this day **11**
in the city of David a Saviour, which is ³Christ the
Lord. And this *is* the sign unto you; Ye shall find **12**
a babe wrapped in swaddling clothes, and lying in a
manger. And suddenly there was with the angel **13**
a multitude of the heavenly host praising God, and
saying,

³ Or, *Anointed
Lord*

Glory to God in the highest, **14**

And on earth ⁴peace among ⁵men in whom he
is well pleased.

⁴ Many ancient
authorities read
*peace, good pleasure
among men.*
⁵ Gr. *men of good
pleasure.*

And it came to pass, when the angels went away **15**
from them into heaven, the shepherds said one to
another, Let us now go

85 Τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰ-
2 κουμένην· (αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος
3 τῆς Συρίας ἸΚυρηνίου·) καὶ ἐπορεύοντο πάντες ἀπογρά-
4 φεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. Ἀνέβη δὲ καὶ
Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν
Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεέμ, διὰ τὸ
5 εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ, ἀπογράψασθαι
6 σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὕση ἐνκύω. Ἐγένε-
το δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τε-
7 κύναι αὐτῆς, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ
ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διό-
8 τι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. Καὶ
ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυ-
λάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.
9 καὶ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου
10 περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν· καὶ
εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγε-
11 λίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ, ὅτι
ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν
12 πόλει Δαυεὶδ· καὶ τοῦτο ὑμῖν[†] σημεῖον, εὐρήσετε βρέφος
13 ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. καὶ ἐξέφνης ἐγένε-
το σὺν τῷ ἀγγέλῳ πλήθος στρατιᾶς[†] οὐρανοῦ[†] αἰνούντων
τὸν θεὸν καὶ λεγόντων
14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀν-
θρώποις[†] εὐδοκίας[†].
15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγ-
γελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους Διέλθωμεν

Αρ.

Κυρεῖνου

Αρ.

τὸ

οὐρανοῦ

εὐδοκία Αρ.

Μαριὰμ

δὴ ἔως Βηθλεὲμ καὶ ἰδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν 16 τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ 17 λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες 18 οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, ἣ δὲ Ἐλισάβετ πάντα συνετήρει τὰ 19 ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ 20 ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐ- 21 τόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Καὶ ὅτε ἐπληρώθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ 22 αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, καθὼς γέγραπται ἐν νόμῳ 23 Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μητρὰν ἁγίον τῷ κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἶρη- 24 μένον ἐν τῷ νόμῳ Κυρίου, ζεῖγος τρυγόνων ἢ δ' ὅ νοσοῦς περιστερῶν.

Καὶ ἰδοὺ ἄνθρωπος ἦν 25 ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ 26 κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἧ] ἂν ἴδῃ τὸν χριστὸν Κυρίου. καὶ ἦλθεν ἐν 27 τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τοῦ παιδίου Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς 28 ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,

29

κατὰ τὸ ῥημά σου ἐν εἰρήνῃ·

even unto Bethlehem, and see this ¹thing that is ¹ Or, *saying*
 come to pass, which the Lord hath made known
 16 unto us. And they came with haste, and found
 both Mary and Joseph, and the babe lying in the
 17 manger. And when they saw it, they made known
 concerning the saying which was spoken to them
 18 about this child. And all that heard it wondered
 at the things which were spoken unto them by the
 19 shepherds. But Mary kept all these ²sayings, pon- ² Or *things*
 20 dering them in her heart. And the shepherds re-
 turned, glorifying and praising God for all the
 things that they had heard and seen, even as it
 was spoken unto them.

21 And when eight days were fulfilled for circum-
 cising him, his name was called JESUS, which was
 so called by the angel before he was conceived in
 the womb.

22 And when the days of their purification according
 to the law of Moses were fulfilled, they brought him
 23 up to Jerusalem, to present him to the Lord (as it
 is written in the law of the Lord, Every male that
 openeth the womb shall be called holy to the Lord),
 24 and to offer a sacrifice according to that which is
 said in the law of the Lord, A pair of turtledoves,
 25 or two young pigeons. And behold, there was a
 man in Jerusalem, whose name was Simeon; and
 this man was righteous and devout, looking for the
 consolation of Israel: and the Holy Spirit was upon
 26 him. And it had been revealed unto him by the
 Holy Spirit, that he should not see death, before
 27 he had seen the Lord's Christ. And he came in
 the Spirit into the temple: and when the parents
 brought in the child Jesus, that they might do con-
 28 cerning him after the custom of the law, then he re-
 ceived him into his arms, and blessed God, and said,

29 Now lettest thou thy ³servant depart, O ⁴Lord,
 According to thy word, in peace;

³ Gr. *bondservant*.
⁴ Gr. *Master*.

For mine eyes have seen thy salvation, 30
Which thou hast prepared before the face of all 31
peoples ;

¹ Or, the unveiling
of the Gentiles

A light for 'revelation to the Gentiles, 32
And the glory of thy people Israel.

And his father and his mother were marvelling at 33
the things which were spoken concerning him ;
and Simeon blessed them, and said unto Mary his 34
mother, Behold, this *child* is set for the falling and
rising up* of many in Israel ; and for a sign which
is spoken against ; yea and a sword shall pierce 35
through thine own soul ; that thoughts out of many
hearts may be revealed. And there was one Anna, 36
a prophetess, the daughter of Phanuel, of the tribe
of Asher (she was ²of a great age, having lived with
a husband seven years from her virginity, and she 37
had been a widow even for† fourscore and four
years), which departed not from the temple, wor-
shipping with fastings and supplications night and
day. And coming up at that very hour she gave 38
thanks unto God, and spake of him to all them that
were looking for the redemption of Jerusalem. And 39
when they had accomplished all things that were
according to the law of the Lord, they returned into
Galilee, to their own city Nazareth.

³ Gr. becoming full
of wisdom.

And the child grew, and waxed strong, ³filled with 40
wisdom : and the grace of God was upon him.

And his parents went every year to Jerusalem at 41
the feast of the passover. And when he was twelve 42
years old, they went up after the custom of the
feast ; and when they had fulfilled the days, as they 43
were returning, the boy Jesus tarried behind in Je-
rusalem ; and his parents knew it not ; but suppos- 44
ing him to be in the company, they went a day's
journey ; and they sought for him among their kins-
folk and acquaintance : and when they found him 45
not, they returned to Jerusalem, seeking for him.
And it came to pass, after three days they found him 46
in the temple, sitting in the midst of the ⁴doctors,
both hearing them, and asking them questions : and 47

⁴ Or, teachers

* For "and rising up" read "and the rising"—*Am. Com.*

† For "even for" read "even unto"—*Am. Com.*

- 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου
 31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
 32 φῶς εἰς ἀποκάλυψιν ἔθνῶν
 καὶ δόξαν λαοῦ σου Ἰσραὴλ.
 33 καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς Αβ.
 34 λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν
 καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ Ἴδου οὗτος
 κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ
 35 καὶ εἰς σημεῖον ἀντιλεγόμενον, καὶ σοῦ[†] αὐτῆς τὴν ψυχὴν δε
 διελεύσεται ῥομφαία, ὥπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
 36 καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφῆ-
 τις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ, (αὕτη προβεβηκυῖα
 ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ
 37 τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ἕως ἐτῶν ὀγδοήκοντα
 τεσσάρων,) ἡ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεή-
 38 σεσιν λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ ὥρᾳ
 ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ
 πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.
 39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου,
 ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέτ.
 40 Τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πληρούμενον
 σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσα-
 42 λὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,
 43 ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς καὶ τελειω-
 σάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν
 Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
 44 αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον
 ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ
 45 τοῖς γνωστοῖς, καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ
 46 ἀναζητοῦντες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
 αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
 47 ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο δὲ

πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρί-
 σεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν 48
 πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν
 οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμέν
 σε. καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε 49
 ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ 50
 συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ' αὐ- 51
 τῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς.
 καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρ-
 διᾷ αὐτῆς. Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ 52
 καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

EN ETEI δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου 1
 Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας,
 καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ
 τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ
 Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβειληνῆς τετρα-
 ρχούντος, ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα 2
 θεοῦ ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. καὶ 3
 ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου κηρύσσων βά-
 πτισμα μετανοίας εἰς ἅφειν ἁμαρτιῶν, ὥς γέγραπται ἐν 4
 βίβλῳ λόγων Ἠσαίου τοῦ προφήτου

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
 Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
 εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ.
 πᾶσα φάραγξ πληρωθήσεται 5
 καὶ πᾶν ὄρος καὶ βογνός ταπεινωθήσεται,
 καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
 καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·
 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 6

- all that heard him were amazed at his understand-
 48 ing and his answers. And when they saw him, they
 were astonished : and his mother said unto him,
 1 Son, why hast thou thus dealt with us? behold, thy ^{1 Gr. Child.}
 49 father and I sought thee sorrowing. And he said
 unto them, How is it that ye sought me? wist ye ^{2 Or, about my Fa-}
 50 not that I must be ²in my Father's house? And ^{ther's business}
 they understood not the saying which he spake ^{Gr. in the things}
 51 unto them. And he went down with them, and
 came to Nazareth ; and he was subject unto them:
 and his mother kept all *these* ^{3 sayings} in her heart. ^{3 Or, things}
 52 And Jesus advanced in wisdom and ^{4 stature}, and ^{4 Or, age}
 in ^{5 favour} with God and men. ^{5 Or, grace}
- 3** Now in the fifteenth year of the reign of Tiberius
 Cæsar, Pontius Pilate being governor of Judæa, and
 Herod being tetrarch of Galilee, and his brother
 Philip tetrarch of the region of Ituræa and Trachoni-
 2 nitis, and Lysanias tetrarch of Abilene, in the high-
 priesthood of Annas and Caiaphas, the word of God
 came unto John the son of Zacharias in the wilder-
 3 ness. And he came into all the region round about
 Jordan, preaching the baptism of repentance unto
 4 remission of sins ; as it is written in the book of the
 words of Isaiah the prophet,
- The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
- 5 Every valley shall be filled,
 And every mountain and hill shall be brought
 low ;
 And the crooked shall become straight,
 And the rough ways smooth ;
- 6 And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be 7
 baptized of him, Ye offspring of vipers, who warned you to
 flee from the wrath to come? Bring forth therefore fruits 8
¹Or, your repent-
^{ance} worthy of ¹repentance, and begin not to say within your-
 selves, We have Abraham to our father: for I say unto you,
 that God is able of these stones to raise up children unto
 Abraham. And even now is the axe also laid unto the root 9
 of the trees: every tree therefore that bringeth not forth good
 fruit is hewn down, and cast into the fire. And the multi-10
 tudes asked him, saying, What then must we do? And he 11
 answered and said unto them, He that hath two coats, let him
 impart to him that hath none; and he that hath food, let him
 do likewise. And there came also ²publicans to be baptized, 12
 and they said unto him, ³Master, what must we do? And 13
 he said unto them, Extort no more than that which is ap-
 pointed you. And ⁴soldiers also asked him, saying, And we, 14
 what must we do? And he said unto them, Do violence to
 no man*, neither ⁵exact *anything* wrongfully; and be con-
 tent with your wages.

And as the people were in expectation, and all men rea- 15
 soned in their hearts concerning John, whether haply he were
 the Christ; John answered, saying unto them all, I indeed 16
 baptize you with water; but there cometh he that is mightier
 than I, the latchet of whose shoes I am not ⁶worthy to un-
 loose: he shall baptize you ⁷with the Holy Ghost and *with* 17
 fire: whose fan is in his hand, throughly to cleanse his thresh-
 ing-floor, and to gather the wheat into his garner; but the
 chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he ⁸good 18
 tidings unto the people; but Herod the tetrarch, being re- 19
 proved by him for Herodias his brother's wife, and for all
 the evil things which Herod had done, added yet this above 20
 all†, that he shut up John in prison.

Now it came to pass, when all the people were baptized, 21
 that, Je-

* For "Do violence to no man" etc. read "Extort from no man by violence,
 neither accuse *any one* wrongfully" and omit marg.⁵—*Am. Com.*

† For "added yet this above all" read "added this also to them all"—*Am. Com.*

- 7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐ-
 τοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
 8 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν ἵνα καρποὺς ἀξίους
 τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα
 ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
 9 ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ
 ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν σὺν δέν-
 δρον μὴ ποιοῦν καρπὸν [καλὸν] ἐκκόπτεται καὶ εἰς πῦρ
 10 βάλλεται. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί
 11 οὖν ποιήσωμεν; ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων
 δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα
 12 ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ
 13 εἶπαν πρὸς αὐτόν Διδάσκαλε, τί ποιήσωμεν; ὁ δὲ εἶπεν
 πρὸς αὐτούς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν
 14 πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγον-
 τες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μη-
 δένα διασεύσητε μηδὲ συκοφαντήσητε, καὶ ἀρκείσθε
 15 τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λα-
 οῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν
 16 περὶ τοῦ Ἰωάνου, μή ποτε αὐτὸς εἴη ὁ χριστός, ἀπεκρί-
 νατο λέγων πᾶσιν ὁ Ἰωάννης Ἐγὼ μὲν ὕδατι βαπτίζω
 ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς
 λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς
 17 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ
 χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν
 τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατα-
 18 καύσει πυρὶ ἀσβέστω. Πολλὰ μὲν οὖν καὶ
 19 ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· ὁ δὲ Ἑρῳδῆς ὁ
 τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἑρῳδιάδος τῆς
 γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποί-
 20 ησεν πονηρῶν ὁ Ἑρῳδῆς, προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν,
 κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.
 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν καὶ Ἰη-

ἀξίους καρποὺς

Αρ.

†Υἱός μου εἰ σύ,
ἐγὼ σήμερον γε-
γέννηκά σε†

σου βαπτισθέντος καὶ προσευχομένου ἀνεφθῆναι τὸν οὐ-
ρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς 22
περιστεραν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι Ἦ 23
εἰ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. Καὶ 24
αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσεί ἐτῶν τριάκοντα, ὢν υἱός,
ὡς ἐνομίζετο, Ἰωσήφ

Ἀρ.

24 τοῦ Ἡλεί
τοῦ Ματθαί
τοῦ Λευεί
τοῦ Μελχεί
τοῦ Ἰανναί
τοῦ Ἰωσήφ
25 τοῦ Ματθαίου
τοῦ Ἀμώς
τοῦ Ναούμ
τοῦ Ἑσλεί
τοῦ Ναγκαί
26 τοῦ Μαάθ
τοῦ Ματθαίου
τοῦ Σεμεείν
τοῦ Ἰωσήχ
τοῦ Ἰωδά
27 τοῦ Ἰωανάν
τοῦ Ῥησά
τοῦ Ζοροβάβελ
τοῦ Σαλαθιήλ
τοῦ Νηρεί
28 τοῦ Μελχεί
τοῦ Ἀδδεί
τοῦ Κωσάμ
τοῦ Ἐλμαδάμ
τοῦ Ἡρ
29 τοῦ Ἰησοῦ

τοῦ Ἐλιέζερ
τοῦ Ἰωρείμ
τοῦ Μαθθάτ
τοῦ Λευεί
30 τοῦ Συμεών
τοῦ Ἰούδα
τοῦ Ἰωσήφ
τοῦ Ἰωνάμ
τοῦ Ἐλιακείμ
31 τοῦ Μελεά
τοῦ Μεννά
τοῦ Ματθαία
τοῦ Ναθάμ
τοῦ Δαυεῖδ
32 τοῦ Ἰεσσαί
τοῦ Ἰωβήλ
τοῦ Βοός
τοῦ Σαλά
τοῦ Ναασσών
33 τοῦ Ἀδμεῖν
τοῦ Ἀρνεί
τοῦ Ἑσρών
τοῦ Φαρές
τοῦ Ἰούδα
34 τοῦ Ἰακώβ
τοῦ Ἰσαάκ
τοῦ Ἀβραάμ

Ἀδάμ Ἀρ.

22 sus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph,

- | | |
|---|---|
| the <i>son</i> of Heli, | the <i>son</i> of Eliezer, |
| 24 the <i>son</i> of Matthat, | the <i>son</i> of Jorim, |
| the <i>son</i> of Levi, | the <i>son</i> of Matthat, |
| the <i>son</i> of Melchi, | the <i>son</i> of Levi, |
| the <i>son</i> of Jannai, | 30 the <i>son</i> of Symeon, |
| the <i>son</i> of Joseph, | the <i>son</i> of Judas, |
| 25 the <i>son</i> of Mattathias, | the <i>son</i> of Joseph, |
| the <i>son</i> of Amos, | the <i>son</i> of Jonam, |
| the <i>son</i> of Nahum, | the <i>son</i> of Eliakim, |
| the <i>son</i> of Esli, | 31 the <i>son</i> of Melea, |
| the <i>son</i> of Naggai, | the <i>son</i> of Menna, |
| 26 the <i>son</i> of Maath, | the <i>son</i> of Mattatha, |
| the <i>son</i> of Mattathias, | the <i>son</i> of Nathan, |
| the <i>son</i> of Semein, | the <i>son</i> of David, |
| the <i>son</i> of Josech, | 32 the <i>son</i> of Jesse, |
| the <i>son</i> of Joda, | the <i>son</i> of Obed, |
| 27 the <i>son</i> of Joanan, | the <i>son</i> of Boaz, |
| the <i>son</i> of Rhesa, | the <i>son</i> of ² Salmon, |
| the <i>son</i> of Zerubbabel, | the <i>son</i> of Nahshon, |
| the <i>son</i> of ¹ Shealtiel, | 33 the <i>son</i> of Amminadab, |
| the <i>son</i> of Neri, | ³ the <i>son</i> of ⁴ Arni, |
| 28 the <i>son</i> of Melchi, | the <i>son</i> of Hezron, |
| the <i>son</i> of Addi, | the <i>son</i> of Perez, |
| the <i>son</i> of Cosam, | the <i>son</i> of Judah, |
| the <i>son</i> of Elmadam, | 34 the <i>son</i> of Jacob, |
| the <i>son</i> of Er, | the <i>son</i> of Isaac, |
| 29 the <i>son</i> of Jesus, | the <i>son</i> of Abraham, |

¹ Gr. *Salathiel*.

² Some ancient authorities write *Sala*.

³ Many ancient authorities insert the *son* of *Admin*: and one writes *Admin* for *Amminadab*.

⁴ Some ancient authorities write *Aram*.

	the <i>son</i> of Terah,	the <i>son</i> of Lamech,
	the <i>son</i> of Nahor,	37 the <i>son</i> of Methuselah,
35	the <i>son</i> of Serug,	the <i>son</i> of Enoch,
	the <i>son</i> of Reu,	the <i>son</i> of Jared,
	the <i>son</i> of Peleg,	the <i>son</i> of Mahalaleel,
	the <i>son</i> of Eber,	the <i>son</i> of Cainan,
	the <i>son</i> of Shelah,	38 the <i>son</i> of Enos,
36	the <i>son</i> of Cainan,	the <i>son</i> of Seth,
	the <i>son</i> of Arphaxad,	the <i>son</i> of Adam,
	the <i>son</i> of Shem,	the <i>son</i> of God.
	the <i>son</i> of Noah,	

And Jesus, full of the Holy Spirit, returned from **4**
 the Jordan, and was led ¹by the Spirit* in the wil-
 derness during forty days, being tempted of the **2**
 devil. And he did eat nothing in those days: and
 when they were completed, he hungered. And **3**
 the devil said unto him, If thou art the Son of God, com-
 mand this stone that it become ²bread. And Jesus **4**
 answered unto him, It is written, Man shall not live
 by bread alone. And he led him up, and shewed **5**
 him all the kingdoms of ³the world in a moment of
 time. And the devil said unto him, To thee will I **6**
 give all this authority, and the glory of them: for it
 hath been delivered unto me; and to whomsoever I
 will I give it. If thou therefore wilt worship before **7**
 me, it shall all be thine. And Jesus answered and **8**
 said unto him, It is written, Thou shalt worship the
 Lord thy God, and him only shalt thou serve. And **9**
 he led him to Jerusalem, and set him on the ⁴pinna-
 cle of the temple, and said unto him, If thou art the
 Son of God, cast thyself down from hence: for it is **10**
 written,

He shall give his angels charge concerning thee,
 to guard thee:

and, **11**

On their hands they shall bear thee up,
 Lest haply thou dash thy foot against a stone.
 And Jesus answering said unto him, It is said, **12**

* For "by the Spirit" read "in the Spirit" and omit the marg.—
Am. Com.

τοῦ Θαρά	τοῦ Λάμεχ
τοῦ Ναχώρ	37 τοῦ Μαθουσαλά
35 τοῦ Σερούχ	τοῦ Ἐνώχ
τοῦ Ῥαγαύ	τοῦ Ἰάρετ
τοῦ Φάλεκ	τοῦ Μαλελεήλ
τοῦ Ἑβερ	τοῦ Καινάμ
τοῦ Σαλά	38 τοῦ Ἐνώς
36 τοῦ Καινάμ	τοῦ Σήθ
τοῦ Ἀρφαξάδ	τοῦ Ἀδάμ
τοῦ Σήμ	τοῦ θεοῦ.
τοῦ Νῶε	

- 1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπο
 τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.
 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-
 3 τελεσθειςὼν αὐτῶν ἐπείνασεν. εἶπεν δὲ αὐτῷ ὁ διά-
 βολος· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
 4 γένηται ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέ-
 γραπται ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρω-
 5 πος. Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς
 6 βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν
 αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
 καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω
 7 δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,
 8 ἔσται σοῦ πάντα. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·
 Γέγραπται· Κύριον τὸν θεόν σου προσκυνήσεις
 9 καὶ αὐτῷ μόνῳ λατρεύσεις. ἤγαγεν δὲ αὐτὸν εἰς
 Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πετερίγιον τοῦ ἱεροῦ, καὶ
 εἶπεν [αὐτῷ]· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν
 10 κάτω· γέγραπται γὰρ ὅτι τοῖς ἁγγέλοις αὐτοῦ ἐντε-
 11 λεῖται περὶ σοῦ τοῦ διαφυλάττει σε, καὶ ὅτι ἐπὶ χειρῶν
 ἀροῦσίν σε μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα
 12 σου. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι· Εἴρηται

Αφ.

αὐτῷ εἶπεν [ὁ]
Ἰησοῦς

Οὐκ ἐκπαιράσεις Κύριον τὸν θεόν σου. Καὶ συντε- 13
λέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ
ἄχρι καιροῦ.

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 14
εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-
χώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγω- 15
γαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

ἀνατεθραμμένος

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλ- 16
θεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη 17
αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ ἀνοίξας τὸ βι-
βλίον εὔρεν [τὸν] τόπον οὗ ἦν γεγραμμένον

Πνεῦμα Κυρίου ἐπ' ἐμέ, 18

οὗ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ

τυφλοῖς ἀνάβλεψιν,

ἀποστεῖλαι τεθραγσμένους ἐν ἀφέσει,

κηρύξαι ἐνιαγτὸν Κυρίου δεκτόν. 19

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ 20
πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες
αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πε- 21
πλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. καὶ πάντες 22
ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χά-
ριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ
ἔλεγον Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; καὶ εἶπεν πρὸς 23
αὐτούς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰα-
τρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς
τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
εἶπεν δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός 24
ἐστὶν ἐν τῇ πατρίδι αὐτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, 25
πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ,
ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν 26

ἐπὶ

- Thou shalt not tempt the Lord thy God.
- 13 And when the devil had completed every temptation, he departed from him ¹for a season. ¹ Or, *until*
- 14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through
- 15 all the region round about. And he taught in their synagogues, being glorified of all.
- 16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to
- 17 read. And there was delivered unto him ²the book ² Or, *a roll* of the prophet Isaiah. And he opened the ³book, and ³ Or, *roll* found the place where it was written,
- 18 The Spirit of the Lord is upon me,
⁴Because he anointed me to preach ⁵good tidings ⁴ Or, *Wherefore*
⁵ Or, *the gospel*
to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
- 19 To proclaim the acceptable year of the Lord.
- 20 And he closed the ³book, and gave it back to the attendant, and sat down: and the eyes of all in the
- 21 synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's
- 23 son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also
- 24 here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own
- 25 country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;
- 26 and unto none of them

¹ Gr. *Sarepta*.

was Elijah sent, but only to ¹Zarephath, in the land of Sidon, unto a woman that was a widow. And ²⁷ there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all ²⁸ filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth ²⁹ out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through ³⁰ the midst of them went his way.

² Gr. *demon*.

³ Or, *Let alone*

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his ³² word was with authority. And in the synagogue ³³ there was a man, which had a spirit of an unclean ²devil; and he cried out with a loud voice, ³Ah! ³⁴what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus re- ³⁵buked him, saying, Hold thy peace, and come out of him. And when the ²devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they ³⁶spake together, one with another, saying, What is ⁴this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him ³⁷into every place of the region round about.

⁴ Or, *this word, that with authority... come out?*

And he rose up from the synagogue, and entered ³⁸into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked ³⁹the fever; and it left her: and immediately she rose up and ministered unto them.

⁵ Gr. *demons*.

And when the sun was setting, all they that had ⁴⁰any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And ⁵devils also came out from ⁴¹many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to

ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς
 27 γυναικα χήραν. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
 ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη
 28 εἰ μὴ Ναιμὰν ὁ Σύρος. καὶ ἐπλήσθησαν πάντες θυμοῦ
 29 ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, καὶ ἀναστάντες ἐξέβαλον
 αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ
 ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρη-
 30 μνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπο-
 ρεύετο.

31 Καὶ κατῆλθεν εἰς Καφαριναοὺμ πόλιν τῆς Γαλιλαίας.
 32 Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· καὶ ἐξεπλήσ-
 στοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος
 33 αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
 34 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ Ἐα, τί
 ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;
 35 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ
 ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ
 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
 36 μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας,
 καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗ-
 37 τος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
 38 αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

Ἄνα-
 39 στάς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμων-
 νος. πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ με-
 39 γάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστάς ἐπάνω
 αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παρα-
 40 χρήμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.

Δύνον-
 41 τος δὲ τοῦ ἡλίου ἄπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις
 ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἑκάστῳ
 αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἔθεράπευεν αὐτούς. Ἐξήρχε-
 41 το δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι
 Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λα-

πάντες

ἐθεράπευσεν ἐξήρ-
χοντο

λεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. Γε 42
 νομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον·
 καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ
 κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ 43
 εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν ἔυαγ-
 γελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο 44
 ἀπεστάλην. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς
 Ἰουδαίας.

εὐαγγελίσασθαι
 δεῖ με

†Γαλιλαίας†

δύο πλοῖα
 ἔπλυναν

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ 1
 ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν
 λίμνην Γεννησαρέτ, καὶ εἶδεν ἡ πλοῖα δύο ἐστῶτα παρὰ 2
 τὴν λίμνην, οἱ δὲ ἄλεις ἀπ' αὐτῶν ἀποβάντες ἔπλυνον
 τὰ δίκτυα. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, 3
 ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας
 δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. ὡς δὲ ἐπαύσατο 4
 λαλῶν, εἶπεν πρὸς τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος
 καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς 5
 Σίμων εἶπεν Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες
 οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.
 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, 6
 διεμήρησεν δὲ τὰ δίκτυα αὐτῶν. καὶ κατένευσαν τοῖς 7
 μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι
 αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα
 ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέ- 8
 πεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἐξέλθε ἀπ' ἐμοῦ, ὅτι
 ἄνθρωπος ἁμαρτωλὸς εἰμι, κύριε· θάμβος γὰρ περιέσχεν αὐτὸν 9
 καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ὧν
 ἦ συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς 10
 Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν
 Σίμωνα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους
 ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν 11
 ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

ἦ
 Αρ.

41 speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that
43 he should not go from them. But he said unto them, I must preach the ¹good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of ²Galilee. ² Very many ancient authorities read *Judea*.

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was
2 standing by the lake of Genesaret; and he saw two boats standing by the lake: but the fishermen had
3 gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the
4 boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your
5 nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at
6 thy word I will let down the nets. And when they had this done, they inclosed a great multitude of
7 fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and
8 filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful
9 man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which
10 they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon.
And Jesus said unto Simon, Fear not; from henceforth thou shalt ³catch men. And when they had
11 brought their boats to land; they left all, and followed him. ³ Gr. take alive.

And it came to pass, while he was in one of the 12 cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, 13 saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged 14 him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he 16 withdrew himself in the deserts, and prayed.

And it came to pass on one of those days, that he 17 was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him ¹to heal. And 18 behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what *way* they might 19 bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And 20 seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to 21 reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But 22 Jesus perceiving their reasonings, answered and said unto them, ²What reason ye in your hearts? Wheth- 23 er is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that 24 the Son of man hath ³power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And 25

¹ Gr. *that he should heal*. Many ancient authorities read *that he should heal them*.

² Or, *Why*

³ Or, *authority*

- 12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ
 ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ
 πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε, ἐὰν θέλῃς δύνασαι
 13 με καθαρῖσαι. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέ-
 γων Θέλω, καθαρῖσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν
 14 ἀπ' αὐτοῦ. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν,
 ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε
 περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωσῆς· ^{ἵνα εἰς μαρτύριον} εἰς
 15 μαρτύριον αὐτοῖς. διήρχετο δὲ μᾶλλον ὁ λόγος περὶ
 αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύε-
 16 σθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν
 ταῖς ἐρήμοις καὶ προσευχόμενος.
- 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,
 καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν
 ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας
 καὶ Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι
 18 αὐτόν. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς
 ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ
 19 θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ. καὶ μὴ εὐρόντες ποίας
 εἰσενέγκωσιν αὐτόν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα
 διὰ τῶν κεράμων καθῆκαν αὐτόν σὺν τῷ κλινιδίῳ εἰς τὸ
 20 μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν
 21 εἶπεν Ἀνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. καὶ
 ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 λέγοντες Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς
 22 δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; ἐπιγνούς δὲ
 ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς
 23 αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστιν
 εὐκοπώτερον, εἰπεῖν Ἀφείωνταί σοι αἱ ἁμαρτίαι σου, ἢ
 24 εἰπεῖν Ἐγείρε καὶ περιπάτει; ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς
 τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρ-
 τίας — εἶπεν τῷ παραλελυμένῳ Σοὶ λέγω, ἔγειρε καὶ
 25 ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου. καὶ

παραλυτικῷ

παραχρήμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. Καὶ ἔκ- 26
στασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλή-
σθησαν φόβου λέγοντες ὅτι Εἶδαμεν παράδοξα σήμερον.

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνό- 27
ματι Δευεῖν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ
Ἀκολουθεῖ μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἦκο- 28
λούθει αὐτῷ. Καὶ ἐποίησεν δοχὴν μεγάλην Δευεὶς αὐτῷ 29
ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ
ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. καὶ ἐγόγγυζον 30
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς
αὐτοῦ λέγοντες Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτω-
λῶν ἐσθίετε καὶ πίνετε; καὶ ἀποκριθεὶς [ὁ] Ἰησοῦς εἶπεν 31
πρὸς αὐτοὺς Οὐ χρειάν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ
ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους 32
ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. Οἱ δὲ εἶπαν πρὸς αὐ- 33
τόν Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίου-
σιν καὶ πίνουσιν. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Μὴ 34
δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐ-
τῶν ἐστὶν ποιῆσαι νηστεύσαι; ἐλεύσονται δὲ ἡμέραι, καὶ 35
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν
ἐκείναις ταῖς ἡμέραις. Ἐλεγεν δὲ καὶ παραβολὴν πρὸς 36
αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν
σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ
ἀπὸ τοῦ καινοῦ. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοῦς 37
παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολύνται· ἀλλὰ οἱ- 38
νον νέον εἰς ἀσκούς καινοὺς βλητέον. [Ὅτι οὐδεὶς] πιὼν 39
παλαιὸν θέλει νέον· λέγει γάρ Ὁ παλαιὸς χρηστὸς ἐστίν.]
Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ ἰ-
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἦσθιον τοὺς

αὐτοῦ

Καὶ οὐδεὶς

ἡδυνετο πρῶτον

immediately he rose up before them, and took up that whereon he lay, and departed to his house, 26 glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and 28 said unto him, Follow me. And he forsook all, and 29 rose up and followed him. And Levi made him a great feast in his house: and there was a great multi-

tude of publicans and of others that were sitting at 30 meat with them. And ¹the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat 31 and drink with the publicans and sinners? And Jesus answering said unto them, They that are whole have 32 no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repent- 33 ance. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.

34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with 35 them? But the days will come; and when the bridegroom shall be taken away from them, then will they 36 fast in those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree 37 with the old. And no man putteth new wine into old ²wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.

38 But new wine must be put into fresh wine-skins.

39 And no man having drunk old *wine* desireth new: ³Many ancient authorities read *better*.

6 Now it came to pass on a ⁴sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, ⁴Many ancient authorities insert *second-first*.

¹ Or, the Pharisees and the scribes among them

² That is, skins used as bottles.

³ Many ancient authorities read *better*.

⁴ Many ancient authorities insert *second-first*.

rubbing them in their hands. But certain of the 2
Pharisees said, Why do ye that which it is not law-
ful to do on the sabbath day? And Jesus answer- 3
ing them said, Have ye not read even this, what
David did, when he was an hungred, he, and they
that were with him; how he entered into the house 4
of God, and did take and eat the shewbread, and
gave also to them that were with him; which it is
not lawful to eat save for the priests alone? And 5
he said unto them, The Son of man is lord of the
sabbath.

And it came to pass on another sabbath, that he 6
entered into the synagogue and taught: and there was
a man there, and his right hand was withered. And 7
the scribes and the Pharisees watched him, whether he
would heal on the sabbath; that they might find how
to accuse him. But he knew their thoughts; and he 8
said to the man that had his hand withered, Rise up,
and stand forth in the midst. And he arose and stood
forth. And Jesus said unto them, I ask you, Is it 9
lawful on the sabbath to do good, or to do harm? to
save a life, or to destroy it? And he looked round 10
about on them all, and said unto him, Stretch forth
thy hand. And he did *so*: and his hand was restored.
But they were filled with ¹madness; and communed 11
one with another what they might do to Jesus.

¹ Or, foolishness

And it came to pass in these days, that he went out 12
into the mountain to pray; and he continued all night
in prayer to God. And when it was day, he called his 13
disciples: and he chose from them twelve, whom also
he named apostles; Simon, whom he also named 14
Peter, and Andrew his brother, and James and John,
and Philip and Bartholomew, and Matthew and 15
Thomas, and James *the son* of Alphæus, and Simon
which was called the Zealot, and Judas *the son* of 16
James, and Judas Iscariot, which was the traitor*;
and he came down with them, and stood on 17

² Or, brother. See
Jude 1.

* For "was the traitor" read "became a traitor"—*Am. Com.*

2 στάχους ψώχοντες ταῖς χερσίν. τινὲς δὲ τῶν Φαρισαίων
 3 εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; καὶ
 ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν [ὁ] Ἰησοῦς Οὐδὲ τοῦτο
 ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ
 4 μετ' αὐτοῦ; [ὥς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ
 τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν
 τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς
 5 ἱερεῖς; καὶ ἔλεγεν αὐτοῖς Κύριός ἐστιν τοῦ σαββάτου
 6 ὁ υἱὸς τοῦ ἀνθρώπου. Ἐγένετο δὲ ἐν ἑτέρῳ

Αρ. | ὁ υἱὸς τοῦ
 ἀνθρώπου καὶ τοῦ
 σαββάτου

σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν·
 καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
 7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ
 ἐν τῷ σαββάτῳ ἑραπεύει, ἵνα εὖρωσιν κατηγορεῖν αὐτοῦ.
 8 αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ
 τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἐγείρε καὶ στήθι εἰς τὸ
 9 μέσον· καὶ ἀναστὰς ἕστη. εἶπεν δὲ [ὁ] Ἰησοῦς πρὸς
 αὐτοὺς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθο-
 10 ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; καὶ
 περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ Ἐκτείνειν τὴν
 χεῖρά σου· ὃ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐ-
 11 τοῦ. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς
 ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

θεραπεύσει

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς
 τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσ-
 13 ευχῇ τοῦ θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν
 τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα,
 14 οὓς καὶ ἀποστόλους ὠνόμασεν, Σίμωνα ὃν καὶ ὠνόμασεν
 Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ
 15 Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον
 καὶ Θωμᾶν [καὶ] Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλού-
 16 μενον Ζηλωτὴν καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ
 17 ὃς ἐγένετο προδότης, καὶ καταβὰς μετ' αὐτῶν ἕστη ἐπὶ

4ρ.

τόπου πεδινού, καὶ ὄχλος πολλὸς μαθητῶν αὐτοῦ, καὶ πληθὸς
πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ
καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθαν ἀκοῦσαι
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦ- 18
μενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· καὶ πᾶς ὁ 19
ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ
ἐξήρχετο καὶ ἰᾶτο πάντας. Καὶ αὐτὸς ἐπάρας τοὺς 20
ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν
Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ
θεοῦ.

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. 21

μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν 22
ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ 23
μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ
ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλη- 24
σιν ὑμῶν.

οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. 25

οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ 26
τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες
αὐτῶν.

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς 27
ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς 28
καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν 29
ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν
χιτῶνα μὴ κωλύσης. παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ 30
τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. καὶ καθὼς θέλετε ἵνα 31
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ὧς ποιεῖτε αὐτοῖς ὁμοίως. καὶ 32

καὶ ὑμεῖς

a level place, and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers 24 unto the prophets. But woe unto you that are rich! 25 for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and 26 weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods 31 ask them not again. And as ye would that men 32 should do to you, do ye also to them likewise. And

if ye love them that love you, what thank have ye?
 for even sinners love those that love them. And if 33
 ye do good to them that do good to you, what thank
 have ye? for even sinners do the same. And if ye 34
 lend to them of whom ye hope to receive, what thank
 have ye? even sinners lend to sinners, to receive
 again as much. But love your enemies, and do *them* 35
 good, and lend, ¹never despairing; and your reward
 shall be great, and ye shall be sons of the Most
 High: for he is kind toward the unthankful and
 evil. Be ye merciful, even as your Father is mer- 36
 ciful. And judge not, and ye shall not be judged: 37
 and condemn not, and ye shall not be condemned:
 release, and ye shall be released: give, and it shall 38
 be given unto you; good measure, pressed down,
 shaken together, running over, shall they give into
 your bosom. For with what measure ye mete it
 shall be measured to you again.

¹ Some ancient au-
 thorities read de-
 spairing of no
 man.

And he spake also a parable unto them, Can the 39
 blind guide the blind? shall they not both fall into a
 pit? The disciple is not above his ²master: but ev- 40
 ery one when he is perfected shall be as his ²master.
 And why beholdest thou the mote that is in thy 41
 brother's eye, but considerest not the beam that is
 in thine own eye? Or how canst thou say to thy 42
 brother, Brother, let me cast out the mote that is in
 thine eye, when thou thyself beholdest not the beam
 that is in thine own eye? Thou hypocrite, cast out
 first the beam out of thine own eye, and then shalt
 thou see clearly to cast out the mote that is in thy
 brother's eye. For there is no good tree that bring- 43
 eth forth corrupt fruit; nor again a corrupt tree that
 bringeth forth good fruit. For each tree is known 44
 by its own fruit. For of thorns men do not gather
 figs, nor of a bramble bush gather they grapes. The 45
 good man out of the good treasure of his heart bring-
 eth forth that which is good; and the evil *man* out
 of the

² Or, teacher

- εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
 καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
 33 καὶ [γὰρ] ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.
 34 καὶ ἐὰν δανίσγητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις
 [ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολά-
 35 βωσιν τὰ ἴσα. πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ
 ἀγαθοποιεῖτε καὶ δανίζετε *μηδὲν* ἀπελπίζοντες· καὶ ἔσται
 ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς
 36 χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. Γίνε-
 σθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν·
 37 καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε· καὶ μὴ καταδικάζετε,
 καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·
 38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον
 σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλ-
 πον ὑμῶν· ὃ γὰρ μέτρω μετρεῖτε *ἀντιμετρηθήσεται*
 39 ὑμῖν. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς Μῆτι
 δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βό-
 40 θυνον ἐμπεσοῦνται; οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδά-
 σκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐ-
 41 τοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
 ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
 42 κατανοεῖς; πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ὑψιφί, ἄφες
 ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν
 ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἐκβαλε
 πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέ-
 ψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκ-
 43 βαλεῖν. Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν
 σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ
 γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυ-
 45 λὴν τρυγῶσιν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυ-
 ροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ

*μηδέν**μετρηθήσεται*

6 πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος
καρδίας λαλεῖ τὸ στόμα αὐτοῦ. Τί δέ με καλεῖτε Κύ- 46
ριε κύριε, καὶ οὐ ποιεῖτε ᾠὴ λέγω; πᾶς ὁ ἐρχόμενος πρὸς 47
με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω
ὑμῖν τίνι ἐστὶν ὁμοίος· ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι 48
οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ
τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρρηξεν ὁ ποτα-
μός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευῖσαι αὐτὴν διὰ
τὸ καλῶς οἰκοδομηθῆσαι αὐτήν. ὁ δὲ ἀκούσας καὶ μὴ 49
ποιήσας ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
τὴν γῆν χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ ποταμός, καὶ
εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης
μέγα. Ἐπειδὴ ἔπληρωσεν πάντα τὰ ῥήματα 1
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν 2
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ 3
ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἔρω-
τῶν αὐτὸν ὅπως ἔλθων διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ 4
παραγινόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπου-
δαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο, ἀγαπᾷ 5
γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὑποκόδομησεν
ἡμῖν. ὁ δὲ Ἰησοὺς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ 6
οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ
ἐκατοντάρχης λέγων αὐτῷ Κύριε, μὴ σκύλλον, οὐ γὰρ
ικανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ 7
ἐμαυτὸν ἠξίωσα πρὸς σέ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ
ἰαθήτω ὁ παῖς μου· καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξου- 8
σίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω
τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἐρχου, καὶ
ἔρχεται, καὶ τῷ δοῦλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.
ἀκούσας δὲ ταῦτα ὁ Ἰησοὺς ἐθαύμασεν αὐτόν, καὶ στρα- 9
φείς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ
ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. καὶ ὑποστρέψαν- 10

evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the
47 things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will
48 shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: ¹because it had been well builded.
49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

¹ Many ancient authorities read *for it had been founded upon the rock*; as in Matt. vii. 25.

⁷ After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's ²servant, who was ³dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ²servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy
5 that thou shouldest do this for him: for he loveth our
6 nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not ⁴worthy that thou shouldest come under my roof: ⁴Gr. *sufficient*.

⁷ wherefore neither thought I myself worthy to come unto thee: but ⁵say the word, and my ⁶servant shall
8 be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ²servant, Do this, and he doeth
9 it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not
10 found so great faith, no, not in Israel. And they

² Gr. *bondservant*.
³ Or, *precious to him*. Or, *honourable with him*.

⁵ Gr. *say with a word*.
⁶ Or, *boy*.

that were sent, returning to the house, found the ¹servant whole.

¹ Gr. *bondservant*.

² Many ancient authorities read *on the next day*.

And it came to pass ²soon afterwards, that he went 11 to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew 12 near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had 13 compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the 14 bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and 15 began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, 16 saying, A great prophet is arisen among us: and, God hath visited his people. And this report went 17 forth concerning him in the whole of Judæa, and all the region round about.

³ Gr. *certain two*.

And the disciples of John told him of all these 18 things. And John calling unto him ³two of his 19 disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when 20 the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour 21 he cured many of diseases and ⁴plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go 22 your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have ⁵good tidings preached to them. And blessed is he, whosoever 23 shall find none occasion of stumbling in me.

⁴ Gr. *scourges*.

⁵ Or, *the gospel*

And when the messengers of John were departed, 24 he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what 25 went ye out to see? a man

- 11 τῇ
 τες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγαί-
 νοντα. Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς
 πόλιν καλουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθη-
 12 ται αὐτοῦ καὶ ὄχλος πολὺς. ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς
 πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενὴς υἱὸς τῇ
 μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως
 13 ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγ-
 14 χνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαῖε. καὶ προσελ-
 θὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἕστησαν, καὶ
 15 εἶπεν Νεανίσκε[†], σοὶ λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν[†] †νεανίσκε!-| ἐκά-
θισεν
 ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ
 16 αὐτοῦ. Ἐλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν ἅπαντας
 θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ
 17 ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ
 λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ
 περιχώρῳ.
 18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ αὐτοῦ περὶ πάντων
 19 τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν
 αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ
 20 ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; παραγερόμενοι δὲ πρὸς
 αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν
 ἡμᾶς πρὸς σέ λέγων Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον[†] προσδο-
 21 κῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων
 καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ-
 22 λοῖς ἐχαρίσατο βλέπειν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πο-
 ρευθέντες ἀπαγγείλατε Ἰωάνει ἃ εἶδετε καὶ ἠκούσατε·
 τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθα-
 ρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
 23 εὐαγγελίζονται· καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδα-
 24 λισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων
 Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου Τί
 ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
 25 σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλα-

κοῖς ἱματίοις ἡμφιεσμένοι; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ
 τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. ἀλλὰ τί ²⁶
 ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότε-
 ρον προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται ²⁷

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
 σοῦ,

ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
 λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάνου οὐδεὶς ²⁸
 ἔστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
 αὐτοῦ ἐστίν. — Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ²⁹
 ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου·
 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέ- ³⁰
 τησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. — Τίνι οὖν ³¹
 ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν
 ὅμοιοι; ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ ³²
 προσφωνοῦσιν ἀλλήλοις, ἃ λέγει

Ἡλῆθσαμεν ὑμῖν καὶ οὐκ ὥρχησασθε·

ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

ἐλήλυθεν γὰρ Ἰωάνης ὁ βαπτιστὴς μὴ ἔσθων ἄρτον μήτε ³³
 πίνων οἶνον, καὶ λέγετε Δαιμόνιον ἔχει· ἐλήλυθεν ὁ υἱὸς ³⁴
 τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρω-
 πος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.
 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. ³⁵

τῶν τέκνων αὐτῆς
 πάντων

Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐ- ³⁶
 τοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλί-
 θη. Καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ³⁷
 ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομί-
 σασα ἀλάβαστρον μύρου καὶ στάσα ὀπίσω παρὰ τοὺς ³⁸
 πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἡρξάτο βρέχειν τοὺς
 πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασ-
 σεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειπεν τῷ
 μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ³⁹
 ἑαυτῷ λέγων Οὗτος εἰ ἦν [ὁ] προφήτης, ἐγίνωσκεν ἂν

clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in 26 kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more 27 than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is ^{1 Gr. lesser.} 'but little in the kingdom of God is greater than he.

29 And all the people when they heard, and the publicans, justified God, ^{2 Or, having been} 'being baptized with the baptism

30 of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, ^{3 Or, not having been} 'being

31 not baptized of him. Whereunto then shall I liken the men of this generation, and to what are they 32 like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, 33 and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, 34 He hath a ^{4 Gr. demon.} 'devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 And wisdom ^{5 Or, was} 'is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the 37 Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought ^{6 Or, a flask} 'an alabaster cruse of

38 ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and ^{7 Gr. kissed much.} 'kissed his feet,

39 and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake ^{8 Some ancient authorities read the prophet. See John i. 21, 25.} 's within himself, saying, This man, if he were ^{8a} a prophet, would have perceived

who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering 40 said unto him, Simon, I have somewhat to say unto thee. And he saith, ¹Master, say on. A certain lender 41 had two debtors: the one owed five hundred ²pence, and the other fifty. When they had not *wherewith* to 42 pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, 43 He, I suppose, to whom he forgave the most. And he said unto him, Thou has rightly judged. And 44 turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since 45 the time I came in, hath not ceased to ³kiss my feet. My head with oil thou didst not anoint: but she 46 hath anointed my feet with ointment. Wherefore 47 I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto 48 her, Thy sins are forgiven. And they that sat at 49 meat with him began to say ⁴within themselves, Who is this that even forgiveth sins? And he said 50 unto the woman, Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went 8 about through cities and villages, preaching and bringing the ⁵good tidings of the kingdom of God, and with him the twelve, and certain women which 2 had been healed of evil spirits and infirmities, Mary, that was called Magdalene, from whom seven ⁶devils had gone out, and Joanna the wife of Chuza* 3 Herod's steward, and Susanna, and many others, which ministered unto ⁷them of their substance.

And when a great multitude came together, and 4 they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed: and 5 as he sowed, some fell by the way side; and it was trodden under foot, and the

¹ Or, Teacher

² See marginal note on Matt. xviii. 28.

³ Gr. *kiss much*.

⁴ Or, among

⁵ Or, gospel

⁶ Gr. *demons*.

⁷ Many ancient authorities read *him*.

* For "Chuza," read "Chuzas"—*Am. Com.*

τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλός
 40 ἔστιν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σί-
 μων, ἔχω σοί τι εἰπεῖν. ὁ δὲ Διδάσκαλε, εἰπέ, φησὶν.
 41 δύο χρεοφιλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὧφειλεν δηνάρια
 42 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων αὐτῶν
 ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλείον
 43 ἀγαπήσει αὐτόν; ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμ-
 βάνω ὅτι ὧ τὸ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὁρ-
 44 θῶς ἔκρινας. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι
 ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν
 οἰκίαν, ὕδωρ ἄνοιξον μοι τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς
 δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς
 45 ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλ-
 46 θον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας. ἐλαίω τὴν
 κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς
 47 πόδας μου. οὐ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐ-
 τῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ὧ δὲ ὀλίγον ἀφίεται,
 48 ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ Ἀφένονται σου αἱ ἁμαρτίαι.
 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς
 50 οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; εἶπεν δὲ πρὸς τὴν
 γυναῖκα Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ
 πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι-
 2 λείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκές τινες
 αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ
 ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαι-
 3 μόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου
 Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκό-
 4 νουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. Συνι-
 όντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομέ-
 5 νων πρὸς αὐτόν εἶπεν διὰ παραβολῆς Ἐξῆλθεν ὁ σπείρων
 τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπεῖρειν αὐτόν
 ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πε-

μου ἐπὶ τοὺς

διέλειπεν

τεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον κατέπεσεν 6
ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα.
καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι 7
αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν 8
γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλα-
σίονα. Ταῦτα λέγων ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκου-
έτω.

Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ 9
τίς αὕτη εἶη ἡ παραβολή. ὁ δὲ εἶπεν Ὑμῖν δέδοται 10
γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοι-
ποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ
ἀκογόντες μὴ συνίωσιν. ἔστιν δὲ αὕτη ἡ παραβολή. Ὁ 11
σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. οἱ δὲ παρὰ τὴν ὁδὸν 12
εἰσιν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν
λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶ-
σιν. οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς 13
δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς
καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, 14
καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευό-
μενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. τὸ δὲ ἐν τῇ 15
καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ
ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν
ὑπομονῇ.

Οὐδείς δὲ λύχνον ἄσας καλύπτει 16
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας
τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. οὐ γὰρ 17
ἔστιν κρυπτὸν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ
οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. Βλέπετε οὖν πῶς 18
ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχη,
καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοί 19
αὐτοῦ, καὶ οὐκ ἠδύναντο συνιτυχεῖν αὐτῷ διὰ τὸν ὄχλον.
ἀπηγγέλη δὲ αὐτῷ Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου 20
ἔστηκασιν ἕξω ἰδεῖν θέλοντές σε. ὁ δὲ ἀποκριθεὶς εἶπεν 21

τὴν πέτραν
αὐτοῖ

6 birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, 7 because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked 8 it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable 10 might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, 11 and hearing they may not understand. Now the 12 parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time 14 of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring 15 no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may 17 see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not 18 be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he ¹thinketh he hath.

¹ Or, seemeth to have

19 And there came to him his mother and brethren, 20 and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand 21 without, desiring to see thee. But he answered and said

unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on one of those days, that he ²² entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as ²³ they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. And they came ²⁴ to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your ²⁵ faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth

¹ Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

even the winds and the water, and they obey him? And they arrived at the country of the ¹Gera- ²⁶ senes, which is over against Galilee. And when he ²⁷ was come forth upon the land, there met him a certain man out of the city, who had ²devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. And when he saw ²⁸ Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded* the un- ²⁹

² Gr. *demons*.

³ Or, *of a long time*

clean spirit to come out from the man. For ³often- times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the ⁴devil into the deserts. And Jesus asked him, What ³⁰ is thy name? And he said, Legion; for many ²devils were entered into him. And they intreated him ³¹ that he would not command them to depart into the abyss. Now there was there a herd of many swine ³² feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the ³devils came out ³³ from the man, and entered into the swine: and the herd rushed down the

⁴ Gr. *demon*.

* For "commanded" read "was commanding"—*Am. Com.*

πρὸς αὐτοὺς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

- 22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς
πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς Διέλ-
23 θωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. πλεόν-
των δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἡ ἀνέμου εἰς τὴν λίμνην
ἀνέμου
24 εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνεον. προσ-
ελθόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπι-
στάτα, ἀπολλύμεθα· ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
25 γαλήνη. εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβη-
θέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς ἄρα
οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι,
26 καὶ ὑπακούουσιν αὐτῷ; Καὶ κατέπλευσαν εἰς
τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντίπερα τῆς Γαλι- Αρ.
27 λαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ ὑπήντησέν [τὸν]
ἀνὴρ
28 τὸν ἐκ τῆς πόλεως ἔχον δαιμόνια· καὶ χρόνῳ ἱκανῷ οὐκ ἐνε-
δύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνή-
29 μασιν. ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ
καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ [τοῦ
30 θεοῦ] τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς· πα-
29 ρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ
τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν,
καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ
διαρῆσσω τὰ δεσμὰ ἡλάνετο ἅπασι τοῦ δαιμονίου εἰς τὰς ὑπὸ
30 ἐρήμους. ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς Τί σοὶ ὄνομα
ἐστίν; ὁ δὲ εἶπεν Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ
31 εἰς αὐτόν. καὶ παρεκάλουν αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς
32 εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
ἱκανὴ βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεισαν αὐτόν
ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν
33 αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ

βοσκομένων

κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. Ἰδόντες δὲ οἱ 34
 βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν
 πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 35
 καὶ ἦλθαν πρὸς τὸν Ἰησοῦν, καὶ εὔραν καθήμενον τὸν ἄν-
 θρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σω-
 φρονούντα παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ, καὶ ἐφοβήθησαν.
 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονι- 36
 σθείς. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περι- 37
 χώρου τῶν Γερασσηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ
 μεγάλῳ συνέχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέ-
 στρεψεν. ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει 38
 τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν 39
 ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα
 ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

αὐτὸς

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο 40
 αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
 Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ οὗτος 41
 ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς
 πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
 αὐτοῦ, ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν 42
 δώδεκα καὶ αὐτὴ ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν
 αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. καὶ γυνὴ οὖσα 43
 ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣτις οὐκ ἴσχυσεν
 ἀπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν ἤψατο 44
 τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα
 ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ Ἰησοῦς 45
 Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ
 Πέτρος Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλί-
 βουσιν. ὁ δὲ Ἰησοῦς εἶπεν Ἠψατό μού τις, ἐγὼ 46
 γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ 47
 γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπε-
 σοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώ-

34 steep into the lake, and were choked*. And when
 they that fed them saw what had come to pass,
 they fled, and told it in the city and in the coun-
 35 try. And they went out to see what had come
 to pass; and they came to Jesus, and found the
 man, from whom the 'devils were gone out, sitting, ^{1 Gr. demons.}
 clothed and in his right mind, at the feet of Je-
 36 sus: and they were afraid. And they that saw it
 told them how he that was possessed with 'devils
 37 was ²made whole. And all the people of the coun- ^{2 Or, saved}
 try of the Gerasenes round about asked him to de-
 part from them; for they were holden with great
 38 fear: and he entered into a boat, and returned. But
 the man from whom the 'devils were gone out pray-
 ed him that he might be with him: but he sent him
 39 away, saying, Return to thy house, and declare how
 great things God hath done for thee. And he went
 his way, publishing throughout the whole city how
 great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed
 41 him; for they were all waiting for him. And
 behold, there came a man named Jairus, and he
 was a ruler of the synagogue: and he fell down
 at Jesus' feet, and besought him to come into his
 42 house; for he had an only daughter, about twelve
 years of age, and she lay a dying. But as he went
 the multitudes thronged him.

43 And a woman having an issue of blood twelve ^{3 Some ancient au-}
 years, which ³had spent all her living upon physi- ^{thorities omit}
 44 cians, and could not be healed of any, came behind ^{had spent all her}
 him, and touched the border of his garment: and ^{living upon phy-}
 45 immediately the issue of her blood stanch'd. And ^{sicians, and.}
 Jesus said, Who is it that touched me? And when
 all denied, Peter said, ⁴and they that were with him, ^{4 Some ancient au-}
 Master, the multitudes press thee and crush thee. ^{thorities omit}
 46 But Jesus said, Some one did touch me: for I per- ^{and they that were}
 47 ceived that power had gone forth from me. And ^{with him.}
 when the woman saw that she was not hid, she
 came trembling, and falling down before him de-
 clared in the presence of all the people for what
 cause she touched him,

* For "were choked" read "were drowned"—*Am. Com.*

and how she was healed immediately. And he said 48
 1 Or, *saved thee* unto her, Daughter, thy faith hath ¹made thee whole; go in peace.

While he yet spake, there cometh one from the 49
 ruler of the synagogue's *house*, saying, Thy daughter
 2 Or, *Teacher* is dead; trouble not the ²Master. But Jesus hearing 50
 3 Or, *saved* it, answered him, Fear not. only believe, and she
 shall be ³made whole. And when he came to the 51
 house, he suffered not any man to enter in with him,
 save Peter, and John, and James, and the father of
 the maiden and her mother. And all were weep- 52
 ing, and bewailing her: but he said, Weep not; for
 she is not dead, but sleepeth. And they laughed 53
 him to scorn, knowing that she was dead. But he, 54
 taking her by the hand, called, saying, Maiden, arise.
 And her spirit returned, and she rose up immediate- 55
 ly: and he commanded that *something* be given her
 to eat. And her parents were amazed: but he 56
 charged them to tell no man what had been done.

And he called the twelve together, and gave them 9
 4 Gr. *demons*. power and authority over all ⁴devils, and to cure
 diseases. And he sent them forth to preach the 2
 5 Some ancient au- kingdom of God, and to heal ⁵the sick. And he 3
 thorities omit the sick. said unto them, Take nothing for your journey,
 neither staff, nor wallet, nor bread, nor money; nei-
 ther have two coats. And into whatsoever house 4
 ye enter, there abide, and thence depart. And as 5
 many as receive you not, when ye depart from that
 city, shake off the dust from your feet for a testi-
 mony against them. And they departed, and went 6
 throughout the villages, preaching the gospel, and
 healing everywhere.

Now Herod the tetrarch heard of all that was 7
 done: and he was much perplexed, because that it
 was said by some, that John was risen from the
 dead; and by some, that Elijah had appeared; and 8
 by others, that one of the old prophets was risen
 again. And Herod said, John I 9

48 πιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ
 εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου
 49 εἰς εἰρήνην. Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ
 ἀρχισυναγώγου λέγων· ὅτι Τέθνηκεν ἡ θυγάτηρ σου,
 50 μηκέτι σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας
 ἀπεκρίθη αὐτῷ· Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθή-
 51 σεται. ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφήκεν εἰσελθεῖν τινὰ
 σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν
 52 πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλειον δὲ πάντες καὶ
 ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· Μὴ κλαίετε, οὐ γὰρ ἀπέ-
 53 θανεν ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι
 54 ἀπέθανεν. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν
 55 λέγων· Ἥ παῖς, ἔγειρε. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐ-
 τῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι
 56 φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν
 αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

Αβ.

1 Συνακαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύ-
 ναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους
 2 θεραπεύειν, καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασι-
 3 λείαν τοῦ θεοῦ καὶ ἰᾶσθαι, καὶ εἶπεν πρὸς αὐτοὺς
 Μηδὲν αἵρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν
 μήτε ἄρτον μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχειν.
 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν
 5 ἐξέρχεσθε. καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
 ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν
 6 ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτοὺς. Ἐξερχό-
 μενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θε-
 7 ραπεύοντες πανταχοῦ. Ἦκουσεν δὲ Ἡρώδης
 ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέ-
 8 γεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν, ὑπὸ
 τινῶν δὲ ὅτι Ἠλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
 9 τῶν ἀρχαίων ἀνέστη. εἶπεν δὲ [ὁ] Ἡρώδης Ἰωάννην ἐγὼ

δύναμιν αὐτοῖς

ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαυ-
τα; καὶ ἐξήτει ἰδεῖν αὐτόν. Καὶ ὑποστρέψαν- 10

τες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ

παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλου-
μένην Βηθσαιδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. 11

καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας
τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. Ἡ δὲ 12

ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν
αὐτῷ Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύ-
κλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισι-
τισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. εἶπεν δὲ πρὸς 13

ὡμεῖς φαγεῖν
πέντε ἄρτοι

αὐτοὺς Δότε αὐτοῖς ἄρτους ὡμεῖς. οἱ δὲ εἶπαν Οὐκ εἰ-
σὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μή τι
πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
βρώματα. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν 14

πάντας

δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας
ὡσεὶ ἀνὰ πεντήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν 15

ἄπαντας. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο 16

ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ
κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.
καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισ- 17

συνήνησαν

σεῦσαν αὐτοῖς κλασμάτων κόφιοι δώδεκα.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ 18

μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς
λέγων Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; οἱ δὲ ἀποκρι- 19

θέντες εἶπαν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν,
ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. εἶπεν 20

δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ
ἀποκριθεὶς εἶπεν Τὸν χριστὸν τοῦ θεοῦ. ὁ δὲ ἐπιτιμή- 21

σας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, εἰπὼν ὅτι 22

Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα-
σθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμ-
ματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερ- 23

ἀναστῆναι

- beheaded: but who is this, about whom I hear such things? And he sought to see him.
- 10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called
- 11 Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had
- 12 need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals*: for we are here in a desert
- 13 place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food
- 14 for all this people. For they were about five thousand men. And he said unto his disciples, Make them ¹ sit down in companies, about fifty each. ^{1 Gr. recline.}
- 15 And they did so, and made them all ¹ sit down.
- 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
- 17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
- 18 And it came to pass, as he was praying alon[†], the disciples were with him: and he asked them,
- 19 saying, Who do the multitudes say that I am? And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old proph-
- 20 ets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The
- 21 Christ of God. But he charged them, and com-
- 22 manded *them* to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised

* For "victuals" read "provisions"—*Am. Com.*

† For "alone" read "apart"—*Am. Com.*

up. And he said unto all, If any man would come ²³ after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save ²⁴ his 'life shall lose it; but whosoever shall lose his 'life for my sake, the same shall save it. For what ²⁵ is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall ²⁶ be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. But I tell you of a truth, There be some of ²⁷ them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

And it came to pass about eight days after these ²⁸ sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his counte- ²⁹ nance was altered, and his raiment *became* white and dazzling. And behold, there talked with him ³⁰ two men, which were Moses and Elijah; who ap- ³¹ peared in glory, and spake of his ²decease which he was about to accomplish at Jerusalem. Now ³² Peter and they that were with him were heavy with sleep: but ³when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, ³³ Peter said unto Jesus, Master, it is good for us to be here: and let us make three ⁴tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these ³⁴ things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. /

And a voice came out of the cloud, saying, This is ³⁵ my Son, my chosen: hear ye him. And when the ³⁶ voice ⁶came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

1 Or, *soul*

2 Or, *departure*

3 Or, *having re-
mained awake*

4 Or, *booths*

5 Many ancient au-
thorities read *my
beloved Son*. See
Matt. xvii. 5;
Mark ix. 7.

6 Or, *was past*

- 23 θῆναι. Ἐλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω
 μου ἔρχεσθαι, ἄρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν ἀπαρνησάσθω
- 24 αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν
 θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. ὃς δ' ἂν
 ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ὠφελεῖ
- 26 ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ὃς γὰρ ἂν ἐπαισχυνηθῇ
 με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
 ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ
- 27 πατρὸς καὶ τῶν ἁγίων ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς,
 εἰσὶν τινες τῶν αὐτοῦ εὐτηκότων οἱ οὐ μὴ γεύσονται θανά-
 του ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. Ἀρ.
- 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ ἡμέραι
 ὀκτὼ ἑπταετησίων Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέ- καὶ
- 29 βη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ προσ-
 εῦχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ
- 30 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. καὶ ἰδοὺ ἄν-
 δρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ
- 31 Ἠλείας, οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ ἣν
 32 ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ. ὁ δὲ Πέτρος καὶ οἱ
 σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ
 εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνε-
- 33 στῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς
 ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα,
 καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς,
 μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν Ἠλείᾳ, μὴ εἰδὼς ὁ
- 34 λέγει. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπε-
 σκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς
- 25 εἰς τὴν νεφέλην. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέ-
 γουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ
- 36 ἀκούετε. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς
 μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκεί-
 ναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

ἰδιᾶ τῆς ἡμέρας†

Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ 37
τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. καὶ ἰδοὺ ἀνὴρ 38
ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε, δέομαί σου
ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν,
καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξέφνης κράζει, 39
καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ
ἀπ' αὐτοῦ συντρίβον αὐτόν· καὶ ἐδεήθην τῶν μαθητῶν 40
σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀπο- 41
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ ἄπιστος καὶ διε-
στραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι
ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχο- 42
μένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάρα-
ξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ,
καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ
αὐτοῦ. ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ 43
θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν
πρὸς τοὺς μαθητὰς αὐτοῦ Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν 44
τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει
παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἡγνούν τὸ 45
ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ
αἰσθωνται αὐτό, καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
ῥήματος τούτου.

ἰδέν

Εἰσῆλθεν δὲ διαλογισμὸς ἐν 46
αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς εἰδὼς 47
τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παι-
δίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ, καὶ εἶπεν αὐτοῖς Ὃς ἂν 48
δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχε-
ται, καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με·
ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν
μέγας.

Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν Ἐπι- 49
στάτα, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαι-
μόνια, καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὃς γὰρ οὐκ ἔ- 50

37 And it came to pass, on the next day, when they
 were come down from the mountain, a great multi-
 38 tude met him. And behold, a man from the multi-
 tude cried, saying, 'Master, I beseech thee to look ^{1 Or, Teacher}
 39 upon my son; for he is mine only child: and be-
 hold, a spirit taketh him, and he suddenly crieth
 out; and it ^{2 Or, convulseth} ²teareth him that he foameth, and it
 hardly departeth from him, bruising him sorely.
 40 And I besought thy disciples to cast it out; and
 41 they could not. And Jesus answered and said, O
 faithless and perverse generation, how long shall I
 be with you, and bear with you? bring hither thy
 42 son. And as he was yet a coming, the ^{3 Gr. demon.} ³devil ^{4 Or, rent him} ⁴dash-
 ed him down, and ^{5 Or, convulsed} ⁵tare *him* grievously. But Jesus
 rebuked the unclean spirit, and healed the boy, and
 43 gave him back to his father. And they were all
 astonished at the majesty of God.

But while all were marvelling at all the things
 44 which he did, he said unto his disciples, Let these
 words sink into your ears: for the Son of man shall
 45 be delivered up into the hands of men. But they
 understood not this saying, and it was concealed
 from them, that they should not perceive it: and
 they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which
 47 of them should be ^{6 Gr. greater.} ⁶greatest*. But when Jesus saw ^{6 Gr. greater.}
 the reasoning of their heart, he took a little child,
 48 and set him by his side, and said unto them, Who-
 soever shall receive this little child in my name re-
 ceiveth me: and whosoever shall receive me receiv-
 eth him that sent me: for he that is ^{7 Gr. lesser.} ⁷least among
 you all, the same is great.

49 And John answered and said, Master, we saw one
 casting out ^{8 Gr. demons.} ⁸devils in thy name; and we forbade
 50 him, because he followeth not with us. But Jesus
 said unto him, Forbid *him* not: for he that is not

* For "should be greatest" read "was the greatest"—*Am. Com.*

against you is for you.

¹ Gr. *were being fulfilled.*

And it came to pass, when the days ¹were well-51
nigh come that he should be received up, he sted-
fastly set his face to go to Jerusalem, and sent mes-52
sengers before his face: and they went, and entered
into a village of the Samaritans, to make ready for
him. And they did not receive him, because his53
face was *as though he were* going to Jerusalem.

And when his disciples James and John saw *this*, 54
they said, Lord, wilt thou that we bid fire to come

² Many ancient authorities add *even as Elijah did.*

down from heaven, and consume them²? But he 55
turned, and rebuked them³. And they went to an-56
other village.

³ Some ancient authorities add *and said, Ye know not what manner of spirit ye are of. Some, but fewer, add also For the Son of man came not to destroy men's lives, but to save them.*

And as they went in the way, a certain man said 57
unto him, I will follow thee whithersoever thou go-
est. And Jesus said unto him, The foxes have 58
holes, and the birds of the heaven *have* ⁴‘nests; but
the Son of man hath not where to lay his head.

⁴ Gr. *lodging-places.*

And he said unto another, Follow me. But he said, 59
Lord, suffer me first to go and bury my father. But 60
he said unto him, Leave the dead to bury their own
dead; but go thou and publish abroad the kingdom
of God. And another also said, I will follow thee, 61
Lord; but first suffer me to bid farewell to them that
are at my house. But Jesus said unto him, No man, 62
having put his hand to the plough, and looking
back, is fit for the kingdom of God.

⁵ Many ancient authorities add *and two: and so in ver. 17.*

Now after these things the Lord appointed sev-10
enty⁵ others, and sent them two and two before his
face into every city and place, whither he himself
was about to come. And he said unto them, The 2
harvest is plenteous, but the labourers are few: pray
ye therefore the Lord of the harvest,

στιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.

- 51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνα-
 λήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ
 52 πορεύεσθαι εἰς Ἱερουσαλήμ, καὶ ἀπέστειλεν ἀγγέλους πρὸ
 προσώπου αὐτοῦ. Καὶ πορευθέντες εἰσῆλθον εἰς κώμην
 53 Σαμαρειτῶν, αἷς ἐτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξαντο αὐτόν,
 ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.
 54 ἰδόντες δὲ οἱ μαθηταὶ Ἰακώβος καὶ Ἰωάννης εἶπαν Κύριε,
 θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ
 55 ἀναλῶσαι αὐτούς[†]; στραφεῖς δὲ ἐπετίμησεν αὐτοῖς[†]. †, ὡς καὶ Ἡλείας
 56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. ἐποίησεν † | *
- 57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς
 58 αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. καὶ εἶπεν
 αὐτῷ [ὁ] Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
 πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώ-
 59 που οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ. Εἶπεν δὲ πρὸς
 ἕτερον Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν Ἐπίτρεψόν[‡] μοι πρῶ- Κύριε, ἐπίτρεψόν
 60 τον ἀπελθόντι θάψαι τὸν πατέρα μου. εἶπεν δὲ αὐτῷ
 Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελ-
 61 θὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. εἶπεν δὲ καὶ ἕτε-
 ρος Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀπο-
 62 τάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ [πρὸς αὐτόν]
 ὁ Ἰησοῦς Οὐδεὶς ἔπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ
 βλέπων εἰς τὰ ὀπίσω[‡] εὐθελὲς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ. ‡
 1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα
 [δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου
 αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχε-
 2 σθαι. ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν θερισμὸς πολὺς, οἱ
 δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ

* † καὶ εἶπεν Οὐκ οἴδατε ποίου πνεύματός ἐστε. [ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχᾶς [ἀνθρώπων]
 ἐπολέσαι ἀλλὰ σῶσαι.] †

‡ † εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον †

ἡ ἐκεῖ

ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. ὑπάγετε. 3
 ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βα- 4
 στάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ
 μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσσησθε. εἰς ἣν δ' ἂν εἰσέλ- 5
 θητε οἰκίαν πρῶτον λέγετε Εἰρήνῃ τῷ οἴκῳ τούτῳ. καὶ 6
 εἰάν τις ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ 7
 εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ἐν αὐτῇ 7
 δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν,
 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ 8
 οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ 8
 δέχωνται ὑμᾶς, ἔσθιετε τὰ παρατιθέμενα ὑμῖν, καὶ θερα- 9
 πεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἡγγικεν 10
 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν εἰσέλ- 10
 θητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
 αὐτῆς εἶπατε Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν 11
 ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσοῦμεθα ὑμῖν·
 πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.
 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον 12
 ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι, 13
 Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ
 δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
 σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι 14
 ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. Καὶ σύ, Κα- 15
 φαρναούμ, μὴ ἕως οὐρανοῦ ὕψωθῇς; ἕως τοῦ ἔλ-
 λεος [καταβῇ]. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθε- 16
 τῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀπο-
 στείλαντά με. Ὑπέστρεψαν δὲ οἱ ἐβδομήκον- 17
 τα [δύο] μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐ- 18
 τοῖς Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐ-
 ρανοῦ πεισόντα. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ 19
 πατεῖν ἐπάνω ὄψεων καὶ σκορπίων, καὶ ἐπὶ πάσαν τὴν
 δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.

ἐκ τοῦ οὐρανοῦ ὡς
ἀστραπὴν

ἀδικήσῃ

3 that he send forth labourers into his harvest. Go
 your ways: behold, I send you forth as lambs in the
 4 midst of wolves. Carry no purse, no wallet, no shoes:
 5 and salute no man on the way. And into whatso-
 ever house ye shall ¹enter, first say, Peace *be* to this
 6 house. And if a son of peace be there, your peace
 shall rest upon ²him: but if not, it shall turn to you ²Or, it
 7 again. And in that same house remain, eating and
 drinking such things as they give: for the labourer
 is worthy of his hire. Go not from house to house.
 8 And into whatsoever city ye enter, and they receive
 9 you, eat such things as are set before you: and heal
 the sick that are therein, and say unto them, The
 10 kingdom of God is come nigh unto you. But into
 whatsoever city ye shall enter, and they receive you
 11 not, go out into the streets thereof and say, Even the
 dust from your city, that cleaveth to our feet, we do
 wipe off against you: howbeit know this, that the
 12 kingdom of God is come nigh. I say unto you, It
 shall be more tolerable in that day for Sodom, than
 13 for that city. Woe unto thee, Chorazin! woe unto
 thee, Bethsaida! for if the ³mighty works had been ³Gr. powers.
 done in Tyre and Sidon, which were done in you,
 they would have repented long ago, sitting in sack-
 14 cloth and ashes. Howbeit it shall be more tolerable
 for Tyre and Sidon in the judgement, than for you.
 15 And thou, Capernaum, shalt thou be exalted unto
 heaven? thou shalt be brought down unto Hades.
 16 He that heareth you heareth me; and he that reject-
 eth you rejecteth me; and he that rejecteth me re-
 jecteth him that sent me.
 17 And the seventy returned with joy, saying, Lord,
 even the ⁴devils are subject unto us in thy name. ⁴Gr. demons.
 18 And he said unto them, I beheld Satan fallen as
 19 lightning from heaven. Behold, I have given you
 authority to tread upon serpents and scorpions, and
 over all the power of the enemy: and nothing shall
 in any wise hurt you.

Howbeit in this rejoice not, that the spirits are sub- 20
ject unto you; but rejoice that your names are writ-
ten in heaven.

¹ Or, *by*

² Or, *praise*

³ Or, *that*

In that same hour he rejoiced ¹in the Holy Spirit, 21
and said, I ²thank thee, O Father, Lord of heaven
and earth, that thou didst hide these things from the
wise and understanding, and didst reveal them unto
babes: yea, Father; ³for so it was well-pleasing in
thy sight. All things have been delivered unto me 22
of my Father: and no one knoweth who the Son is,
save the Father; and who the Father is, save the
Son, and he to whomsoever the Son willet to re-
veal *him*. And turning to the disciples, he said pri- 23
vately, Blessed *are* the eyes which see the things
that ye see: for I say unto you, that many prophets 24
and kings desired to see the things which ye see,
and saw them not; and to hear the things which ye
hear, and heard them not.

⁴ Or, *Teacher*

⁵ Gr. *from*.

And behold, a certain lawyer stood up and tempt- 25
ed him, saying, ⁴Master, what shall I do to inherit
eternal life? And he said unto him, What is written 26
in the law? how readest thou? And he answering 27
said, Thou shalt love the Lord thy God ⁵with all
thy heart, and with all thy soul, and with all thy
strength, and with all thy mind; and thy neighbour
as thyself. And he said unto him, Thou hast an- 28
swered right: this do, and thou shalt live. But he, 29
desiring to justify himself, said unto Jesus, And
who is my neighbour? Jesus made answer and 30
said, A certain man was going down from Jerusalem
to Jericho; and he fell among robbers, which both
stripped him and beat him, and departed, leaving
him half dead. And by chance a certain priest was 31
going down that way: and when he saw him, he
passed by on the other side. And in like manner a 32
Levite also, when he came to the place, and saw him,
passed by on the other side. But a certain Samari- 33
tan, as he journeyed, came where he was: and when
he saw him, he was moved with compassion, and 34
came to him, and bound up his wounds, pouring
on *them* oil and wine;

- 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν
 21 τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ᾠρᾷ ἡγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.
 24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ᾔκουσαν.
 25 Καὶ ἰδὼν νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
 26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς
 27 ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου ἔξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίόν σου ὡς σεαυτόν. εἶπεν δὲ
 29 αὐτῷ Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ. Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου πλησίον; ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν [ἐν] τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· ὁμοίως δὲ καὶ Λευεΐτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρείτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον,

ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς
 πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐκ- 35
 ἔδωκεν δύο δηνάρια ^{ἔδωκεν δύο δηνάρια} τῷ πανδοχεῖ καὶ εἶπεν Ἐπι-
 μελήθητι αὐτοῦ, κοὶ ὅτι ἂν προσδαπανήσης ἐγὼ ἐν τῷ
 ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν 36
 πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λη-
 στάς; ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν 37
 δὲ αὐτῷ [ὁ] Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως.

Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην 38
<sup>[εἰς τὸν οἶκον αὐ-
 τῆς]</sup> τινά· γυνή δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν
 οἰκίαν. καὶ τῇδε ἦν ἀδελφή καλουμένη Μαριάμ, [ἡ] καὶ 39
 παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λό-
 γον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονί- 40
 αν· ἐπιστᾶσα δὲ εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή
 μου μόνην με κατέλειπεν διακονεῖν; εἰπὼν οὖν αὐτῇ ἵνα
 μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος 41
^{θορυβάζῃ Μαριάμ} Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάξῃ περὶ πολλά, ὀλί-
 γων δέ ἐστιν χρεία ἡ ἐνός· Μαριάμ γάρ τὴν ἀγαθὴν 42
 μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχο- 1
 μενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
 αὐτόν Κύριε, δίδαξόν ἡμᾶς προσεύχεσθαι, καθὼς καὶ
 Ἰωάννης ἐδίδαξεν τοὺς μαθητάς αὐτοῦ. εἶπεν δὲ αὐτοῖς 2
Αρ. Ὅταν προσεύχησθε, λέγετε Πάτερ, ἁγιασθήτω τὸ ὄνομά
 σου· ἐλθάτω ἡ βασιλεία σου· τὸν ἄρτον ἡμῶν τὸν ἐπιού- 3
 σιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρ- 4
 τίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. Καὶ 5
 εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσε-
 ται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε, χρησόν
 μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ 6
 πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κακέινος ἔσωθεν 7
 ἀποκριθεὶς εἶπῃ Μί μοι κόπους πάρεχε· ἤδη ἡ θύρα

and he set him on his own beast, and brought him
 35 to an inn, and took care of him. And on the mor-
 row he took out two 'pence, and gave them to the
 host, and said, Take care of him; and whatsoever
 thou spendest more, I, when I come back again, will
 36 repay thee. Which of these three, thinkest thou,
 proved neighbour unto him that fell among the
 37 robbers? And he said, He that shewed mercy on
 him. And Jesus said unto him, Go, and do thou
 likewise.

¹ See marginal note
 on Matt. xviii. 28.

38 Now as they went on their way, he entered into
 a certain village: and a certain woman named Mar-
 39 tha received him into her house. And she had a
 sister called Mary, which also sat at the Lord's feet,
 40 and heard his word. But Martha was ²cumbered
 about much serving; and she came up to him, and
 said, Lord, dost thou not care that my sister did
 leave me to serve alone? bid her therefore that she
 41 help me. But the Lord answered and said unto
 her, ³Martha, Martha, thou art anxious and troubled
 42 about many things: ⁴but one thing is needful: for
 Mary hath chosen the good part, which shall not be
 taken away from her.

² Gr. *distracted*.

³ A few ancient au-
 thorities read
Martha, Martha,
thou art troubled:
Mary hath cho-
sen &c.

⁴ Many ancient au-
 thorities read but
few things are
needful, or one.

11 And it came to pass, as he was praying in a cer-
 tain place, that when he ceased, one of his disciples
 said unto him, Lord, teach us to pray, even as John
 2 also taught his disciples. And he said unto them,
 When ye pray, say, ⁵Father, Hallowed be thy name.
 3 Thy kingdom come. ⁶Give us day by day 'our daily
 4 bread. And forgive us our sins; for we ourselves
 also forgive every one that is indebted to us. And
 bring us not into temptation⁸.

⁵ Many ancient au-
 thorities read
Our Father, which
art in heaven.
 See Matt. vi. 9.

⁶ Many ancient au-
 thorities add *Thy*
will be done, as
in heaven, so on
earth. See Matt.
 vi. 10.

⁷ Gr. *our bread for*
the coming day.

⁸ Many ancient au-
 thorities add *but*
deliver us from
the evil one (or,
from evil). See
 Matt. vi. 13.

5 And he said unto them, Which of you shall have
 a friend, and shall go unto him at midnight, and say
 6 to him, Friend, lend me three loaves; for a friend
 of mine is come to me from a journey, and I have
 7 nothing to set before him; and he from within shall
 answer and say, Trouble me not: the door is now

shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will 8 not rise and give him, because he is his friend, yet because of his importunity he will arise and give him ¹as many as he needeth. And I say unto you, 9 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For 10 every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall 11 his son ask ²a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he 12 shall ask an egg, will he give him a scorpion? If 13 ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

¹ Or, *whatsoever things*

² Some ancient authorities omit, *a loaf, and he give him a stone? or.*

³ Gr. *demon.*

⁴ Or, *It*

⁵ Gr. *demons.*

⁶ Or, *and house falleth upon house.*

⁷ Or, *it*

And he was casting out a ³devil *which was dumb.* 14 And it came to pass, when the ³devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, ⁴By Beelzebub the prince of 15 the ⁵devils casteth he out ⁵devils. And others, tempt- 16 ing *him*, sought of him a sign from heaven. But he, 17 knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁶and a house *divided* against a house falleth. And 18 if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out ⁵devils ⁴by Beelzebub. And if I ⁴by Beelzebub cast 19 out ⁵devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by 20 the finger of God cast out ⁵devils, then is the kingdom of God come upon you. When the strong *man* 21 fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come 22 upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; 23 and he that gathereth not with me scattereth. The 24 unclean spirit when ⁷he is gone out of the man,

- κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην
8 εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ
οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε
τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρή
9 ζει. Καγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖ-
10 τε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πῶς γὰρ
ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι
11 ἀνοιγήσεται. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ
12 υἱὸς ἢ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ
13 αἰτήσῃ ὄρν, ἐπιδώσει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονη-
ροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα
ἀγιον τοῖς αἰτοῦσιν αὐτόν.
- 14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ
δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν
15 οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεεζεβοὺλ τῷ
16 ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ἕτεροι δὲ
17 πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. αὐ-
τὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα
βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἔρημοῦται, καὶ οἶκος
18 ἐπὶ οἶκον πίπτει. ἂν εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερί-
σθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν
19 Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεεζε-
βοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
20 λουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. εἰ δὲ ἐν
δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν
21 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπλι-
σμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
22 ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν
νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἔπεποίθει,
23 καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ὁ μὴ ὦν μετ' ἐμοῦ
κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπί-
24 ζει. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-

ἀνοίγεται | αἰτή-
σει τὸν πατέρα

ἄρτον, μὴ λίθον
ἐπιδώσει αὐτῷ; ἢ
[καὶ]

ἀγαθὸν δόματ

διαμερισθεῖσα
ἐφ' ἑαυτήν

κριταὶ ὑμῶν

ἀνάπαυσιν καὶ μὴ
εὕρισκον. τότε

θρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἁνάπαυσιν, καὶ μὴ εὕρισκον [τότε] ᾧ λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκει [σχολάζοντα,] σεσα- 25
ρωμένον καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμ- 26
βάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων. Ἐγένετο δὲ ἐν τῷ 27

λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου
εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ
μαστοὶ οὓς ἐθήλασας· αὐτὸς δὲ εἶπεν Μενοῦν μακάριοι 28
οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν Ἡ 29
γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεί-
ον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ. καθὼς γὰρ 30
ἐγένετο [ὁ] Ἰωῆς τοῖς Νινευεῖταις σημεῖον, οὕτως ἔσται
καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. βασιλίσσα 31
νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς
γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ
πλείον Σολομῶνος ᾧδε. ἄνδρες Νινευεῖται ἀναστήσονται 32
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν
αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοὺ
πλείον Ἰωῆ ᾧδε. Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθη- 33
σιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ
εἰσπορευόμενοι τὸ φῶς βλέπωσιν. Ὁ λύχνος τοῦ σώμα- 34
τός ἐστιν ὁ ὀφθαλμὸς σου. ὅταν ὁ ὀφθαλμὸς σου ἀπλοῦς
ᾖ, καὶ ὅλον τὸ σῶμά σου φωτινὸν ἐστιν· ἐπὰν δὲ πονηρὸς
ᾖ, καὶ τὸ σῶμά σου σκοτινόν. Ὅσκει οὖν μὴ τὸ φῶς τὸ 35
ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτινόν, 36
μὴ ἔχον μέρος τι σκοτινόν, ἔσται φωτινόν ὅλον ὥς ὅταν
ὁ λύχνος ᾧ τῇ ἀστραπῇ φωτίξῃ σε.

Αρ.†

[τι] μέρος
ἐν

Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀρι- 37
στήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος 38

- passeth through waterless places, seeking rest; and finding none, ¹he saith, I will turn back unto my ¹ Or, *it*
 25 house whence I came out. And when ¹he is come,
 26 ¹he findeth it swept and garnished. Then goeth ¹he, and taketh *to him* seven other spirits more evil than ²himself; and they enter in and dwell there: and the ² Or, *itself*
 last state of that man becometh worse than the first.
 27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.
 29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall
 30 no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so
 31 shall also the Son of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ³a greater ³ Gr. *more than*.
 32 than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ³a greater than Jonah is here.
 33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light.
 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when
 35 it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not
 36 darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.
 37 Now as he spake, a Pharisee asketh him to ⁴dine ⁴ Gr. *breakfast*.
 with him: and he went in, and sat down to meat.
 38 And when the Pharisee

¹ Gr. *breakfast*.

saw it, he marvelled that he had not first washed* before ¹dinner. And the Lord said unto him, Now 39 do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not 40 he that made the outside make the inside also? Howbeit give for alms those things which ²are with- 41 in; and behold, all things are clean unto you.

² Or, *ye can*

But woe unto you Pharisees! for ye tithe mint 42 and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe 43 unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you! for ye are as the tombs 44 which appear not, and the men that walk over *them* know it not.

³ Or, *Teacher*

And one of the lawyers answering saith unto him, 45 ³Master, in saying this thou reproachest us also. And 46 he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe 47 unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses 48 and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. There- 49 fore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the 50 prophets, which was shed from the foundation of the world, may be required of this generation; from 51 the blood of Abel unto the blood of Zachariah, who perished between the altar and the ⁴sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the 52 key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

⁴ Gr. *house*.

And

53

* For "washed" read "bathed himself" [comp. Mark vii. 4.]—*Am. Com.*

ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρί-
 39 στοῦ. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρι-
 σαῖοι τὸ ἐξῶθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε,
 40 τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες,
 41 οὐχ ὁ ποιήσας τὸ ἐξῶθεν καὶ τὸ ἔσωθεν ἐποίησεν; πλὴν
 τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν
 42 ἐστίν. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε
 τὸ ἥδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρ-
 χεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει
 43 ποιῆσαι κακείμενα μὴ παρεῖναι. οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
 ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ
 44 τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς
 τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
 45 ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει
 46 αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ δὲ
 εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς
 ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύ-
 47 λων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. οὐαὶ ὑμῖν, ὅτι
 οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν
 48 ἀπέκτειναν αὐτούς. ἄρα μάρτυρές ἐστε «καὶ συνευδοκεῖτε»
 τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν
 49 αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε. διὰ τοῦτο καὶ ἡ σοφία τοῦ
 θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστό-
 50 λους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, ἵνα ἐκζη-
 τηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἑκκεχυμένον ἀπὸ
 51 καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ αἵματος
 Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ
 θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται
 52 ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι
 ἥρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε
 53 καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

Αρ.

†μνημεῖα†

†μὴ συνευδοκεῖν†

ἐκχυννόμενον

†ἐκρύψατε†

*

* †Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συμβάλλειν αὐτῷ περὶ πλείονων, ζητοῦντες ἀφορμὴν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσιν κατηγορήσαι αὐτοῦ.†

ἐξεληθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλεόνων, ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ. 54

Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε 1 καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. Οὐδὲν δὲ συγκεκαλυμ- 2 μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ 3 φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμίαις κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν 4 τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερόν τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν 5 μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. οὐχὶ πέντε 6 στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. ἀλλὰ καὶ αἱ 7 τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται· μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν, πᾶς 8 ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· ὃ δὲ ἀρνησάμενός με ἐνώπιον τῶν 9 ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, 10 ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ 11 τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μερμνησῆτε πῶς [ἢ τί] ἀπολογήσησθε ἢ τί εἶπητε· τὸ 12 γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ ἃ δεῖ εἰπεῖν.

Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ Διδά- 13 σκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ὃ δὲ εἶπεν αὐτῷ Ἀνθρωπε, τίς με κατέ- 14

when he was come out from thence, the scribes¹ and the Pharisees began to ¹press upon *him* vehemently, and to provoke him to speak of ²many things; laying wait for him, to catch something out of his mouth.

- 12** In the mean time, when ³the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to ⁴say unto his disciples first of all, Beware ye of the leaven of ²the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, ³that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.
- ⁴And I say unto you my friends, Be not afraid of them which kill the body, and after that have no ⁵more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath ⁶power to cast into ⁷hell; yea, I say unto you, ⁶Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight ⁷of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than ⁸many sparrows. And I say unto you, Every one who shall confess ⁹me before men, ⁸him shall the Son of man also confess before the angels of God: ⁹but he that denieth me in the presence of men shall be denied in the presence of the angels of God.
- ¹⁰And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall ¹¹not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ¹²ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.
- ¹³And one out of the multitude said unto him, ⁹Mas- ⁹ter, bid my brother divide the inheritance with me.
- ¹⁴But he said unto him, Man, who made me

¹ Or, set themselves vehemently against him

² Or, more

³ Gr. the myriads of.

⁴ Or, say unto his disciples, First of all beware ye

⁵ Or, authority
⁶ Gr. Gehenna.

⁷ Gr. in me.
⁸ Gr. in him.

- a judge or a divider over you? And he said unto 15
 them, Take heed, and keep yourselves from all covet-
 ousness: ¹for a man's life consisteth not in the abun-
 dance of the things which he possesseth. And he 16
 spake a parable unto them, saying, The ground of a
 certain rich man brought forth plentifully: and he 17
 reasoned within himself, saying, What shall I do, be-
 cause I have not where to bestow my fruits? And 18
 he said, This will I do: I will pull down my barns,
 and build greater; and there will I bestow all my
 corn and my goods. And I will say to my ²soul, 19
²Soul, thou hast much goods laid up for many years;
 take thine ease, eat, drink, be merry. But God said 20
 unto him, Thou foolish one, this night ³is thy ²soul
 required of thee; and the things which thou hast
 prepared, whose shall they be? So is he that layeth 21
 up treasure for himself, and is not rich toward God.
- And he said unto his disciples, Therefore I say 22
 unto you, Be not anxious for *your* ⁴life, what ye
 shall eat; nor yet for your body, what ye shall put
 on. For the ⁴life is more than the food, and the 23
 body than the raiment. Consider the ravens, that 24
 they sow not, neither reap; which have no store-
 chamber nor barn; and God feedeth them: of how
 much more value are ye than the birds! And which 25
 of you by being anxious can add a cubit unto his
⁵stature? If then ye are not able to do even that 26
 which is least, why are ye anxious concerning the
 rest? Consider the lilies, how they grow: they toil 27
 not, neither do they spin; yet I say unto you, Even
 Solomon in all his glory was not arrayed like one
 of these. But if God doth so clothe the grass in the 28
 field, which to-day is, and to-morrow is cast into the
 oven; how much more *shall he clothe* you, O ye of
 little faith? And seek not ye what ye shall eat, and 29
 what ye shall drink, neither be ye of doubtful mind.
 For all these things do the nations of the world seek 30
 after: but your Father knoweth that ye have need
 of these things. Howbeit seek ye ⁶his kingdom, and 31
 these things shall be added unto you. Fear not, lit- 32
 tle flock; for it is your Father's good pleasure to give

¹ Gr. for not in a man's abundance consisteth his life, from the things which he possesseth.

² Or, life

³ Gr. they require thy soul.

⁴ Or, soul

⁵ Or, age

⁶ Many ancient authorities read the kingdom of God.

15 στησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; εἶπεν δὲ πρὸς αὐ-
 τούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι
 οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν
 16 ὑπαρχόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς
 λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.
 17 καὶ διελογίζετο ἐν αὐτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω
 18 ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπεν· Τοῦτο ποιήσω·
 καθελὼ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ
 19 συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου, καὶ
 ἐρῶ τῇ ψυχῇ μου· Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ [κείμενα εἰς
 20 ἔτη πολλά· ἀναπαύου, φάγε, πίε], εὐφραίνου. εἶπεν δὲ
 αὐτῷ ὁ θεός· Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰ-
 21 τοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίني ἔσται; [Οὕτως ὁ θη-
 22 σαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.] Εἶ-
 πεν δὲ πρὸς τοὺς μαθητάς [αὐτοῦ]· Διὰ τοῦτο [λέγω ὑμῖν],
 μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι [ὑμῶν]
 23 τί ἐνδύσθητε. ἡ γὰρ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ
 24 τὸ σῶμα τοῦ ἐνδύματος. κατανοήσατε τοὺς κόρακας ὅτι
 οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἐστὶν ταμεῖον
 οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον
 25 ὑμεῖς διαφέρετε τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν
 26 δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; [εἰ οὖν
 οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν] μεριμνᾶτε;
 27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει·
 λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε-
 28 βάλετο ὥς ἐν τούτων. εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα
 σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
 29 ἀμφιάξει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ
 30 ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε, ταῦ-
 τα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ
 31 πατὴρ οἶδεν ὅτι χρήζετε τούτων· πλὴν ζητεῖτε τὴν βασι-
 32 λείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. μὴ φοβοῦ,
 τὸ μικρὸν ποιμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι

+ τὰ γενήματά
 μου +

ὑμῖν λέγω.

οὔτε σπεύρουσιν
 οὔτε

προσθεῖναι ἐπὶ τὴν
 ἡλικίαν αὐτοῦ +
 + καὶ περὶ τῶν λοι-
 πῶν τί +
 + οὔτε νήθει οὔτε
 ὑφαίνει +

ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν ³³
 καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ
 παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,
 ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει· ὅπου γάρ ³⁴
 ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἐσται.
 Ἔστωσαν ὑμῶν αἱ ὁσφύες περιεζωσμέναι καὶ οἱ λύχνοι ³⁵
 καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις ³⁶
 τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἔλθόν-
 τος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι οἱ ³⁷
 δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὕρήσει γρηγοροῦντας·
 ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ
 * παρελθὼν διακονήσει αὐτοῖς. Ἐὰν ἐν τῇ δευτέρᾳ καὶ ἐν ³⁸
 τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν
 ἐκεῖνοι. τοῦτο δὲ γινώσκετε ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ³⁹
 οὐκ ἂν ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἔγρηγόρησεν ἂν καὶ οὐκ ἂν
 φῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε ⁴⁰
 ἔτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχε-
 ται. Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παρα- ⁴¹
 βολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; καὶ εἶπεν ὁ ⁴²
 κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν
 καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι
 ἐν καιρῷ [τὸ] σιτομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ⁴³
 ἔλθων ὁ κύριος αὐτοῦ εὕρήσει ποιῶντα οὕτως· ἀληθῶς ⁴⁴
 λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-
 σει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ ⁴⁵
 αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύ-
 πτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν
 καὶ μεθύσκεσθαι, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ⁴⁶
 ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχο-
 τομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
 θήσει. ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ⁴⁷
 αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐ-

* -καὶ εἰάν ἐλθῃ τῇ ἐσπερινῇ φυλακῇ καὶ εὕρῃ, οὕτως ποιήσει, καὶ εἰάν ἐν τῇ δευτέρᾳ καὶ τῇ τρίτῃ·

33 you the kingdom. Sell that ye have, and give alms;
 make for yourselves purses which wax not old, a
 treasure in the heavens that faileth not, where no
 34 thief draweth near, neither moth destroyeth. For
 where your treasure is, there will your heart be also.
 35 Let your loins be girded about, and your lamps
 36 burning; and be ye yourselves like unto men look-
 ing for their lord, when he shall return from the
 marriage feast; that, when he cometh and knock-
 37 eth, they may straightway open unto him. Blessed
 are those ¹servants, whom the lord when he cometh ^{1 Gr. bondservants.}
 shall find watching: verily I say unto you, that he
 shall gird himself, and make them sit down to meat,
 38 and shall come and serve them. And if he shall
 come in the second watch, and if in the third, and
 39 find *them* so, blessed are those *servants*. ²But know ^{2 Or, But this ye know}
 this, that if the master of the house had known in
 what hour the thief was coming, he would have
 watched, and not have left his house to be ³broken ^{3 Gr. digged through.}
 40 through. Be ye also ready: for in an hour that ye
 think not the Son of man cometh.
 41 And Peter said, Lord, speakest thou this parable
 42 unto us, or even unto all? And the Lord said, Who
 then is ⁴the faithful and wise steward, whom his lord
 shall set over his household, to give them their por-
 43 tion of food in due season? Blessed is that ⁵ser- ^{5 Gr. bondservant.}
 vant, whom his lord when he cometh shall find so
 44 doing. Of a truth I say unto you, that he will set
 45 him over all that he hath. But if that ⁶servant shall
 say in his heart, My lord delayeth his coming; and
 shall begin to beat the menservants and the maid-
 servants, and to eat and drink, and to be drunken;
 46 the lord of that ⁶servant shall come in a day when
 he expecteth not, and in an hour when he knoweth
 not, and shall ⁶cut him asunder, and appoint his por- ^{6 Or, severely scourge him}
 47 tion with the unfaithful. And that ⁶servant, which
 knew his lord's will, and made not ready, nor did ac-
 cording to his will,

shall be beaten with many *stripes*; but he that knew 48 not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what 49 will I*, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come 51 to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth 52 five in one house divided, three against two, and two against three. They shall be divided, father against 53 son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also, When ye see a 54 cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And 55 when *ye see* a south wind blowing, ye say, There will be a 'scorching heat; and it cometh to pass. Ye 56 hypocrites, ye know how to 'interpret the face of the earth and the heaven; but how is it that ye know not how to 'interpret this time? And why even of 57 yourselves judge ye not what is right? For as thou 58 art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the ³officer, and the ³officer shall cast thee into prison. I say unto thee, Thou shalt 59 by no means come out thence, till thou have paid the very last mite.

Now there were some present at that very season **13** which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: 3 but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in 4 Siloam fell, and killed them, think ye that they

1 Or, *hot wind*

2 Gr. *prove*.

3 Gr. *extractor*.

* For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)—*Am. Com.*

48 τοῦ δαρήσεται πολλάς· ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια
 πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ
 ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσό-
 49 τερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
 50 καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτισθῆ-
 51 ναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. δοκεῖτε ὅτι
 εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν,
 52 ἀλλ' ἢ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν
 ἐνὶ οἴκῳ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ
 53 τρισίν, διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ γιὸς ἐπὶ
 πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέ-
 ρα, πενθερά ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν
 54 πενθεράν. Ἐλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν
 ἴδῃτε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθὺς λέ-
 55 γετε ὅτι Ὁμβρος ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν
 νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.
 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε
 δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμά-
 57 ζειν; Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ὥς
 58 γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
 ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι [ἀπ'] αὐτοῦ, μὴ ποτε κατα-
 σύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ
 59 πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. λέγω
 σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν
 ἀποδῶς.

δὲ καιρὸν

1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες
 αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλάτος ἔμιξεν
 2 μετὰ τῶν θουσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς
 Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν-
 τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;
 3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὁμοίως
 4 ἀπολείσθε. ἢ ἐκεῖνοι οἱ δέκα ὁκτὼ ἐφ' οὓς ἔπεσεν ὁ
 πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐ-

τοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ· οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ 5
 μετανοήσῃτε ᾧ πάντες ὡσαύτως ἀπολείσθῃ. *Ε- 6

μετανοήτε

λεγειν δὲ ταύτην τὴν παραβολήν. Συκὴν εἶχέν τις πεφυ-
 τευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν
 ἐν αὐτῇ καὶ οὐχ εὔρεν. εἶπεν δὲ πρὸς τὸν ἀμπελουργ- 7
 γόν Ἴδου τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ
 συκῇ ταύτῃ καὶ οὐχ εὕρισκω· ἐκκοψον αὐτήν· ἵνα τί καὶ
 τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, 8
 ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν
 καὶ βάλλω ᾧ κόπρια· καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον— 9
 εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

+κόφινον κοπρί-
ων+

*Ὦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σαββα- 10
 σιν. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα 11
 ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς
 τὸ παντελές. ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ 12
 εἶπεν αὐτῇ Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, καὶ 13
 ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ
 ἐδόξαζεν τὸν θεόν. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγα- 14
 νακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ
 ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς
 οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββά-
 του. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, 15
 ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν
 ὄνον ἀπὸ τῆς φάτνης καὶ ᾧ ἀπάγων ᾧ ποτίζει; ταύτην δὲ 16
 θυγατέρα Ἀβραὰμ οὔσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα
 καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ
 ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατη- 17
 σχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
 ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐ-
 τοῦ.

ἀπαγαγών

*Ἐλεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασι- 18
 λεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ὁμοία ἐστὶν κόκκῳ 19
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ,

were ¹offenders above all the men that dwell in ¹ Gr. *debtors*.
 5 Jerusalem? I tell you, Nay: but, except ye repent,
 ye shall all likewise perish.

6 And he spake this parable; A certain man had a
 fig tree planted in his vineyard; and he came seek-
 7 ing fruit thereon, and found none. And he said
 unto the vinedresser, Behold, these three years I come
 seeking fruit on this fig tree, and find none: cut it
 8 down; why doth it also cumber the ground? And
 he answering saith unto him, Lord, let it alone this
 9 year also, till I shall dig about it, and dung it: and
 if it bear fruit thenceforth, *well*; but if not, thou
 shalt cut it down.

10 And he was teaching in one of the synagogues on
 11 the sabbath day. And behold, a woman which had
 a spirit of infirmity eighteen years; and she was
 bowed together, and could in no wise lift herself up.

12 And when Jesus saw her, he called her, and said to
 her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her: and immediately
 14 she was made straight, and glorified God. And the
 ruler of the synagogue, being moved with indigna-
 tion because Jesus had healed on the sabbath, an-
 swered and said to the multitude, There are six days
 in which men ought to work: in them therefore
 come and be healed, and not on the day of the sab-

15 bath. But the Lord answered him, and said, Ye
 hypocrites, doth not each one of you on the sabbath
 loose his ox or his ass from the ²stall, and lead him ² Gr. *manger*.

16 away to watering? And ought not this woman, be-
 ing a daughter of Abraham, whom Satan had bound,
 lo, *these* eighteen years, to have been loosed from

17 this bond on the day of the sabbath? And as he
 said these things, all his adversaries were put to
 shame: and all the multitude rejoiced for all the
 glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of
 19 God like? and whereunto shall I liken it? It is like
 unto a grain of mustard seed, which a man took, and
 cast into his own garden;

and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. And 20 again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman 21 took and hid in three ¹measures of meal, till it was all leavened.

¹ See marginal note on Matt. xiii. 33.

And he went on his way through cities and vil- 22 lages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be 23 saved? And he said unto them, Strive to enter in 24 by the ²narrow door: for many, I say unto you, shall seek to enter in, and shall not be ²able. When 25 once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did 26 eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know 27 not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and gnash- 28 ing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they 29 shall come from the east and west, and from the north and south, and shall ³sit down in the kingdom of God. And behold, there are last which shall be 30 first, and there are first which shall be last.

² Or, *able, when once*

³ Gr. *recline*.

In that very hour there came certain Pharisees, 31 saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go 32 and say to that fox, Behold, I cast out ⁴devils and perform cures to-day and to-morrow, and the third *day* I am perfected*. Howbeit I must go on my 33 way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the 34 prophets, and stoneth them that are sent unto her! how often would I have gathered

⁴ Gr. *demons*.

* "I am perfected" add marg. Or, *I end my course*—Am. Com.

- καὶ ᾤξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
- 20 Καὶ πάλιν εἶπεν Τίμι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;
- 21 ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.
- 22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ
- 23 πορείαν ποιούμενος εἰς Ἱεροσόλυμα. Εἶπεν δέ τις αὐτῷ
- Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοῦς
- 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί,
- λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν,
- 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν,
- καὶ ἄρξῃσθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες
- Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα
- 26 ὑμᾶς πόθεν ἐστέ. τότε ἄρξεσθε λέγειν Ἐφάγομεν
- ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδί-
- 27 दाξας· καὶ ἐρεῖ λέγων ὑμῖν Οὐκ οἶδα πόθεν ἐστέ.
- 28 ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας. Ἐκεῖ ἔσται
- ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ᾠψῇσθε
- Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας
- ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἕξω.
- 29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ ἀπὸ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ
- 30 νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ
- ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ
- 31 ἔσονται ἔσχατοι. Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν
- τινες Φαρισαῖοι λέγοντες αὐτῷ Ἐξέλθε καὶ πορεύου
- 32 ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν
- αὐτοῖς Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ
- ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον,
- 33 καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον
- καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην
- 34 ἀπολέσθαι ἕξω Ἱερουσαλήμ. Ἱερουσαλήμ Ἱερουσαλήμ,
- ἣ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
- ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει

ἄρξῃσθε

ὀψῇσθε

τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς
 πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίεται ἡμῖν ὁ οἶκος 35
 ἡμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως εἴπητε
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Αβ.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόν- 1
 των [τῶν] Φαρισαίων σαββάτω φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν
 παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικός 2
 ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς 3
 νομικοὺς καὶ Φαρισαίους λέγων Ὁ Εἰς τὴν σαββάτῳ
 θεραπεῦσαι ἢ οὐ; οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος 4
 ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ πρὸς αὐτοὺς εἶπεν Τί 5
 νος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως
 ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; καὶ οὐκ ἴσχυ- 6
 σαν ἀνταποκριθῆναι πρὸς ταῦτα. Ἐλεγεν δὲ 7
 πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρω-
 τοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς Ὅταν κληθῆς 8
 ὑπὸ τινος εἰς γάμους, μὴ κατακληθῆς εἰς τὴν πρωτοκλισίαν,
 μὴ ποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ 9
 ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον,
 καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.
 ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τό- 10
 πον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι Φίλε, προσ-
 ανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων
 τῶν συνανακειμένων σοι. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- 11
 θήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Ἐ- 12
 λεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν Ὅταν ποιῆς ἄριστον
 ἢ δεῖννον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
 σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους,
 μὴ ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπό-
 δομά σοι. ἀλλ' ὅταν δοχὴν ποιῆς, κάλει πτωχοὺς, ἀναπεί- 13
 ρους, χωλοὺς, τυφλοὺς· καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν 14
 ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστά-

thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not !
 35 Behold, your house is left unto you *desolate* : and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which 3 had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal 4 on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them, Which of you shall have¹ an ass or an ox fallen into a well, and will not 6 straightway draw him up on a sabbath day? And they could not answer again unto these things.

¹ Many ancient authorities read *a son*. See ch. xiii. 15.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the 8 chief seats ; saying unto them, When thou art bidden of any man to a marriage feast, ²sit not down in 2 Gr. recline not. the chief seat ; lest haply a more honourable man 9 than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place ; and then thou shalt begin with shame to take 10 the lowest place. But when thou art bidden, go and sit down in the lowest place ; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours ; lest haply they also bid thee again, and 13 a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the 14 blind : and thou shalt be blessed ; because they have not *wherewith* to recompense thee : for thou shalt be recompensed in the resur-

rection of the just.

And when one of them that sat at meat with him 15 heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he 16 said unto him, A certain man made a great supper; and he bade many: and he sent forth his ¹servant at 17 supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one 18 *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And an- 19 other said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And 20 another said, I have married a wife, and therefore I cannot come. And the ¹servant came, and told his 21 lord these things. Then the master of the house being angry said to his ¹servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And 22 the ¹servant said, Lord, what thou didst command is done, and yet there is room. And the lord said 23 unto the ¹servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none of those 24 men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he 25 turned, and said unto them, If any man cometh unto 26 me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whoso- 27 ever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring 28 to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and 29 is not able to finish, all that behold begin to mock him, saying, This man 30

- 15 σει τῶν δικαίων. Ἀκούσας δέ τις τῶν συνανα-
 κειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις φάγεται
 16 ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ Ἀν-
 θρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν πολλούς,
 17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰ-
 πεῖν τοῖς κεκλημένοις Ἐρχεσθε ὅτι ἤδη ἔτοιμά ἔστιν. ἔρχεσθαι | εἰσιν
 18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος
 εἶπεν αὐτῷ Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν
 19 ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος
 εἶπεν Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμά-
 20 σαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος
 εἶπεν Γυναῖκα ἔγγραμμα καὶ διὰ τοῦτο οὐ δύναμαι ἔλθειν.
 21 καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ
 ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ
 αὐτοῦ Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς
 πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ
 22 χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δούλος Κύριε, γέ-
 23 γονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος
 πρὸς τὸν δούλον Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ
 24 ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ
 ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσε-
 ταί μου τοῦ δείπνου.
 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεῖς
 26 εἶπεν πρὸς αὐτοὺς Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ
 τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ
 τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
 27 ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναι μου μαθητής. ὅστις
 οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου,
 28 οὐ δύναται εἶναι μου μαθητής. τίς γὰρ ἐξ ὑμῶν θέλων
 πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
 29 δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; ἵνα μή ποτε θέντος αὐτοῦ
 θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες
 30 ἄρξωνται αὐτῷ ἐμπαίξιν λέγοντες ὅτι Οὗτος ὁ ἄνθρω-

εἰς υ. τὰ πρὸς

ποσ ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ἢ τίς 31
 βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλε-
 μον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν
 δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχο-
 μένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρε- 32
 σβείαν ἀποστείλας ἐρωτᾷ «πρὸς» εἰρήνην. οὕτως οὖν πᾶς ἐξ 33
 ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν
 οὐ δύναται εἶναί μου μαθητής. Καλὸν οὖν τὸ ἅλας· ἐὰν 34
 δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν 35
 οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ
 ἔχων ὥτα ἀκούειν ἀκουέτω.

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρ- 1
 τωλοὶ ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ 2
 οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέ-
 χεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς αὐτοὺς τὴν 3
 παραβολὴν ταύτην λέγων Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων 4
 ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει
 τὰ ἐνεήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ
 ἀπολωλὸς ἕως εὗρη αὐτό; καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς 5
 ὤμους αὐτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συνακαλεῖ 6
 τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς Συγχάρητέ
 μοι ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. λέγω ὑμῖν 7
 ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ
 μετανοοῦντι ἢ ἐπὶ ἐνεήκοντα ἐννέα δικαίοις οἵτινες οὐ χρειάν
 ἔχουσιν μετανοίας. Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν 8
 ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροὶ τὴν
 οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; καὶ εὑροῦσα συν- 9
 καλεῖ τὰς φίλας καὶ γείτονας λέγουσα Συγχάρητέ μοι
 ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, 10
 γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-
 τωλῷ μετανοοῦντι. Εἶπεν δέ ὁ ἄνθρωπος τις 11
 εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί 12
 Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· ὁ δὲ διεῖλεν

31 began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of 33 peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my 34 disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, What 4 man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until 5 he find it? And when he hath found it, he layeth 6 it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have 7 found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten ¹pieces of silver, if she lose one piece, doth not light a lamp, and sweep the 9 house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for 10 I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: and 12 the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. ² Gr. *the*. And he divided

¹ Gr. *drachma*, a coin worth about eight pence.

unto them his living. And not many days after ¹³ the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he ¹⁴ had spent all, there arose a mighty famine in that country; and he began to be in want. And he went ¹⁵ and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

¹ Gr. *the pods of the carob tree.*

And he would fain have been filled* with ¹the husks ¹⁶ that the swine did eat: and no man gave unto him.

But when he came to himself he said, How many ¹⁷ hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise ¹⁸ and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am ¹⁹ no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his ²⁰ father. But while he was yet afar off, his father

² Gr. *kissed him much.*

³ Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

⁴ Gr. *bondservants.*

saw him, and was moved with compassion, and ran, and fell on his neck, and ²kissed him. And the son ²¹ said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son³. But the father said to his ⁴servants, Bring ²² forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and ²³ bring the fatted calf, *and* kill it, and let us eat, and make merry: for this my son was dead, and is alive ²⁴ again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and ²⁵ as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the ²⁶ servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy ²⁷ father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and ²⁸ would not go in: and his father came out, and in-treated him. But he answered and said to his father, ²⁹

* For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)—*Am. Com.*

- 13 αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν
 ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ
 14 ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανή-
 σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν
 15 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευ-
 θεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ
 16 ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ
 ἐπεθύμει ἡχορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, ἡγεῖσθαι τὴν κοι-
 17 καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη Ἡόσοι
 μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ
 18 ὥδε ἀπόλλυμαι· ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα
 μου καὶ ἐρῶ αὐτῷ. Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ
 19 ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν
 20 με ὡς ἓνα τῶν μισθίων σου. Καὶ ἀναστὰς ἦλθεν πρὸς τὸν
 πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν
 αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέ-
 21 πεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.
 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν
 καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου [···
 22 ἡσὸν με ὡς ἓνα τῶν μισθίων σου]. εἶπεν δὲ ὁ πατήρ
 πρὸς τοὺς δούλους αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν
 23 πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν
 χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ φέρετε τὸν
 24 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς
 25 καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ
 ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ,
 26 ἤκουσεν συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα
 27 τῶν παιδῶν ἐπυνθάνετο τί ἂν εἶη ταῦτα· ὁ δὲ εἶπεν αὐτῷ
 ὅτι Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν
 28 μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠρ-
 γίσθη δὲ καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ
 29 ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ

αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐν-
 ἱρίφον σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἱρίφον
 ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου 30
 τῶν οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ ἱ πορνῶν ἦλθεν,
 ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. ὁ δὲ εἶπεν αὐτῷ 31
 Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ
 ἐστίν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός 32
 σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέ-
 θη.

Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς Ἄνθρωπός τις ἦν 1
 πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὥς
 διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτὸν 2
 εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
 τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν. εἶπεν 3
 δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω ὅτι ὁ κύριός μου
 ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
 ἐπατεῖν αἰσχύνομαι· ἔγνω τὴν ποιήσω, ἵνα ὅταν μεταστα- 4
 θῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.
 καὶ προσκαλεσάμενος ἔνα ἕκαστον τῶν χρεοφιλῶν τοῦ 5
 κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ
 κυρίῳ μου; ὁ δὲ εἶπεν Ἑκατὸν βάτους ἐλαίου· ὁ δὲ 6
 εἶπεν αὐτῷ Δέξαι σου τὰ γράμματα καὶ καθίσας ἱ ταχέως
 γράψον πεντήκοντα. ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον 7
 ὀφείλεις; ὁ δὲ εἶπεν Ἑκατὸν κόρους σίτου· λέγει αὐ-
 τῷ Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.
 καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονί- 8
 μως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
 ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν
 εἰσίν. Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους 9
 ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς
 εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν 10
 πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολ-
 λῷ ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ 11

Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with
 30 my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for
 31 him the fatted calf. And he said unto him, ¹Son, ¹Gr. *Child*. thou art ever with me, and all that is mine is thine.
 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods.

2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord?

6 And he said, A hundred ²measures of oil. And he said unto him, Take thy ³bond, and sit down quickly

7 and write fifty. Then said he to another, And how much owest thou? And he said, A hundred ⁴measures of wheat. He saith unto him, Take thy ³bond,

8 and write fourscore. And his lord commended ⁵the unrighteous steward because he had done wisely: for the sons of this ⁶world are for their own generation

9 wiser than the sons of the light. And I say unto you, Make to yourselves friends ⁷by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is

11 unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon,

² Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

³ Gr. *writings*.

⁴ Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

⁵ Gr. *the steward of unrighteousness*.

⁶ Or, *age*

⁷ Gr. *out of*.

who will commit to your trust the true *riches*? And if ye have not been faithful in that which is 12 another's, who will give you that which is your 1 own? No 2servant can serve two masters: for 13 either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

¹ Some ancient authorities read *our own*.

² Gr. *household-servant*.

And the Pharisees, who were lovers of money, 14 heard all these things; and they scoffed at him. And 15 he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets 16 *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and 17 earth to pass away, than for one tittle of the law to fall. Every one that putteth away his wife, and 18 marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

³ Or, *living in mirth and splendour every day*.

Now there was a certain rich man, and he was 19 clothed in purple and fine linen, 3faring sumptuously every day: and a certain beggar named Lazarus was 20 laid at his gate, full of sores, and desiring to be fed 21 with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And 22 it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in 23 Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy 24 on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, 4Son, 25 remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comfort-

⁴ Gr. *Child*.

- 12 οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ εἰ ἐν
 τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον τίς δώσει
 13 ὑμῖν; Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν· ἢ
 γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέ-
 14 ξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ
 δουλεῖν καὶ μαμωνᾷ. Ἦκουον δὲ ταῦτα πάν-
 15 τα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήρι-
 ζον αὐτόν. καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστὲ οἱ δικαιοῦντες
 ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς
 16 καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώ-
 πιον τοῦ θεοῦ. Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου
 17 αὐτὴν βιάζεται. Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ
 τὴν γῆν παρελθεῖν ἢ τοῦ νόμου ἑμίαν κερεάν πεσεῖν.
 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν
 μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοι-
 19 χεύει. Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνε-
 διδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέ-
 20 ραν λαμπρῶς. πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο
 21 πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος καὶ ἐπιθυμῶν χορτα-
 σθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλου-
 σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη
 22 αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι
 αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέ-
 23 θανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾄδει
 ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις,
 24 ὤρε Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλ-
 ποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ,
 ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ
 25 δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου,
 ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβραάμ Τέ-
 κνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ
 σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖ-

ἡμέτερον | ὑμῖν
δώσει

κερεάν ἑμίαν

Αφ.

ται σὺ δὲ ὀδυνᾶσαι· καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν ²⁶
καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες δια-
βῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς
ἡμᾶς διαπερῶσιν. εἶπεν δέ· Ἐρωτῶ σε οὖν, πάτερ, ἵνα ²⁷
πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω γὰρ πέντε ²⁸
ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ
ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει δὲ ²⁹
Ἀβραάμ· Ἐχουσι Μωυσέα καὶ τοὺς προφήτας· ἀκου-
σάτωσαν αὐτῶν. ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ, ³⁰
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοή-
σουσιν. εἶπεν δὲ αὐτῷ· Εἰ Μωυσέως καὶ τῶν προφητῶν ³¹
οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἀνένδεκτόν ἐστιν ¹
τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·
λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τρά- ²
χηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδα-
λίσῃ τῶν μικρῶν τούτων ἕνα. προσέχετε ἑαυτοῖς. ἐὰν ³
ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοή-
σῃ ἄφες αὐτῷ· καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς ⁴
σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων· Μετανοῶ, ἀφή-
σεις αὐτῷ.

Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ ⁵
Πρόσθε· ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος· Εἰ ἔχετε πίστιν ὥς ⁶
κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ]· Ἐκρι-
ζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν
ὑμῖν.

Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ⁷
ἢ ποιμαίνοντα, ὅς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· Εὐ-
θέως παρελθὼν ἀνάπεσε, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοιμα- ⁸
σον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἔως
φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; ⁹
οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ¹⁰
ὑμῖν, λέγετε ὅτι· Δούλοι ἀχρεῖοί ἐσμεν, ὃ ὑφείλομεν

26 ed, and thou art in anguish. And ¹beside all this, ¹ Or, in all these things
 between us and you there is a great gulf fixed,
 that they which would pass from hence to you may
 not be able, and that none may cross over from
 27 thence to us. And he said, I pray thee therefore,
 father, that thou wouldest send him to my father's
 28 house; for I have five brethren; that he may testi-
 fy unto them, lest they also come into this place
 29 of torment. But Abraham saith, They have Mo-
 30 ses and the prophets; let them hear them. And he
 said, Nay, father Abraham: but if one go to them
 31 from the dead, they will repent. And he said unto
 him, If they hear not Moses and the prophets, neither
 will they be persuaded, if one rise from the dead.

17 And he said unto his disciples, It is impossible
 but that occasions of stumbling should come: but
 2 woe unto him, through whom they come! It were
 well for him if a millstone were hanged about his
 neck, and he were thrown into the sea, rather than
 that he should cause one of these little ones to stum-
 3 ble. Take heed to yourselves: if thy brother sin, re-
 4 buke him; and if he repent, forgive him. And if
 he sin against thee seven times in the day, and seven
 times turn again to thee, saying, I repent; thou shalt
 forgive him.

5 And the apostles said unto the Lord, Increase our
 6 faith. And the Lord said, If ye have faith* as a
 grain of mustard seed, ye would say unto this sycam-
 mine tree, Be thou rooted up, and be thou planted
 7 in the sea; and it would have obeyed you. But
 who is there of you, having a ²servant plowing or ² Gr. bondservant.
 keeping sheep, that will say unto him, when he is
 come in from the field, Come straightway and sit
 8 down to meat; and will not rather say unto him,
 Make ready wherewith I may sup, and gird thy-
 self, and serve me, till I have eaten and drunken;
 9 and afterward thou shalt eat and drink? Doth he
 thank the ²servant because he did the things that
 10 were commanded? Even so ye also, when ye shall
 have done all the things that are commanded you,
 say, We are unprofitable ³servants; we have done ³ Gr. bondservants
 that which it was our duty

* Read "If ye had faith" etc. and "it would obey you."—*Am. Com.*

to do.

¹ Or, as he was

² Or, between

And it came to pass, ¹as they were on the way to ¹¹ Jerusalem, that he was passing ²through the midst of* Samaria and Galilee. And as he entered into a ¹²certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their ¹³voices, saying, Jesus, Master, have mercy on us. And ¹⁴when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, ¹⁵when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face ¹⁶at his feet, giving him thanks: and he was a Samari-

³ Or, There were none found . . . save this stranger.

⁴ Or, alien

⁵ Or, saved thee

tan. And Jesus answering said, Were not the ten ¹⁷cleansed? but where are the nine? ¹⁸Were there none found that returned to give glory to God, save this ¹⁹stranger? And he said unto him, Arise, and go ¹⁹thy way: thy faith hath ⁵made thee whole.

⁶ Or, in the midst of you

And being asked by the Pharisees, when the king- ²⁰dom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither ²¹shall they say, Lo, here! or, There! for lo, the king- dom of God is ⁶within you.

⁷ Some ancient authorities omit in his day.

And he said unto the disciples, The days will come, ²²when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say ²³to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth ²⁴out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be ²⁵in his day. But first must he suffer many things ²⁵and be rejected of this generation. And as it came ²⁶to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, ²⁷they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise ²⁸

* For "through the midst of" read "along the borders of" and substitute the present text for marg. 2.—*Am. Com.*

ποιῆσαι πεποιήκαμεν.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ
 12 αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. Καὶ
 εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἠπῆντησαν δέκα
 13 λεπροὶ ἄνδρες, οἱ ἠνέστησαν πόρρωθεν, καὶ αὐτοὶ ἦραν
 14 φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ
 ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς
 ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίστη-
 15 σαν. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
 16 φωνῆς μεγάλης δοξάζων τὸν θεόν, καὶ ἔπεσεν ἐπὶ πρόσωπον
 παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
 17 Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχ οἱ δέκα
 18 ἐκαθαρίστησαν; οἱ [δὲ] ἑννέα ποῦ; οὐχ εὐρέθησαν ὑπο-
 στρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
 19 καὶ εἶπεν αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου σέσω-
 κέν σε.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ
 βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχε-
 21 ται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, οὐδὲ ἐροῦ-
 σιν Ἰδοὺ ὧδε ἢ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ
 22 ἐντὸς ὑμῶν ἐστίν. Εἶπεν δὲ πρὸς τοὺς μαθητάς

Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ
 23 υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. καὶ ἐροῦσιν
 ὑμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε· μὴ [ἀπέλθῃτε μὴδὲ] διώξῃτε.
 24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστρέπτουσα ἐκ τῆς ὑπὸ τὸν οὐρα-
 νὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ
 25 ἀνθρώπου. ἡ πρωτὸν δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀπο-
 25 δοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. καὶ καθὼς ἐγένετο
 ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ
 27 υἱοῦ τοῦ ἀνθρώπου· ἥσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν, καὶ
 28 ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας. ὁμοίως

Αρ.
 ὑπῆντησαν
 ἔστησαν

ἐκεῖ,

ἐν τῇ ἡμέρᾳ αὐτοῦ

ἀπαντας

καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἡγό-
 ραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· ἡ δὲ ἡμέρα ἐξῆλθεν ²⁹
 Λῶτ ἀπὸ Σοδομόων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ
 καὶ ἀπώλεσεν πάντας· κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ ³⁰
 υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ἐν ἐκείνῃ τῇ ἡμέρᾳ ³¹
 ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,
 μὴ καταβάτω ἄραι αὐτά, καὶ ὃ ἐν ἀγρῷ ὁμοίως μὴ ἐπι-
 στρεψάτω εἰς τὰ ὀπίσω. μνημονεύετε τῆς γυναικὸς Λῶτ. ³²
 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει ³³
 αὐτήν, ὃς δ' ἂν ἀπολέσει ζωογονήσῃ αὐτήν. λέγω ὑμῖν, ³⁴
 ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης [μιάς], ὃ εἰς παρα-
 λημφθήσεται καὶ ὃ ἕτερος ἀφεθήσεται· ἔσονται δύο ἀλή- ³⁵
 θουσai ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα
 ἀφεθήσεται. καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ, κύ- ³⁷
 ριε; ὃ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ αἰτοὶ
 ἐπισυναχθήσονται.

Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε ¹
 προσεύχασθαι αὐτοὺς καὶ μὴ ἐνκακεῖν, λέγων Κριτὴς τις ²
 ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρώπων
 μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ³
 ἦρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀν-
 τιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ ⁴
 εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀν-
 θρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν ⁵
 χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη
 ὑπωπιάζῃ με. Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς ⁶
 τῆς ἀδικίας λέγει· ὃ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν ⁷
 τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων αὐτῷ ἡμέρας καὶ νυκτός,
 καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκ- ⁸
 δίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλ-
 θὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Εἶπεν δὲ καὶ πρὸς τινας τοὺς πεπειθότας ἐφ' ἑαυτοῖς ⁹
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-

even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his ¹life shall lose it: but whosoever shall lose *his ¹life* ¹Or, soul shall ²preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.³ And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the ⁴eagles also be gathered together.

18 And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, ⁵Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she ⁶wear me* out by her continual coming. And the Lord said, Hear what ⁷the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he† is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find ⁸faith on the earth?

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set ⁹all others at nought:

* "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*—Am. Com.

† For "and he" etc. read "and yet he" etc. with the marg. Or, *and is he slow to punish on their behalf?*—Am. Com.

Two men went up into the temple to pray ; the 10
 one a Pharisee, and the other a publican. The 11
 Pharisee stood and prayed thus with himself, God,
 I thank thee, that I am not as the rest of men, ex-
 tortioners, unjust, adulterers, or even as this publi-
 can. I fast twice in the week; I give tithes of all 12
 that I get. But the publican, standing afar off, 13
 would not lift up so much as his eyes unto heaven,
 but smote his breast, saying, God, 'be merciful to
 me¹a sinner. I say unto you, This man went down 14
 to his house justified rather than the other: for ev-
 ery one that exalteth himself shall be humbled; but
 he that humbleth himself shall be exalted.

¹ Or, be propitiated

² Or, the sinner

And they brought unto him also their babes, that 15
 he should touch them: but when the disciples saw
 it, they rebuked them. But Jesus called them unto 16
 him, saying, Suffer the little children to come unto
 me, and forbid them not: for of such is the kingdom
 of God. Verily I say unto you, Whosoever shall 17
 not receive the kingdom of God as a little child, he
 shall in no wise enter therein.

³ Or, Teacher

And a certain ruler asked him, saying, Good ³Mas- 18
 ter, what shall I do to inherit eternal life? And 19
 Jesus said unto him, Why callest thou me good?
 none is good, save one, *even* God. Thou knowest 20
 the commandments, Do not commit adultery, Do not
 kill, Do not steal, Do not bear false witness, Honour
 thy father and mother. And he said, All these 21
 things have I observed from my youth up. And 22
 when Jesus heard it, he said unto him, One thing
 thou lackest yet: sell all that thou hast, and distrib-
 ute unto the poor, and thou shalt have treasure in
 heaven: and come, follow me. But when he heard 23
 these things, he became exceeding sorrowful; for
 he was very rich. And Jesus seeing him said, How 24
 hardly shall they that have riches enter into the
 kingdom of God! For it is easier for a camel to 25
 enter in through a needle's eye, than for a rich man
 to enter into the kingdom of God.

- 10 βολὴν ταύτην. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν
 11 προσεύξασθαι, ὃ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ ὃ
 Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο Ὁ πρὸς ἑαυτὸν ταῦτα
 θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν εἰς
 ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τε-
 12 λώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα
 13 ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν
 οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε
 τὸ στῆθος ἑαυτοῦ λέγων Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρ-
 14 τωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν
 οἶκον αὐτοῦ παρ' ἐκείνου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπει-
 νωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
- 15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται.
 16 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς προσ-
 ἐκαλέσατο [αὐτὰ] λέγων Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς
 με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασι-
 17 λεῖα τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν
 βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
- 18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε
 19 ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ
 αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ
 20 μὴ εἰς [ὁ] θεός. τὰς ἐντολάς οἶδας Μὴ μοιχεύῃς, Μὴ
 φονεύῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρή-
 21 σῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ
 22 εἶπεν Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. ἀκούσας δὲ ὁ
 Ἰησοῦς εἶπεν αὐτῷ Ἐτι ἓν σοι λείπει· πάντα ὅσα ἔχεις
 πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς]
 23 οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. ὁ δὲ ἀκούσας ταῦτα
 24 περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ
 αὐτὸν [ὁ] Ἰησοῦς εἶπεν Πῶς δυσκάλως οἱ τὰ χρήματα
 25 ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· εὐκο-
 πώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελ-
 θεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εἶπαν δὲ οἱ ἀκούσαντες Καὶ τίς δύναται σωθῆναι; ὁ δὲ ²⁶
εἶπεν Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ²⁷
ἐστίν.

Εἶπεν δὲ ὁ Πέτρος Ἴδου ἡμεῖς ἀφέν- ²⁸
τες τὰ ἴδια ἠκολουθήσαμεν σοι. ὁ δὲ εἶπεν αὐτοῖς Ἀμὴν ²⁹
λέγω ὑμῖν ὅτι οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ
ἀδελφούς ἢ γονεῖς ἢ τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
ὃς οὐχὶ μὴ ᾿λάβῃ ᾿πολλαπλασίονα ᾿ ἐν τῷ καιρῷ τούτῳ ³⁰
καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς Ἴδου ³¹
ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ
γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ³²
ὑβρισθήσεται καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες ³³
ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσε-
ται. Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα ³⁴
τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγό-
μενα.

Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερειχὺ τυφλός ³⁵
τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ἀκούσας δὲ ὄχλου ³⁶
διαπορευομένου ἐπυνθάνετο τί ᾿ εἶη τοῦτο· ἀπήγγειλαν δὲ ³⁷
αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησεν ³⁸
λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. καὶ οἱ προάγοντες ³⁹
ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκρα-
ζεν Υἱὲ Δαυεὶδ, ἐλέησόν με. σταθεὶς δὲ Ἰησοῦς ἐκέ- ⁴⁰
λευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ
ἐπηρώτησεν αὐτόν Τί σοι θέλεις ποιήσω; ὁ δὲ εἶ- ⁴¹
πεν Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ ⁴²
Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. καὶ παραχρῆ- ⁴³
μα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.
Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ. Καὶ ἰδοὺ ἀνὴρ ¹
ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης
καὶ αὐτὸς ᾿πλουσίσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, ³

ἀπολάβῃ | ᾿έπτα-
πλασίονα|

ἀν

καὶ ἦν

- 26 And they that heard it said, Then who can be
 27 saved ? But he said, The things which are impos-
 28 sible with men are possible with God. And Peter
 said, Lo, we have left ¹our own, and followed thee. ¹ Or, *our own*
^{homes}
 29 And he said unto them, Verily I say unto you, There
 is no man that hath left house, or wife, or brethren,
 or parents, or children, for the kingdom of God's
 30 sake, who shall not receive manifold more in this
 time, and in the ²world to come eternal life. ² Or, *age*
 31 And he took unto him the twelve, and said unto
 them, Behold, we go up to Jerusalem, and all the
 things that are written ³by the prophets shall be ac- ³ Or, *through*
 32 complished unto the Son of man. For he shall be
 delivered up unto the Gentiles, and shall be mocked,
 33 and shamefully entreated, and spit upon: and they
 shall scourge and kill him: and the third day he
 34 shall rise again. And they understood none of
 these things; and this saying was hid from them,
 and they perceived not the things that were said.
 35 And it came to pass, as he drew nigh unto Jeri-
 cho, a certain blind man sat by the way side beg-
 36 ging: and hearing a multitude going by, he inquired
 37 what this meant. And they told him, that Jesus of
 38 Nazareth passeth by. And he cried, saying, Jesus,
 39 thou son of David, have mercy on me. And they
 that went before rebuked him, that he should hold
 his peace: but he cried out the more a great deal,
 40 Thou son of David, have mercy on me. And Jesus
 stood, and commanded him to be brought unto him:
 41 and when he was come near, he asked him, What
 wilt thou that I should do unto thee? And he said,
 42 Lord, that I may receive my sight. And Jesus said
 unto him, Receive thy sight: thy faith hath ⁴made ⁴ Or, *saved thee*
 43 thee whole. And immediately he received his sight,
 and followed him, glorifying God: and all the peo-
 ple, when they saw it, gave praise unto God.
 19 And he entered and was passing through Jeri-
 2 cho. And behold, a man called by name Zacchæ-
 us; and he was a chief publican, and he was rich.
 3 And he sought to see Jesus who he was;

and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten ¹servants of his, and gave them ten ²pounds, and said unto them, Trade ye *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these ¹servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good ³servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And ⁴another

¹ Gr. *bondservants*.
² *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 3.

³ Gr. *bondservant*.

⁴ Gr. *the other*.

καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.
 4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν
 5 ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμέλλεν διέρχεσθαι. καὶ ὥς
 ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας [ὁ] Ἰησοῦς εἶπεν πρὸς
 αὐτόν Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ
 6 οἴκῳ σου δεῖ με μέναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέ-
 7 ξατο αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέ-
 γοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
 8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἴδοὺ τὰ
 ἡμισία μου τῶν ὑπαρχόντων, κύριε, [τοῖς] πτωχοῖς δίδωμι,
 9 καὶ εἴ τι νὸς τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. εἶπεν
 δὲ πρὸς αὐτόν [ὁ] Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ
 τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ [ἐστίν].
 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ
 ἀπολωλός.
 11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν
 διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτόν καὶ δοκεῖν αὐτοὺς ὅτι
 παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.
 12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν
 13 μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. καλέσας
 δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν
 14 πρὸς αὐτοὺς πραγματεύσασθαι ἐν ᾧ ἔρχομαι. Οἱ δὲ πο-
 λῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν
 ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεύσαι
 15 ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα
 τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους
 τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύ-
 16 σαντο. παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ
 17 σοι δέκα προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ Ἐυγε,
 ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν
 18 ἔχων ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ
 19 μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. εἶπεν δὲ καὶ τού-
 20 τῳ Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. καὶ ὁ ἕτερος

αὐτοὺς Πραγμα-
τεύσασθε

ἦλθεν λέγων Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐ-²¹στηρὸς εἶ, αἶρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας. λέγει αὐτῷ Ἐκ τοῦ στόματός σου κρίνω σε,²² πονηρὲ δοῦλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα; καὶ διὰ τί²³ οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. καὶ τοῖς παρεστῶσιν εἶπεν²⁴ Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.— καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς.— λέγω²⁵²⁶ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. Πλὴν τοὺς ἐχθροὺς μου²⁷ τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὥδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. Καὶ²⁸ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανιά²⁹ πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν λέγων Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ³⁰ εἰσπορευόμενοι εὕρησете πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε; οὕτως ἐρεῖτε³¹ ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει. ἀπελθόντες δὲ οἱ ἀπε-³²σταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. λυόντων δὲ αὐτῶν³³ τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς Τί λύετε τὸν πῶλον; οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει.³⁴ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν³⁵ τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν· πορευο-³⁶μένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ. ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ³⁷ ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμειν, λέγοντες

came, saying, Lord, behold, *here is* thy pound,
 21 which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest
 22 that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked
 1servant. Thou knewest that I am an austere man, ^{1 Gr. bondservant}
 taking up that I laid not down, and reaping that
 23 I did not sow; then wherefore gavest thou not my money into the bank, and ^{2 Or, I should have gone and required} I at my coming
 24 should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten
 25 pounds. And they said unto him, Lord, he hath ten
 26 pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from
 27 him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
 28 And when he had thus spoken, he went on before, going up to Jerusalem.
 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives*, he sent two of the disciples,
 30 saying, Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring
 31 him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.
 32 And they that were sent went away, and found even
 33 as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why
 34 loose ye the colt? And they said, The Lord hath
 35 need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set
 36 Jesus thereon. And as he went, they spread their
 37 garments in the way. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the ^{3 Gr. powers.} mighty
 38 works which they had seen; saying,

* For "*the mount of Olives*" read "*Olivet*" So in xxi. 37; see Acts i. 12.—*Am. Com.*

Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And 39 some of the Pharisees from the multitude said unto him, ¹Master, rebuke thy disciples. And he answered 40 and said, I tell you that, if these shall hold their peace, the stones will cry out.

¹ Or, *Teacher*

And when he drew nigh, he saw the city and wept 41 over it, saying, ²If thou hadst known in this day*, 42 even thou, the things which belong unto peace†! but now they are hid from thine eyes. For the days 43 shall come upon thee, when thine enemies shall cast up a ³bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to 44 the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

² Or, *O that thou hadst known*

³ Gr. *palisade*.

And he entered into the temple, and began to cast 45 out them that sold, saying unto them, It is written, 46 And my house shall be a house of prayer: but ye have made it a den of robbers.

And he was teaching daily in the temple. But 47 the chief priests and the scribes and the principal men of the people sought to destroy him: and they 48 could not find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he 20 was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I 3 also will ask you a ⁴question; and tell me: The 4 baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we 5 shall say, From heaven; he will say, Why did ye not be-

⁴ Gr. *word*.

* "day" add marg. Some ancient authorities read *thy day*.—*Am. Com.*

† "peace" add marg. Some ancient authorities read *thy peace*.—*Am. Com.*

ΕΥΛΟΓΗΜΕΝΟΣ ὁ ἐρχόμενος,
 ὁ βασιλεὺς, ἐν ὀνόματι Κυρίου·
 ἐν οὐρανῷ εἰρήνη
 καὶ δόξα ἐν ὑψίστοις.

ὁ π. ὁ ἐρχόμενος

39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐ-
 40 τόν Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. καὶ
 ἀποκριθεὶς εἶπεν Λέγω ἡμῖν, ἂν οὗτοι σιωπήσουσιν,

ὑμῖν ὅτι

41 οἱ λίθοι κράξουσιν. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν

42 πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων ὅτι Εἰ ἔγνων ἐν τῇ
 ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην— νῦν δὲ ἐκρύ-

43 βη ἀπὸ ὀφθαλμῶν σου. ὅτι ἤξουσιν ἡμέραι ἐπὶ σε καὶ
 ἑπαραβολουσίν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώ-

περιβαλοῦσιν

44 σουσίν σε καὶ συνέξουσίν σε πάντοθεν, καὶ ἐδαφιοῦσίν σε
 καὶ τὰ τέκνα σοῦ ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ
 λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς
 45 σου. Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλ-

46 λειν τοὺς πωλοῦντας, λέγων αὐτοῖς Γέγραπται Καὶ ἔσται
 ὁ οἶκος μου οἶκος προσεγγῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε
 σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ
 ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ
 48 πρῶτοι τοῦ λαοῦ, καὶ οὐχ ᾔρισκον τὸ τί ποιήσωσιν, ὁ
 λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν
 λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἄρχιε-
 2 ρεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπαν λέ-
 γοντες πρὸς αὐτόν Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποι-
 3 εῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην. ἀποκριθεὶς
 δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς καγὼ λόγον, καὶ
 4 εἵπατέ μοι Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ
 5 ἀνθρώπων; αἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες
 ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπι-

στεύσατε αὐτῷ; ἐὰν δὲ εἰπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς 6
 ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην
 προφήτην εἶναι· καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ 7
 ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξου-
 σίᾳ ταῦτα ποιῶ. Ἦρξάτο δὲ πρὸς τὸν λαὸν 9
 λέγειν τὴν παραβολὴν ταύτην Ἀνθρωπος ἐφύτευσεν
 ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν
 χρόνους ἱκανοὺς. καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς 10
 δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ·
 οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. καὶ 11
 προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κακῶν δείραντες
 καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. καὶ προσέθετο τρίτον 12
 πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. εἶπεν 13
 δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω; πέμψω τὸν υἱόν
 μου τὸν ἀγαπητόν· ἵσως τοῦτον ἐντραπήσονται. ἰδόντες 14
 δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγον-
 τες Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα
 ἡμῶν γένηται ἡ κληρονομία· καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ 15
 ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος
 τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς 16
 τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ
 εἶπαν Μὴ γένοιτο. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν Τί 17
 οὖν ἐστὶν τὸ γεγραμμένον τοῦτο

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὔτος ἐγενήθη εἰς κεφαλὴν γωνίας;

πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν 18
 δ' ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἐζήτησαν 19

οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς
 χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνω-
 σαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

Καὶ ᾠποκρίσαντες· ἀπέστειλαν ἐγκαθήμενους ὑποκρι- 20
 νομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ
 λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ

ἀποχωρήσαντες·

6 lieve him? But if we shall say, From men; all the people will stone us: for they be persuaded that 7 John was a prophet. And they answered, that they 8 knew not whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for 10 a long time. And at the season he sent unto the husbandmen a ¹servant, that they should give him ¹ Gr. *bondservant*. of the fruit of the vineyard: but the husbandmen 11 beat him, and sent him away empty. And he sent yet another ¹servant: and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved 14 son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, 15 that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do 16 unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ²God forbid. ² Gr. *Be it not so*. 17 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this 20 parable against them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule* and to the authority of the

* "rule" add marg. Or, *ruling power*—Am. Com.

¹ Or, *Teacher*

² See marginal note
on Matt. xviii.
28.

governor. And they asked him, saying, ¹Master, ²¹
we know that thou sayest and teachest rightly,
and acceptest not the person *of any*, but of a truth
teachest the way of God: Is it lawful for us to ²²
give tribute unto Cæsar, or not? But he per- ²³
ceived their craftiness, and said unto them, Shew ²⁴
me a ²penny. Whose image and superscription
bath it? And they said, Cæsar's. And he said ²⁵
unto them, Then render unto Cæsar the things that
are Cæsar's, and unto God the things that are God's.
And they were not able to take hold of the saying ²⁶
before the people: and they marvelled at his an-
swer, and held their peace.

³ Or, *age*

And there came to him certain of the Sadducees, ²⁷
they which say that there is no resurrection; and
they asked him, saying, ¹Master, Moses wrote unto ²⁸
us, that if a man's brother die, having a wife, and
he be childless, his brother should take the wife,
and raise up seed unto his brother. There were ²⁹
therefore seven brethren: and the first took a wife, ³⁰
and died childless; and the second; and the third
took her; and likewise the seven also left no chil- ³¹
dren, and died. Afterward the woman also died. ³²
In the resurrection therefore whose wife of them ³³
shall she be? for the seven had her to wife. And ³⁴
Jesus said unto them, The sons of this ³world mar-
ry, and are given in marriage: but they that are ³⁵
accounted worthy to attain to that ³world, and the
resurrection from the dead, neither marry, nor are
given in marriage: for neither can they die any ³⁶
more: for they are equal unto the angels; and are
sons of God, being sons of the resurrection. But ³⁷
that the dead are raised, even Moses shewed, in *the*
place concerning the Bush, when he calleth the Lord
the God of Abraham, and the God of Isaac, and the
God of Jacob. Now he is not the God of the dead, ³⁸
but of the living: for all live unto him. And cer-
tain of the scribes answering said, ¹Master, thou
hast well said. For they durst not any more ask ⁴⁰
him any question.

And he said unto them, How say they that the ⁴¹
Christ is David's

- ²¹ ἡγεμόνος. καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε,
οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.
²²
²³ ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; κατανοήσας δὲ
²⁴ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτοὺς Δείξατέ μοι δηνά-
ριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν Καί-
²⁵ σαρος. ὁ δὲ εἶπεν πρὸς αὐτοὺς Τοῖνυν ἀπόδοτε τὰ Καί-
²⁶ σαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ οὐκ ἴσχυσαν
ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμά-
σαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.
²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ λέγοντες
²⁸ ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν λέγοντες Διδά- ἐπηρώτων
σκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφός ἀπο-
θάῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾤ, ἵνα λάβῃ ὁ
ἀδελφός αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα
²⁹ τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶ-
³⁰ τος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ὁ δεύτερος
³¹ καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ
³² κατέλιπον τέκνα καὶ ἀπέθανεν ὕστερον καὶ ἡ γυνὴ ἀπέ-
³³ θανεν. ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται
³⁴ γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. καὶ εἶπεν αὐ-
τοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου ὧς γαμοῦσιν καὶ †γενῶνται καὶ
γενῶσιν,†
³⁵ γαμίσκονται, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν
καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
³⁶ γαμίζονται· οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γαμίσκονται | †μέλ-
λουσιν†
†τῷ θεῷ,†
γάρ εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.
³⁷ ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς
βάτου, ὡς λέγει Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν
³⁸ Ἰσαὰκ καὶ θεὸν Ἰακώβ· θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ
³⁹ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. ἀποκριθέντες δὲ τινες
⁴⁰ τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας· οὐκέτι
⁴¹ γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. Εἶπεν δὲ
πρὸς αὐτοὺς Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ

υιόν; αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ Ψαλμῶν 42
 Εἶπεν Κύριος τῷ κυρίῳ μου Κάθογ ἐκ δεξιῶν μου
 ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν πο- 43
 δῶν σου

Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἐστίν; 44

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς 45
 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν 45
 ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς
 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισί-
 ας ἐν τοῖς δείπνοις, οἱ κατεσθίουσιν τὰς οἰκίας τῶν χη- 47
 ρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται
 περισσώτερον κρίμα. Ἀναβλέψας δὲ εἶδεν τοὺς 1

βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.
 εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, 2
 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχή 3
 πλείον πάντων ἔβαλεν· πάντες γὰρ οὗτοι ἐκ τοῦ περισ- 4
 σείουντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερή-
 ματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς 5
 καὶ ἀναθήμασιν κεκόσμηται, εἶπεν Ταῦτα ἃ θεωρεῖτε, 6
 ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ
 ὧδε ὅς οὐ καταλυθήσεται. ἐπηρώτησαν δὲ αὐτὸν λέγον- 7
 τες Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖ-
 ον ὅταν μέλλῃ ταῦτα γίνεσθαι; ὁ δὲ εἶπεν Βλέπετε 8
 μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί
 μου λέγοντες Ἐγὼ εἰμι καὶ Ὁ καιρὸς ἤγγικεν· μὴ πο-
 ρευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ 9
 ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι
 πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐ- 10
 τοῖς Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεῖα ἐπὶ
 βασιλείαν, ὅτε σισμοί τε μεγάλοι καὶ κατὰ τόπους ἰσμοὶ καὶ 11
 λιμοὶ ἔσονται, φόβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα με-
 γάλα ἔσται. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς 12

λιμοὶ καὶ λοιμοὶ
 σημεῖα μεγάλα
 ἀπ' οὐρανοῦ
 Ἀρ.

42 son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto
46 his disciples, Beware of the scribes, which desire to
walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and
47 chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 And he looked up, ¹and saw the rich men that
2 were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two
3 mites. And he said, Of a truth I say unto you,
4 This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

¹ Or, and saw them that . . . treasury, and they were rich.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said,
6 As for these things which ye behold, the days will come, in which there shall not be left here one stone
7 upon another, that shall not be thrown down. And they asked him, saying, ²Master, when therefore shall these things be? and what *shall be* the sign when
8 these things are about to come to pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The
9 time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

² Or, Teacher

10 Then said he unto them, Nation shall rise against
11 nation, and kingdom against kingdom: and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors
12 and great signs from heaven. But before all these things, they shall lay their hands on you,

and shall persecute you, delivering you up to the syn-
 1 *Gr. you being brought.* agogues and prisons, bringing you before kings and
 governors for my name's sake. It shall turn unto you 13
 for a testimony. Settle it therefore in your hearts, 14
 not to meditate beforehand how to answer: for I will 15
 give you a mouth and wisdom, which all your adver-
 saries shall not be able to withstand or to gainsay.
 But ye shall be delivered up even by parents, and 16
 brethren, and kinsfolk, and friends; and *some* of you
 2 *Or, shall they put to death* shall they cause to be put to death. And ye shall 17
 be hated of all men for my name's sake. And not 18
 a hair of your head shall perish. In your patience 19
 ye shall win your 3 *Or, lives* souls.

But when ye see Jerusalem compassed with armies, 20
 then know that her desolation is at hand. Then let 21
 them that are in Judæa flee unto the mountains;
 and let them that are in the midst of her depart out;
 and let not them that are in the country enter there-
 in. For these are days of vengeance, that all things 22
 which are written may be fulfilled. Woe unto them 23
 that are with child and to them that give suck in
 those days! for there shall be great distress upon
 4 *Or, earth* the land, and wrath unto this people. And they 24
 shall fall by the edge of the sword, and shall be led
 captive into all the nations: and Jerusalem shall be
 trodden down of the Gentiles, until the times of the
 Gentiles be fulfilled. And there shall be signs in 25
 sun and moon and stars; and upon the earth dis-
 tress of nations, in perplexity for the roaring of the
 sea and the billows; men 5 *Or, expiring* fainting for fear, and for 26
 expectation of the things which are coming on 6 *Gr. the inhabited earth.* the
 world: for the powers of the heavens shall be sha-
 ken. And then shall they see the Son of man com- 27
 ing in a cloud with power and great glory. But 28
 when these things begin to come to pass, look up,
 and lift up your heads; because your redemption
 draweth nigh.

And he spake to them a parable: Behold the fig 29
 tree, and all the trees: when they now shoot forth, 30
 ye see it and know of your own selves that the sum-
 mer is now nigh.

τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συνα-
 γωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγε-
 13 μόνας ἕνεκεν τοῦ ὀνόματός μου· ἀποβήσεται ὑμῖν εἰς
 14 μαρτύριον. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν
 15 ἀπολογηθῆναι, ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἥ οὐ
 δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικεί-
 16 μενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελ-
 φῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ
 18 θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ἐν τῇ ὑπο-
 19 μοῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. Ὄταν δὲ ἴδῃτε
 κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γνῶτε
 21 ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ
 φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτω-
 σαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσέρχουσιν εἰς αὐτήν,
 22 ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν τοῦ πλησθῆναι πάντα
 23 τὰ γεγραμμένα. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη
 24 μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, καὶ πεσοῦνται
 στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη.
 πάντα, καὶ Ἱερογυαλίη ἔσται πατογμένη ὑπὸ ἐθνῶν,
 25 ἄχρι οὗ πληρωθῶσιν [καὶ ἔσονται] καιροὶ ἐθνῶν. καὶ
 ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ
 τῆς γῆς συνόχῃ ἐθνῶν ἐν ἀπορίᾳ ἡχοῦς θαλάσσης καὶ
 26 σάλου, ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας
 τῶν ἐπερχομένων τῇ οἰκουμένῃ, διὰ γὰρ δυνάμεις τῶν
 27 οὐρανῶν σαλευθήσονται. καὶ τότε ὄψονται τὸν γίον τοῦ
 ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δό-
 28 ξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ
 ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις
 29 ὑμῶν. Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε
 30 τὴν συκὴν καὶ πάντα τὰ δένδρα· ὅταν προβάλωσιν ἤδη,
 βλέποντες ἅψ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος

πάντες

Αφ.

ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώ- 31
σκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω 32
ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα γένη-
ται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου 33
οὐ μὴ παρελεύσονται. Προσέχετε δὲ ἑαυτοῖς μὴ ποτε 34
βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερί-
μναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα
ἐκείνη ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοῦς 35
καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε 36
δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα
πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ
υἱοῦ τοῦ ἀνθρώπου.

διδάσκων ἐν τῷ
ἱερῷ

Ἦν δὲ τὰς ἡμέρας [ἐν τῷ ἱερῷ διδάσκων], τὰς δὲ νύκτας 37
ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν·
καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν 38
αὐτοῦ.

Ap.

• ΗΓΓΙΖΕΝ δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη Πά- 1
σχα. Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς 2
ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. Εἰς- 3
ῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην,
ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλη- 4
σεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ
αὐτόν. καὶ ἐχάρησαν καὶ συνέθειτο αὐτῷ ἀργύριον δοῦναι. 5
καὶ ἐξωμολόγησεν, καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι 6
αὐτὸν ἄτερ ὄχλου αὐτοῖς.

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἣ ἔδει θύεσθαι τὸ 7
πάσχα· καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν Πο- 8
ρευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. οἱ δὲ 9
εἶπαν αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν; ὁ δὲ εἶπεν αὐ- 10
τοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ

31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.
 32 Verily I say unto you, This generation shall not
 33 pass away, till all things be accomplished. Heaven and earth shall pass away : but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you
 35 suddenly as a snare : for so shall it come upon all
 36 them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple ; and every night he went out, and lodged in the mount
 38 that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, to hear him.

22 Now the feast of unleavened bread drew nigh, 2 which is called the Passover. And the chief priests and the scribes sought how they might put him to death ; for they feared the people.

3 And Satan entered into Judas who was called
 4 Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them.
 5 And they were glad, and covenanted to give him
 6 money. And he consented, and sought opportunity to deliver him unto them ¹ in the absence of the mul-
 titude.

¹ Or, without tumult

7 And the day of unleavened bread came, on which
 8 the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the
 9 passover, that we may eat. And they said unto him,
 10 Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet

you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall 11 say unto the goodman of the house, The ¹Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he 12 will shew you a large upper room furnished: there make ready. And they went, and found as he had 13 said unto them: and they made ready the passover.

And when the hour was come, he sat down, and 14 the apostles with him. And he said unto them, With 15 desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, 16 until it be fulfilled in the kingdom of God. And he 17 received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for 18 I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took ²bread, and when he had given 19 thanks, he brake it, and gave to them, saying, This is my body ³which is given for you: this do in remembrance of me. And the cup in like manner after 20 supper, saying, This cup is the new ⁴covenant in my blood, *even* that which is poured out for you. But 21 behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, 22 as it hath been determined: but woe unto that man through whom he is betrayed! And they began to 23 question among themselves, which of them it was that should do this thing.

And there arose also a contention among them, 24 which of them is accounted* to be ⁵greatest. And 25 he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall not be* 26 so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that 27 ⁶sitteth at meat, or he that serveth? is not he that ⁶sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued 28 with me in my temptations; and ⁷I appoint unto you 29

¹ Or, Teacher

² Or, a loaf

³ Some ancient authorities omit which is given for you . . . which is poured out for you.

⁴ Or, testament

⁵ Gr. greater.

⁶ Gr. reclineth.

⁷ Or, I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.

* For "is accounted" read "was accounted"—*Am. Com.*

ὑμῖν ἄνθρωπος κεράμιον ὕδατος βασιτάζων· ἀκολουθήσατε
 11 αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. καὶ ἑρεῖτε τῷ οἰκο-
 δεσπότῃ τῆς οἰκίας· Ὁ λέγει σοι ὁ διδάσκαλος Που ἔστιν
 τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
 12 καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοι-
 13 μάσατε. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ
 14 ἡτοίμασαν τὸ πάσχα. Καὶ ὅτε ἐγένετο ἡ ὥρα,
 15 ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς
 αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν
 16 μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐ
 μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θε-
 17 οῦ. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· Λάβετε
 18 τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν, οὐ μὴ
 πῶς ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ
 19 βασιλεία τοῦ θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον εὐχαριστήσας
 ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· Τοῦτό ἐστιν τὸ σῶμά
 μου [τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν
 20 ἀνάμνησιν. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι,
 λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί
 21 μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον]. πλὴν ἰδοὺ ἡ χεὶρ τοῦ
 22 παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· ὅτι ὁ υἱὸς
 μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ
 23 τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται. καὶ αὐτοὶ ἤρξαντο
 συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο
 24 μέλλον πρᾶσσειν. Ἐγένετο δὲ καὶ φιλονεικία
 25 ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐ-
 τοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ
 26 ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὕ-
 τως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ
 27 ἡγούμενος ὡς ὁ διακονῶν· τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ
 ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν
 28 εἰμὶ ὡς ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες
 29 μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν,

λέγοντες

μου, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθητε καὶ 30
 πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ
 καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ
 Ἰσραὴλ. Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς 31
 τοῦ σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα 32
 μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στηρίσον
 τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ 33
 ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.
 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέ- 34
 κτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι. Καὶ 35
 εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ
 πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν
 Οὐθενός. εἶπεν δὲ αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον 36
 ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ
 ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν 37
 ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό
 Καὶ μετὰ ἡννόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος
 ἔχει. οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὥδε δύο. ὁ δὲ 38
 εἶπεν αὐτοῖς Ἰκανόν ἐστιν.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν 39
 Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ [καὶ] οἱ μαθηταί. γενό- 40
 μένος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Προσεύχεσθε μὴ
 εἰσελθεῖν εἰς πειρασμόν. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐ- 41
 τῶν ὡσεὶ λίθου βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο
 λέγων Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον 42
 ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.
 * ἀπ' αὐτοῦ δὲ αὐτῷ ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν. 43
 ἐγένετο δὲ καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσηύχετο· καὶ 44
 ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαί-
 νοντες ἐπὶ τὴν γῆν. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλ- 45
 θὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς
 λύπης, καὶ εἶπεν αὐτοῖς Τί καθεύδετε; ἀναστάντες προσ-

* -μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω· εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ.†

a kingdom, even as my Father appointed unto me,
 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve
 31 tribes of Israel. Simon, Simon, behold, Satan¹ asked to have you, that he might sift you as wheat: but I made
 32 supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy
 33 brethren. And he said unto him, Lord, with thee I
 34 am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any
 36 thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: ²and he that hath none, let
 37 him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for
 38 that which concerneth me hath ³fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. ³Gr. end.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also
 40 followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's
 41 cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me:
 42 nevertheless not my will, but thine, be done. ⁴And there appeared unto him an angel from heaven,
 44 strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the
 45 ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping
 46 for sorrow, and said unto them, Why sleep ye? rise

¹ Or, obtained you by asking

² Or, and he that hath no sword, let him sell his cloke, and buy one.

⁴ Many ancient authorities omit ver. 43, 44.

and pray, that ye enter not into temptation.

While he yet spake, behold, a multitude, and he 47
that was called Judas, one of the twelve, went be-
fore them ; and he drew near unto Jesus to kiss him.
But Jesus said unto him, Judas, betrayest thou the 48
Son of man with a kiss? And when they that were 49
about him saw what would follow, they said, Lord,
shall we smite with the sword? And a certain one 50
of them smote the ¹servant of the high priest, and
struck off his right ear. But Jesus answered and 51
said, Suffer ye thus far. And he touched his ear,
and healed him. And Jesus said unto the chief 52
priests, and captains of the temple, and elders, which
were come against him, Are ye come out, as against
a robber, with swords and staves? When I was daily 53
with you in the temple, ye stretched not forth your
hands against me : but this is your hour, and the
power of darkness.

¹ Gr. *bondservant*.

And they seized him, and led him *away*, and 54
brought him into the high priest's house. But Pe-
ter followed afar off. And when they had kindled 55
a fire in the midst of the court, and had sat down
together, Peter sat in the midst of them. And 56
a certain maid seeing him as he sat in the light of
the fire, and looking stedfastly upon him, said, This
man also was with him. But he denied, saying, 57
Woman, I know him not. And after a little while 58
another saw him, and said, Thou also art *one* of
them. But Peter said, Man, I am not. And after 59
the space of about one hour another confidently af-
firmed, saying, Of a truth this man also was with
him: for he is a Galilæan. But Peter said, Man, I 60
know not what thou sayest. And immediately,
while he yet spake, the cock crew. And the Lord 61
turned, and looked upon Peter. And Peter remem-
bered the word of the Lord, how that he said unto
him, Before the cock crow this day, thou shalt deny
me thrice. And he went out, and wept bitterly. 62

² Gr. *him*.

And the men that held ²*Jesus* mocked him, and 63
beat him. And they blindfolded him, 64

47 εύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Ἐπι
 αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς
 τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ
 48 φιλήσαι αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, φιλήματι
 49 τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ἰδόντες δὲ οἱ περὶ αὐ-
 τὸν τὸ ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;
 50 καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δούλον καὶ
 51 ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. ἀποκριθεὶς δὲ [ὁ] Ἰησοῦς
 εἶπεν Ἐὰντε ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο
 52 αὐτόν. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐ-
 τὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέ-
 53 ρους Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύ-
 λων; καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐ-
 κ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν
 ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.
 54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν
 οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
 55 περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάν-
 56 των ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. ἰδοῦσα δὲ αὐτὸν
 παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ
 57 εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν· ὁ δὲ ἠρνήσατο λέ-
 58 γων Οὐκ οἶδα αὐτόν, γύναι. καὶ μετὰ βραχὺ ἕτερος
 ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ· ὁ δὲ Πέτρος
 59 ἔφη Ἄνθρωπε, οὐκ εἰμί. καὶ διαστάσης ὥσεί ὥρας μιᾶς
 ἄλλος τις διυσχυρίζετο λέγων Ἐπ' ἀληθείας καὶ οὗτος
 60 μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν· εἶπεν δὲ ὁ Πέ-
 τρος Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι
 61 λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. καὶ στραφεὶς ὁ
 κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ
 62 ρήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
 63 φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. [καὶ ἐξελθὼν ἕξω
 64 τες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, καὶ περικαλύψαντες αὐ-

τὸν ἐπηρώτων λέγοντες Προφήτευσον, τίς ἐστὶν ὁ παί-
σας σε; καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν. 65

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ 66
λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς
τὸ συνέδριον αὐτῶν, λέγοντες Εἰ σὺ εἶ ὁ χριστός, εἰπὼν 67
ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύ-

† ἡ ἀπολύσητε †

σητε· ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε[†]. ἀπὸ τοῦ νῦν δὲ 68
ἔσται ὁ γιὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς
δυσνάμεως τοῦ θεοῦ. εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς 70
τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ

εἰμι;

οἱ δὲ εἶπαν Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ 71
γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Καὶ 1

Αρ.

ἀναστὰν ἔπαινον τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν
Πειλάτον. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦ 2

τον εἴραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα
φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν χριστὸν βα-
σιλέα εἶναι. ὁ δὲ Πειλάτος ἠρώτησεν αὐτὸν λέγων Σὺ 3
εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη

λέγεις;

Σὺ λέγεις.[†] ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς 4
καὶ τοὺς ὄχλους Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ

τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαὸν 5
διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς

Αρ.

Γαλιλαίας ἕως ὧδε. Πειλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ 6
[ὁ] ἄνθρωπος Γαλιλαῖός ἐστιν, καὶ ἐπιγινούς ὅτι ἐκ τῆς 7

ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην,
ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέ-
ραις. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν 8

γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦειν
περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινό-
μενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ 9

οὐδὲν ἀπεκρίνατο αὐτῷ. ἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ 10
οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας 11

καὶ

δὲ αὐτὸν[†] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμ-

and asked him, saying, Prophecy : who is he that
65 struck thee ? And many other things spake they
against him, reviling him.

66 And as soon as it was day, the assembly of the el-
ders of the people was gathered together, both chief
priests and scribes ; and they led him away into their
67 council, saying, If thou art the Christ, tell us. But
he said unto them, If I tell you, ye will not believe :
68 and if I ask *you*, ye will not answer. But from
69 henceforth shall the Son of man be seated at the
70 right hand of the power of God. And they all said,
Art thou then the Son of God ? And he said unto
71 them, ¹Ye say that I am*. And they said, What
further need have we of witness ? for we ourselves
have heard from his own mouth.

¹ Or, *Ye say it, be-
cause I am.*

23 And the whole company of them rose up, and
2 brought him before Pilate. And they began to ac-
cuse him, saying, We found this man perverting our
nation, and forbidding to give tribute to Cæsar, and
3 saying that he himself is ²Christ a king†. And Pi-
late asked him, saying, Art thou the King of the
Jews ? And he answered him and said, Thou say-
4 est. And Pilate said unto the chief priests and the
5 multitudes, I find no fault in this man. But they
were the more urgent, saying, He stirreth up the
people, teaching throughout all Judæa, and begin-
6 ning from Galilee even unto this place. But when
Pilate heard it, he asked whether the man were
7 a Galilæan. And when he knew that he was of
Herod's jurisdiction, he sent him unto Herod, who
himself also was at Jerusalem in these days.

² Or, *an anointed
king*

8 Now when Herod saw Jesus, he was exceeding
glad : for he was of a long time desirous to see him,
because he had heard concerning him ; and he hoped
9 to see some ³miracle done by him. And he ques-
tioned him in many words ; but he answered him
10 nothing. And the chief priests and the scribes
11 stood, vehemently accusing him. And Herod with
his soldiers set him at nought, and

³ Gr. *sign.*

* For "Ye say that I am" read "Ye say *it*, for I am" and substi-
tute the text for the marg.—*Am. Com.*

† "Christ a king" omit the marg.—*Am. Com.*

mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate 12 became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and 13 the rulers and the people, and said unto them, Ye 14 brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: 15

¹ Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 19.

for he sent him* back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.¹ But they cried 18 out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain in- 19 surrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, 21 Crucify, crucify him. And he said unto them the 22 third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they were 23 instant† with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate 24 gave sentence that what they asked for should be done. And he released him that for insurrection 25 and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon 26 one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the 27 people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters 28 of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days 29 are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they be- 30 gin

* "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*—*Am. Com.*

† For "instant" read "urgent"—*Am. Com.*

παίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ
 12 Πειλάτῳ. Ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πειλά-
 τος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν
 13 ἔχθρᾳ ὄντες πρὸς αὐτούς. Πειλάτος δὲ συνκα-
 λεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
 14 εἶπεν πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦ-
 τον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
 ἀνακρίνας οὐθέν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν
 15 κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν
 γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν
 16 πεπραγμένον αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. ἀνέ-
 18 κραγον δὲ πανπληθεὶ λέγοντες· Αἶρε τοῦτον, ἀπόλυσον
 19 δὲ ἡμῖν τὸν Βαραββάν· ὅστις ἦν διὰ στάσιν τινὰ γενο-
 μένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.
 20 πάλιν δὲ ὁ Πειλάτος προσεφώνησεν αὐτοῖς, θέλων ἀπολύ-
 21 σαι τὸν Ἰησοῦν. οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου
 22 σταύρου αὐτόν. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· Τί γὰρ
 κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὑρον ἐν
 23 αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. οἱ δὲ ἐπέκειντο
 φωναῖς μεγάλαις αἰτούμενοι αὐτὸν «σταυρωθῆναι», καὶ
 24 κατίσχυον αἱ φωναὶ αὐτῶν. καὶ Πειλάτος ἐπέκρινεν γενέ-
 25 σθαι τὸ αἷτημα αὐτῶν· ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ
 φόνον βεβλημένον εἰς φυλακὴν ὃν ᾗτοῦντο, τὸν δὲ Ἰησοῦν
 παρέδωκεν τῷ θελήματι αὐτῶν.
 26 Καὶ ὡς «ἀπήγαγον» αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα
 Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυ-
 27 ρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ
 πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνονν
 28 αὐτόν. στραφεὶς δὲ πρὸς αὐτάς Ἰησοὺς εἶπεν· Θυγατέ-
 29 ρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς
 κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὅτι ἰδοὺ ἔρχονται ἡμέραι
 ἐν αἷς ἐροῦσιν· Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ
 30 οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. τότε ἄρξονται

σταυρῶσαι

ἀπῆγαν

λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βογ-
 νοῖς Καλύψατε ἡμᾶς· ὅτι εἰ ἐν ὕγρῳ ξύλῳ ταῦτα ³¹
 ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; *Ἦγοντο δὲ καὶ ἕτεροι ³²
 κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε ³³
 ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύ-
 ρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ
 ἐξ ἀριστερῶν. [ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες αὐτοῖς, ³⁴
 οὐ γὰρ οἶδασιν τί ποιοῦσιν.] Διαμεριζόμενοι δὲ τὰ ἱμά-
 τια αὐτοῦ ἔβαλον κλῆρον. καὶ ἰστήκει ὁ λαὸς θεω- ³⁵
 ρῶν. ἔξεμγκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες *Αλ-
 λους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ
 θεοῦ, ὁ ἐκλεκτός. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται ³⁶
 προσερχόμενοι, ὅς οὐ προσφέροντες αὐτῷ καὶ λέγοντες Εἰ ³⁷
 σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. ἦν δὲ ³⁸
 καὶ ἐπιγραφὴ ἐπ' αὐτῷ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
 ΔΑΙΩΝ ΟΥΤΟΣ. Εἰς δὲ τῶν κρεμασθέντων κακούργων ³⁹
 ἐβλασφήμει αὐτόν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυ-
 τὸν καὶ ἡμᾶς. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ⁴⁰
 ἔφη Οὐδὲ φοβῆ ἡμεῖς σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβά- ⁴¹
 νομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. καὶ ἔλεγεν Ἰη- ⁴²
 σοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.
 καὶ εἶπεν αὐτῷ Ἀμήν σοι λέγώ, σήμερον μετ' ἐμοῦ ἔσῃ ⁴³
 ἐν τῷ παραδείσῳ. Καὶ ἦν ἡδὴ ὥσεί ὥρα ἕκτη καὶ σκότος ⁴⁴
 ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑνάτης τοῦ ἡλίου ἐκλεί- ⁴⁵
 ποντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. καὶ ⁴⁶
 φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς
 σοῦ παρατίθεμαι τὸ πνεῦμά μου· τοῦτο δὲ εἰπὼν ἐξέ-
 πνευσεν. Ἴδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον ἐδόξαζεν ⁴⁷
 τὸν θεὸν λέγων Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. καὶ ⁴⁸
 πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην,
 θεωρήσαντες τὰ γινόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.
 Ἰστηκέσαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, ⁴⁹

τω

ἐν τῇ βασιλείᾳ

Αρ.

-ἑνάτης, [καὶ]
ἐσκοτίσθη ὁ ἥλιος†

Αρ.

to say to the mountains, Fall on us; and to the
31 hills, Cover us. For if they do these things in the
green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led
with him to be put to death.

33 And when they came unto the place which is call-
ed The skull, there they crucified him, and the male-
factors, one on the right hand and the other on the

34 left. ²And Jesus said, Father, forgive them; for
they know not what they do. And parting his gar-

35 ments among them, they cast lots. And the people
stood beholding. And the rulers also scoffed at

36 him, saying, He saved others; let him save himself,
if this is the Christ of God, his chosen. And the

37 soldiers also mocked him, coming to him, offering
him vinegar, and saying, If thou art the King of

38 the Jews, save thyself. And there was also a sup-
erscription over him, THIS IS THE KING OF THE
JEWS.

39 And one of the malefactors which were hanged
railed on him, saying, Art not thou the Christ? save

40 thyself and us. But the other answered, and re-
buking him said, Dost thou not even fear God, see-

41 ing thou art in the same condemnation? And we
indeed justly; for we receive the due reward of our

42 deeds: but this man hath done nothing amiss. And
he said, Jesus, remember me when thou comest ³in

43 thy kingdom. And he said unto him, Verily I say
unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a dark-
ness came over the whole ⁴land until the ninth hour,

45 ⁵the sun's light failing: and the veil of the ⁶temple
was rent in the midst. ¹And when Jesus had cried

46 with a loud voice, he said, Father, into thy hands I
commend my spirit: and having said this, he gave up

47 the ghost. And when the centurion saw what was
done, he glorified God, saying, Certainly this was a

48 righteous man. And all the multitudes that came
together to this sight, when they beheld the things

49 that were done, returned smiting their breasts. And
all his acquaintance,

¹ According to the Latin, *Calvary*, which has the same meaning.

² Some ancient authorities omit And Jesus said, Father, forgive them; for they know not what they do.

³ Some ancient authorities read in to thy kingdom.

⁴ Or, earth

⁵ Gr. the sun fail-
ing.

⁶ Or, sanctuary

⁷ Or, And Jesus, crying with a loud voice, said*

* Let margin and text exchange places. — *Am. Com.*

and the women that followed with him from Galilee, stood afar off, seeing these things.

And behold, a man named Joseph, who was a 50 councillor, a good man and a righteous (he had not 51 consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and 52 asked for the body of Jesus. And he took it down, 53 and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and 54 the sabbath ¹drew on. And the women, which had 55 come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And 56 they returned, and prepared spices and ointments.

¹ Gr. *began to dawn.*

And on the sabbath they rested according to the commandment. But on the first day of the week, **24**

² Some ancient authorities omit of the Lord Jesus.

at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they 2 found the stone rolled away from the tomb. And 3 they entered in, and found not the body ²of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, 5

³ Gr. *him that liveth.*

⁴ Some ancient authorities omit He is not here, but is risen.

and bowed down their faces to the earth, they said unto them, Why seek ye ³the living among the dead? ⁴He is not here, but is risen: remember how 6 he spake unto you when he was yet in Galilee, say-

⁵ Some ancient authorities omit from the tomb.

ing that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his 8 words, and returned ⁵from the tomb, and told all these 9 things to the eleven, and to all the rest. Now they 10 were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these 11 words appeared in their sight as idle talk; and they disbelieved

καὶ ἡ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλι-
λαίας, ὁρῶσαι ταῦτα.

αἱ

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων,
51 ἀνὴρ ἁγαθὸς καὶ δίκαιος, — οὗτος οὐκ ἦν συνκατατεθει-
μένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας
πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ
52 θεοῦ, οὗτος προσελθὼν τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα τοῦ
53 Ἰησοῦ, καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν
αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐπω κεί-
54 μενος. Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφω-
55 σκεν. Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν
συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνη-
56 μεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, ὑποστρέψασαι δὲ ἡτοί-
μασαν ἀρώματα καὶ μύρα.

ἀγαθός, — δίκαιος |
συνκατατιθέμενος

- ἡ δὲ

Καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν ἐντολήν,
1 τῇ δὲ μιᾷ τῶν σαββάτων ὀρθρου βαθείης ἐπὶ τὸ μνήμα
2 ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἀρώματα. εἶρον δὲ τὸν
3 λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, εἰσελθοῦσαι δὲ
4 οὐχ εἶρον τὸ σῶμα [τοῦ κυρίου Ἰησοῦ]. καὶ ἐγένετο ἐν
τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
5 ἐπέστησαν αὐταῖς ἐν ἐσθῇτι ἀστραπτούσῃ. ἐμφόβων δὲ
γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
εἶπαν πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν
6 νεκρῶν; [οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη.] μνήσθητε ὡς
7 ἐλάλησεν ὑμῖν ἔτι ὣν ἐν τῇ Γαλιλαίᾳ, λέγων τὸν υἱὸν τοῦ
ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρ-
τωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι
9 [ἀπὸ τοῦ μνημείου] ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα
10 καὶ πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ Μαгдаληνὴ Μαρία
καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου· καὶ αἱ λοιπαὶ σὺν αὐ-
11 ταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. καὶ ἐφάνησαν
ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν

αὐταῖς. [Ἦ δὲ Πέτρος αἰαστὰς ἔδραμεν ἐπὶ τὸ 12
μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ
ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.]

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευό- 13
μενοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερου-
σαλήμ, ἣ ὄνομα Ἑμμαούς, καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλή- 14
λους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ ἐγένετο 15
ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν [καὶ] αὐτὸς Ἰησοῦς
ἐγγίστας συνεπορεύετο αὐτοῖς, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἔκρα- 16
τοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. εἶπεν δὲ πρὸς αὐτούς 17
Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀποκριθεὶς 18
δὲ εἰς ὄνοματι Κλεόπας εἶπεν πρὸς αὐτόν Σὺ μόνος
παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν
αὐτῇ ἐν ταῖς ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς Ποῖα; 19
οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς
ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον
τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ 20
ἀρχιερεῖς καὶ οἱ ὄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ
ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ 21
μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν
τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.
ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενό- 22
μεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον καὶ μὴ εὑροῦσαι τὸ σῶμα 23
αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ
λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθάν τινες τῶν σὺν ἡμῖν 24
ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτως καθὼς αἱ γυναῖκες εἶπον,
αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὡ 25
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς
ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα ἔδει παθεῖν τὸν χρι- 26
στὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἄρξάμενος 27
ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευ-

* ἢν ἀρξάμενος ἀπὸ Μωυσέως καὶ πάντων τῶν προφητῶν ἐρμηνεύειν·

12 them. ¹But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he ²departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was three-
14 score furlongs from Jerusalem. And they communed with each other of all these things which
15 had happened. And it came to pass, while they communed and questioned together, that Jesus him-
16 self drew near, and went with them. But their eyes
17 were holden that they should not know him. And

he said unto them, ³What communications are these that ye have one with another, as ye walk? And they

18 stood still, looking sad. And one of them, named ⁴Cleopas, answering said unto him, ⁴Dost thou alone

sojourn in Jerusalem and not know the things which
19 are come to pass there in these days? And he said unto them, What things? And they said unto him,

The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and
20 all the people: and how the chief priests and our rulers delivered him up to be condemned to death,
21 and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came

22 to pass. Moreover certain women of our company
23 amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said
24 that he was alive. And certain of them that were with us went to the tomb, and found it even so as
25 the women had said: but him they saw not. And

he said unto them, O foolish men, and slow of heart
26 to believe ⁵in all that the prophets have spoken! Be-

hoved it not the Christ to suffer these things, and to
27 enter into his glory? And beginning from Moses and from all the prophets, he interpret-

¹ Some ancient authorities omit ver. 12.

² Or, departed, wondering with himself

³ Gr. What words are these that ye exchange one with another.

⁴ Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things

⁵ Or, after

ed to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither 28 they were going : and he made as though he would go further. And they constrained him, saying, Abide 29 with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And 30 it came to pass, when he had sat down with them to meat, he took the ¹bread, and blessed it, and brake, and gave to them*. And their eyes were opened, 31 and they knew him ; and he vanished out of their sight. And they said one to another, Was not our 32 heart burning within us, while he spake to us in the way, while he opened to us the scriptures ? And 33 they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen 34 indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

¹ Or, loaf
² Some ancient authorities omit and saith unto them, Peace be unto you.

And as they spake these things, he himself stood 36 in the midst of them, ²and saith unto them, Peace be unto you. But they were terrified and affrighted, 37 and supposed that they beheld a spirit. And he 38 said unto them, Why are ye troubled ? and wherefore do reasonings† arise in your heart ? See my 39 hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye behold me having. ³And when he had said this, he 40 shewed them his hands and his feet. And while 41 they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat ? And 42 they gave him a piece of a broiled fish⁴. And he 43 took it, and did eat before them.

³ Some ancient authorities omit ver. 40.

⁴ Many ancient authorities add and a honeycomb.

And he said unto them, These are my words 44 which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he 45 their mind, that they might understand the scriptures ; and he said unto them, Thus it is written, 46

* Read "he took the bread and blessed ; and breaking it he gave to them"—*Am. Com.*

† For "reasonings" read "questionings"—*Am. Com.*

28 σεν¹ αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ
 ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσέ-
 29 ποιήσατο πορρώτερον πορεύεσθαι. καὶ παρεβιάσαντο
 αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν
 ἐστὶν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μένειναι
 30 σὺν αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν
 μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπε-
 31 δίδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ
 ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.
 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομέ-
 νη ἦν¹ ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς διήνοιγεν ἡμῖν τὰς
 33 γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέ-
 στρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ἡθροισμένους τοὺς
 34 ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας ὅτι ὄντως ἡγέρθη
 35 ὁ κύριος καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν
 τῇ ὁδῷ καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρ-
 36 του. Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν
 37 μέσῳ αὐτῶν [καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν]. Ἐποηθέντες¹
 38 δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ
 εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλο-
 39 γισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; ἴδετε τὰς χεῖράς
 μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ
 40 ἐμέ θεωρεῖτε ἔχοντα. [καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς
 41 χεῖρας καὶ τοὺς πόδας.] Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ
 τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἐχετέ τι βρώ-
 42 σιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὅππου μέρος¹.
 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. Εἶπεν δὲ
 44 πρὸς αὐτούς Οὔτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς
 ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα
 ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς
 45 περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι
 46 τὰς γραφάς, καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται πα-

ἡ ἡμῶν κεκα-
 λυμμένη ἦν
 ἐν ἡμῖν

θροηθέντες

Αρ.

ἡ καὶ ἀπὸ μελισσί-
 ου κηριον ἦν

Αρ.

Αρ.

καὶ
ἔθνη· ἀρξάμενοι
ἀπὸ Ἱερουσαλὴμ
ὑμεῖς

θεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν ἵνα ἴσθαι 47
σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ Ἱερου-
σαλὴμ· ὑμεῖς ἑκαστοὶ μάρτυρες τούτων. καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω 48
τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθί- 49
σατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας 50
τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. καὶ ἐγένετο ἐν τῷ 51
εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν ἵνα ἀνεφέρετο εἰς
τὸν οὐρανόν]. καὶ αὐτοὶ προσκυνήσαντες αὐτόν ὑπέ- 52
στρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, καὶ ἦσαν 53
διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

+ αἰνούντες +

- that the Christ should suffer, and rise again from
 47 the dead the third day; and that repentance ¹and
 remission of sins should be preached in his name ²unto
 48 unto all the ²nations, beginning from Jerusalem.
 49 Ye are witnesses of these things. And behold, I
 send forth the promise of my Father upon you:
 but tarry ye in the city, until ye be clothed with
 power from on high.
- 50 And he led them out until *they were* over against
 Bethany: and he lifted up his hands, and blessed
 51 them. And it came to pass, while he blessed them,
 he parted from them, ³and was carried up into heav-
 52 en. And they ⁴worshipped him, and returned to
 53 Jerusalem with great joy: and were continually in
 the temple, blessing God.

¹ Some ancient authorities read unto,

² Or, nations. Beginning from Jerusalem, ye are witnesses

³ Some ancient authorities omit and was carried up into heaven.

⁴ Some ancient authorities omit worshipped him, and.

THE GOSPEL

ACCORDING TO

S. J O H N.

- IN the beginning was the Word, and the Word was **1**
with God, and the Word was God. The same was **2**
in the beginning with God. All things were made **3**
¹by* him; and without him ²was not anything made
that hath been made. In him was life; and the life **4**
was the light of men. And the light shineth in the **5**
darkness; and the darkness ³apprehended it not.
There came a man, sent from God, whose name was **6**
John. The same came for witness, that he might **7**
bear witness of the light, that all might believe
through him. He was not the light, but *came* that **8**
he might bear witness of the light. ⁴There was the **9**
true light, *even the light* which lighteth ⁵every man,
coming into the world. He was in the world, and **10**
the world was made ¹by* him, and the world knew
him not. He came unto ⁶his own, and they that **11**
were his own received him not. But as many as **12**
received him, to them gave he the right to become
children of God, *even* to them that believe on his
name: which were ⁷born, not of ⁸blood, nor of the **13**
will of the flesh, nor of the will of man, but of God.
And the Word became flesh, and ⁹dwelt among us **14**
(and we beheld his glory, glory as of ¹⁰the only be-
gotten from the Father), full of grace and truth.
John beareth witness of him, and crieth, saying, **15**
¹¹This was he of whom I said, He that cometh after
me is become before me: for he was ¹²before me.

* Substitute the marginal rendering for the text. — *Am. Com.*

KATA IOANNHN

1 EN APXH ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
2 καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ
3 πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ
4 ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ
5 ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
6 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος
7 ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν
8 εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες
9 πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
10 μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ
11 φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν
12 τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
13 αὐτὸν οὐκ ἔγνω. Ἐἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ
14 παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν
15 τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
οἳ οὐκ ἔξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελή-
ματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. Καὶ
ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασά-
μεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,
πλήρης χάριτος καὶ ἀληθείας· (Ἰωάννης μαρτυρεῖ περὶ
αὐτοῦ καὶ κέκραγεν λέγων — οὗτος ἦν ὁ εἰπών — Ὁ ὀπί-
σω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὥτι πρῶτός μου

* λέγων Οὗτος ἦν ὃν εἶπον· ὁ γ. λέγων Οὗτος ἦν ὃν εἶπον 'Ο

† ὁ μονογενὴς υἱὸς †

ἦν·) ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβο- 16
μεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωυσέως 17
ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγέ-
νετο. θεὸν οὐδεὶς ἑώρακεν πώποτε· Ἦ μονογενὴς θεὸς· ὁ ὢν 18
εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

οὐν σύ; Ἡλείας

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστεί- 19
λαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ
Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; καὶ ὡμο- 20
λόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ
οὐκ εἰμὶ ὁ χριστός. καὶ ἠρώτησαν αὐτόν· Τί ᾖ; [σύ] 21
Ἡλείας· εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ
ἀπεκρίθη· Οὐ. εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν δώ- 22
μεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ἔφη· Ἐγὼ 23
φωτὴν βοῶντος ἐν τῇ ἐρήμῳ· Εὔθύνετε τὴν ὁδὸν
Κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. Καὶ ἀπεσταλ- 24
μένοι ἦσαν ἐκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐτόν καὶ 25
εἶπαν αὐτῷ· Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ
Ἡλείας οὐδὲ ὁ προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης 26
λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει ὃν
ὑμεῖς οὐκ οἴδατε, ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] 27
ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦ- 28
τα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ
Ἰωάννης βαπτίζων. Τῇ ἐπαύριον βλέπει τὸν 29
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνος
τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστιν 30
ὑπὲρ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπρο-
σθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· καὶ γὰρ οὐκ ᾔδειν 31
αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον
ἐγὼ ἐν ὕδατι βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάννης 32
λέγων ὅτι· Τεθεάμαι τὸ πνεῦμα καταβαῖνον ὡς περιστε-
ρὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· καὶ γὰρ οὐκ ᾔδειν 33
αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι
εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον

Αἰ.

1 Or, *in*

upon him, the same is he that baptizeth ¹with the Holy Spirit. And I have seen, and have borne wit- 34
ness that this is the Son of God.

2 Or, *Teacher*

Again on the morrow John was standing, and two 35
of his disciples; and he looked upon Jesus as he 36
walked, and saith, Behold, the Lamb of God! And 37
the two disciples heard him speak, and they follow-
ed Jesus. And Jesus turned, and beheld them fol- 38
lowing, and saith unto them, What seek ye? And
they said unto him, Rabbi (which is to say, being in-
terpreted, ²Master), where abidest thou? He saith 39
unto them, Come, and ye shall see. They came
therefore and saw where he abode; and they abode
with him that day: it was about the tenth hour.
One of the two that heard John *speak*, and followed 40
him, was Andrew, Simon Peter's brother. He find- 41
eth first his own brother Simon, and saith unto him,

3 That is, *Anoint-
ed.*

4 Gr. *Joanes*: call-
ed in Matt. xvi.
17, *Jonah*.

5 That is, *Rock* or
Stone.

We have found the Messiah (which is, being inter-
preted, ³Christ). He brought him unto Jesus. Je- 42
sus looked upon him, and said, Thou art Simon the
son of ⁴John: thou shalt be called Cephas (which is
by interpretation, ⁵Peter).

On the morrow he was minded to go forth into 43
Galilee, and he findeth Philip: and Jesus saith unto
him, Follow me. Now Philip was from Bethsaida, 44
of the city of Andrew and Peter. Philip findeth 45
Nathanael, and saith unto him, We have found him,
of whom Moses in the law, and the prophets, did
write, Jesus of Nazareth, the son of Joseph. And 46
Nathanael said unto him, Can any good thing come
out of Nazareth? Philip saith unto him, Come and
see. Jesus saw Nathanael coming to him, and saith 47
of him, Behold, an Israelite indeed, in whom is no
guile! Nathanael saith unto him, Whence knowest 48
thou me? Jesus answered and said unto him, Be-
fore Philip called thee, when thou wast under the
fig tree, I saw thee. Nathanael answered him, Rab- 49
bi, thou

34 ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ· καὶ γὰρ
 εἶρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ
 θεοῦ. +ὁ ἐκλεκτός+

35 Τῇ ἐπαύριον πάλιν ἰστήκει Ἰωάννης καὶ ἐκ τῶν μαθη-
 36 τῶν αὐτοῦ δύο, καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
 37 λέγει Ἰδε ὁ ἄμνός τοῦ θεοῦ. καὶ ἤκουσαν οἱ δύο μαθη- αὐτοῦ μαθηταί
 38 ταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. στρα-
 φεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας
 λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ Ῥαββεί,
 39 (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε,) ποῦ μένεις; λέ-
 γει αὐτοῖς Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν
 ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·
 40 ὥρα ἦν ὡς δεκάτῃ. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
 Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ
 41 ἀκολουθησάντων αὐτῷ· εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν
 τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὕρηκαμεν τὸν Μεσσίαν
 42 (ὃ ἐστιν μεθερμηνευόμενον Χριστός). ἤγαγεν αὐτὸν πρὸς
 τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ
 Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται
 43 Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς
 τὴν Γαλιλαίαν. καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ ὁ
 44 Ἰησοῦς Ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθ-
 45 σαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκε
 Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὅν ἔγραψεν
 Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὕρηκαμεν, Ἰησοῦν
 46 υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Να-
 θαναήλ Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει
 47 αὐτῷ ὁ Φίλιππος Ἐρχου καὶ ἵδε. εἶδεν Ἰησοῦς τὸν
 Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἰδε
 48 ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἔστιν. λέγει αὐτῷ
 Ναθαναήλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ
 εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν
 49 συκῇν εἰδόν σε. ἀπεκρίθη αὐτῷ Ναθαναήλ Ῥαββεί, σὺ

εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ. ἀπεκρίθη 50
 Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἰπὸν σοι ὅτι εἰδὼν σε ὑπο-
 κάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψῃ. καὶ λέγει 51
 αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνε-
 ωγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ
 καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

τρίτη ἡμέρα

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς
 Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ ἐκλήθη δὲ καὶ 2
 ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὕστερῃ- 3
 σαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον
 οὐκ ἔχουσιν. καὶ λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, 4
 γύναι; οὐπω ἦκε ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς 5
 διακόνοις Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. ἦσαν δὲ ἐκεῖ 6
 λίθιναι ὑδρίαι ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων κεί-
 μεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς 7
 ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν
 αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ 8
 φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. ὥς δὲ ἐγεύσατο 9
 ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει
 πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ,
 φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος καὶ λέγει αὐτῷ Πᾶς 10
 ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυ-
 σθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως
 ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν 11
 Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ
 ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

ΜΕΤΑ ΤΟΥΤΟ κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ 12
 μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
 ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

Καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς 13

οἶνον οὐκ εἶχον
 ὅτι συνετελέσθη ὁ
 οἶνος τοῦ γάμου·
 εἶτα

50 art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest
51 thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do
6 it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two
7 or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up
8 to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And
9 they bare it. And when the ruler of the feast tasted the water ^{1 Or, steward} now become wine, and knew not whence ^{2 Or, that it had become} it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom,
10 and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine
11 until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.
13 And the passover of the Jews was at hand, and Jesus went up to

1 Or, *sanctuary*

Jerusalem. And he found in the temple those 14
that sold oxen and sheep and doves, and the
changers of money sitting: and he made a scourge 15
of cords, and cast all out of the temple, both the
sheep and the oxen; and he poured out the changers'
money, and overthrew their tables; and to them 16
that sold the doves he said, Take these things
hence; make not my Father's house a house of mer-
chandise. His disciples remembered that it was 17
written, The zeal of thine house* shall eat me up.
The Jews therefore answered and said unto him, 18
What sign shewest thou unto us, seeing that thou
doest these things? Jesus answered and said unto 19
them, Destroy this ¹temple, and in three days I will
raise it up. The Jews therefore said, Forty and six 20
years was this ¹temple in building, and wilt thou
raise it up in three days? But he spake of the 21
¹temple of his body. When therefore he was raised 22
from the dead, his disciples remembered that he
spake this; and they believed the scripture, and the
word which Jesus had said.

2 Or, *a man; for*
... *the man*

Now when he was in Jerusalem at the passover, 23
during the feast, many believed on his name, behold-
ing his signs which he did. But Jesus did not trust 24
himself unto them, for that he knew all men, and 25
because he needed not that any one should bear wit-
ness concerning ²man; for he himself knew what
was in man.

3 Or, *from above*

Now there was a man of the Pharisees, named **3**
Nicodemus, a ruler of the Jews: the same came ²
unto him by night, and said to him, Rabbi, we know
that thou art a teacher come from God: for no man
can do these signs that thou doest, except God be
with him. Jesus answered and said unto him, Ver- ³
ily, I say unto thee, Except a man be born
³anew, he cannot see the kingdom of God. Nico- ⁴
demus saith unto him, How can a man

* For "The zeal of thine house" read "Zeal for thy house"—*Am. Com.*

- 14 Ἱεροσόλυμα ὁ Ἰησοῦς. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πω-
 λούντας βόας καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερ-
 15 ματιστὰς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς
 βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς
 16 τραπέζας ἀνέτρεψεν, καὶ τοῖς τὰς περιστεράς πωλοῦσιν ἀνέστρεψεν
 εἶπεν Ἀρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ
 17 πατρὸς μου οἶκον ἐμπορίου. Ἐμνήσθησαν οἱ μαθηταὶ
 αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου
 18 καταφάγεται με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
 εἶπαν αὐτῷ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦ-
 20 τον καὶ [ἐν] τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ
 Ἰουδαῖοι Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
 21 οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ
 22 ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Ὅτε οὖν
 ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο
 ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν
 ὁ Ἰησοῦς.
- 23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πᾶσχα ἐν τῇ
 ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες
 24 αὐτοῦ τὰ σημεῖα ἃ ἐποίει. αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν
 25 αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας καὶ ὅτι οὐ
 χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς
 γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
- 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα
 2 αὐτοῦ, ἄρχων τῶν Ἰουδαίων. οὗτος ἦλθεν πρὸς αὐτὸν νυ-
 κτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλή-
 λυθας διδάσκαλος. οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
 3 ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. ἀπεκρίθη
 Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις
 γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
 4 λέγει πρὸς αὐτὸν [ὁ] Νικόδημος Πῶς δύναται ἄνθρωπος

γεννηθῆναι γέρων ὦν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μη-
τρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη 5
[ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ
ὑδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασι-
λείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ 6

Αρ.

Αρ.

ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.
μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 7
τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, 8
ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως

ἡ τοῦ ὕδατος καὶ τ-

ἐστίν πᾶς ὁ γεγεννημένος ἐκ ^τ τοῦ πνεύματος. ἀπεκρίθη 9
Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι;
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ 10
Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι 11
ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν
μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν 12
καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύ-
σετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ 13
τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ^τ. καὶ καθὼς 14
Μωυσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ 15
ζωὴν αἰώνιον.

ἡ ὁ ὦν ἐν τῷ οὐρα-
νῷ τ-

Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν 16
κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ
πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.
οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ 17
τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων 18
εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ
πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον 19
καὶ ἠγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἦν
γὰρ αὐτῶν πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσ- 20
σων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ
ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται 21
πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ

be born when he is old? can he enter a second time
 5 into his mother's womb, and be born? Jesus an-
 swered, Verily, verily, I say unto thee, Except a
 man be born of water and the Spirit, he cannot en-
 6 ter into the kingdom of God. That which is born
 of the flesh is flesh; and that which is born of the
 7 Spirit is spirit. Marvel not that I said unto thee, ^{1 Or, from above}
 8 Ye must be born ¹anew. ²The wind bloweth where ^{2 Or, The Spirit}
 it listeth, and thou hearest the voice thereof, but ^{breatheth}
 knowest not whence it cometh, and whither it
 goeth: so is every one that is born of the Spirit.
 9 Nicodemus answered and said unto him, How can
 10 these things be? Jesus answered and said unto
 him, Art thou the teacher of Israel, and understand-
 11 est not these things? Verily, verily, I say unto
 thee, We speak that we do know, and bear witness
 of that we have seen; and ye receive not our wit-
 12 ness. If I told you earthly things, and ye believe
 not, how shall ye believe, if I tell you heavenly
 13 things? And no man hath ascended into heaven,
 but he that descended out of heaven, *even* the Son ^{3 Many ancient}
 14 of man, ³which is in heaven. And as Moses lifted ^{authorities omit}
 up the serpent in the wilderness, *even* so must the ^{which is in heav-}
 15 Son of man be lifted up: that whosoever ⁴believ- ^{en.}
 eth may in him have eternal life. ^{4 Or, believeth in}
 16 For God so loved the world, that he gave his only ^{him may have}
 begotten Son, that whosoever believeth on him
 17 should not perish, but have eternal life. For God
 sent not the Son into the world to judge the world;
 but that the world should be saved through him.
 18 He that believeth on him is not judged: he that be-
 lieveth not hath been judged already, because he
 hath not believed on the name of the only begotten
 19 Son of God. And this is the judgement, that the
 light is come into the world, and men loved the
 darkness rather than the light; for their works were
 20 evil. For every one that ⁵doeth ill* hateth the light, ^{5 Or, practiseth}
 and cometh not to the light, lest his works should
 21 be ⁶reproved. But he that doeth the truth cometh
 to the light, that his works may be made manifest,
⁷that they have been wrought in God. ^{6 Or, convicted}
^{7 Or, because}

* For "ill" read "evil" So in v. 29.—*Am. Com.*

After these things came Jesus and his disciples 22 into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in 23 ^{1 Gr. were many waters.} Ænon near to Salim, because there ¹was much water there: and they came, and were baptized. For John 24 was not yet cast into prison. There arose therefore 25 a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, 26 and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not 28 the Christ, but, that I am sent before him. He that 29 hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.* He must increase, 30 but I must decrease.

He that cometh from above is above all: he that 31 ^{2 Some ancient authorities read he that cometh from heaven beareth witness of what he hath seen and heard.} is of the earth is of the earth, and of the earth he speaketh: ²he that cometh from heaven is above all. What he hath seen and heard, of that he beareth 32 witness; and no man receiveth his witness. He that 33 hath received his witness hath set his seal to *this*, that God is true. For he whom God hath sent speaketh 34 the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given 35 all things into his hand. He that believeth on the 36 ^{3 Or, believeth not} Son hath eternal life; but he that ³obeyeth not the Son shall not see life, but the wrath of God abideth on him.

When therefore the Lord knew how that the **4** Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus 2 himself baptized not, but

* For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]—*Am. Com.*

ἐστὶν εἰργασμένα.

- 22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
 τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβά-
 23 πτιζεν. ἦν δὲ καὶ [ὁ] Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ
 Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ
 24 ἐβαπτίζοντο· οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν
 25 Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάνου
 26 μετὰ Ἰουδαίου[†] περὶ καθαρισμοῦ. καὶ ἦλθαν πρὸς τὸν
 Ἰωάννην· καὶ εἶπαν αὐτῷ· Ῥαββεῖ, ὅς ἦν μετὰ σοῦ πέραν τοῦ
 Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε οὗτος βαπτίζει καὶ
 27 πάντες ἔρχονται πρὸς αὐτόν. ἀπεκρίθη Ἰωάννης καὶ εἶπεν
 Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον
 28 αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον
 [ἐγὼ] Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος
 29 εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν·
 ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ
 30 ἐμῇ πεπλήρωται. ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττού-
 31 σθαι. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων
 ἐστίν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λα-
 32 λεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἑπάνω πάντων ἐστίν· ὁ
 ἑώρακεν καὶ ἤκουσεν τοῦτο[†] μαρτυρεῖ, καὶ τὴν μαρτυρίαν
 33 αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν
 34 ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστιν. ὃν γὰρ ἀπέστειλεν
 ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν
 35 τὸ πνεῦμα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν
 36 ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν
 αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ
 τοῦ θεοῦ μένει ἐπ' αὐτόν.
- 1 Ὡς οὖν ἔγω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι
 Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει· [ἡ] Ἰωά-
 2 νης,[†] — καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μα-

†Ιουδαίων

†ὁ ἑώρακεν καὶ ἤκουσεν

Ap.†

θηται αὐτοῦ, — ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν 3
 εἰς τὴν Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σα- 4
 μαρίας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην 5
 Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ
 τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς 6
 κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ
 πηγῇ· ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀν- 7
 τλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν· οἱ γὰρ 8
 μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς
 ἀγοράσωσιν. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις Πῶς 9
 σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πείν αἰτεῖς γυναικὸς Σαμα-
 ρεΐτιδος οὐσης; [οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρείταις.]
 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ 10
 θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι Δός μοι πεῖν, σὺ ἂν ᾔτη-
 σας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. λέγει αὐτῷ ἡ Κύ- 11
 ριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ·
 πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ μείζων εἶ τοῦ πα- 12
 τρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ
 αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;
 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ 13
 ὕδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος 14
 οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ
 ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἄλλο-
 μένου εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, 15
 δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι
 ἐνθάδε ἀντλεῖν. λέγει αὐτῇ Ὑπαγε φώνησόν σου τὸν 16
 ἄνδρα καὶ ἐλθὲ ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν [αὐ- 17
 τῷ] Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες
 ὅτι Ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν 18
 ὃν ἔχεις οὐκ ἐστὶν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. λέγει 19
 αὐτῷ ἡ γυνὴ Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. οἱ 20
 πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς
 λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυ-

3 his disciples), he left Judæa, and departed again into
 4 Galilee. And he must needs pass through Samaria.
 5 So he cometh to a city of Samaria, called Sychar,
 near to the parcel of ground that Jacob gave to his
 6 son Joseph: and Jacob's 'well was there. Jesus there-¹ Gr. *spring*: and
 fore, being wearied with his journey, sat ²thus by the so in ver. 14;
 7 'well. It was about the sixth hour. There cometh but not in ver.
 a woman of Samaria to draw water: Jesus saith unto 11, 12.
 8 her, Give me to drink. For his disciples were gone ² Or, *as he was*
 9 away into the city to buy food. The Samaritan
 woman therefore saith unto him, How is it that
 thou, being a Jew, askest drink of me, which am a
 Samaritan woman? (³For Jews have no dealings
 10 with Samaritans.) Jesus answered and said unto
 her, If thou knewest the gift of God, and who it is
 that saith to thee, Give me to drink; thou wouldest
 have asked of him, and he would have given thee
 11 living water. The woman saith unto him, 'Sir, ⁴ Or, *Lord*
 thou hast nothing to draw with, and the well is
 deep: from whence then hast thou that living water?
 12 Art thou greater than our father Jacob, which gave
 us the well, and drank thereof himself, and his sons,
 13 and his cattle? Jesus answered and said unto her,
 Every one that drinketh of this water shall thirst
 14 again: but whosoever drinketh of the water that I
 shall give him shall never thirst; but the water that
 I shall give him shall become in him a well of water
 15 springing up unto eternal life. The woman saith
 unto him, 'Sir, give me this water, that I thirst not,
 16 neither come all the way hither to draw. Jesus
 saith unto her, Go, call thy husband, and come hith-
 17 er. The woman answered and said unto him, I
 have no husband. Jesus saith unto her, Thou saidst
 18 well, I have no husband: for thou hast had five hus-
 bands; and he whom thou now hast is not thy hus-
 19 band: this hast thou said truly. The woman saith
 unto him, 'Sir, I perceive that thou art a prophet.
 20 Our fathers worshipped in this mountain; and ye
 say, that in Jerusalem is the place where men

¹ Or, for such the
Father also seek-
eth

² Or, God is spirit

ought to worship. Jesus saith unto her, Woman, ²¹ believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we ²² worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when ²³ the true worshippers shall worship the Father in spirit and truth: ¹for such doth the Father seek to be his worshippers. ²God is a Spirit: and they that ²⁴ worship him must worship in spirit and truth. The ²⁵ woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, ²⁶ I that speak unto thee am *he*.

And upon this came his disciples; and they mar- ²⁷ velled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, ²⁸ and went away into the city, and saith to the men, Come, see a man, which told me all things that ²⁹ ever I did: can this be the Christ? They went out ³⁰ of the city, and were coming to him. In the mean ³¹ while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye ³² know not. The disciples therefore said one to an- ³³ other, Hath any man brought him *ought* to eat? Jesus saith unto them, My meat is to do the will of ³⁴ him that sent me, and to accomplish his work. Say ³⁵ not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are ³⁶ ³white already unto harvest. He that reapeth receiveth ³⁶ wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, ³⁷ and another reapeth. I sent you to reap that where- ³⁸ on ye have not laboured: others have laboured, and ye are entered into their labour.

³ Or, white unto
harvest. Already
he that reapeth
do.

21 νεῖν δεῖ. λέγει αὐτῇ ὁ Ἰησοῦς Πίστενέ μοι, γύναι, ὅτι
 ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύ-
 22 μοις προσκυνήσετε τῷ πατρί. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶ-
 दाτε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ
 23 τῶν Ἰουδαίων ἐστίν· ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε
 οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρί ἐν πνεύ-
 ματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τειούτους ζητεῖ τοὺς
 24 προσκυνοῦντας αὐτόν· πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦν-
 25 τας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει
 αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος
 26 Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα. λέγει
 27 αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι, ὃ λαλῶν σοι. Καὶ
 ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι
 μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς; ἡ
 28 Τί λαλεῖς μετ' αὐτῆς; ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ
 γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
 29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἃ ἐποίησα·
 30 μήτι οὗτός ἐστιν ὁ χριστός; ἐξῆλθον ἐκ τῆς πόλεως καὶ
 31 ἤρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξύ ἡρώτων
 32 αὐτόν οἱ μαθηταὶ λέγοντες Ῥαββεῖ, φάγε. ὃ δὲ εἶπεν
 αὐτοῖς Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε.
 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους Μή τις ἤνεγκεν
 34 αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρώμά ἐστιν
 ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω
 35 αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός
 ἐστίν καὶ ὁ θερισμός ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
 τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί
 36 εἰσιν πρὸς θερισμόν· ἤδη ὁ θερίζων μισθὸν λαμβάνει
 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ
 37 χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀλη-
 θινός ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων·
 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·
 ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσ-

εληλίθατε.

Ἐκ δὲ τῆς πόλεως ἐκείνης πολ- 39
λοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον
τῆς γυναικὸς μαρτυρούσης ὅτι Εἰπέν μοι πάντα ἃ ἐποί-
ησα. ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων 40
αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 41
τῇ τε γυναικὶ ἔλεγον [ὅτι] Οὐκέτι διὰ τὴν ᾿σὴν λαλιάν' 42
πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός
ἐστὶν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

λαλιάν σου

Μετὰ δὲ τας δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλι- 43
λαίαν· αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν 44
τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὅτε οὖν ἦλθεν εἰς τὴν 45
Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες
ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ
ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν οὖν πάλιν εἰς 46

τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
οἶνον. Ἐκείνῃ τῇ ᾿βρασιλικῇ οὐ ὁ υἱὸς ἡσθάνει ἐν
Καφαρναούμ· οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς 47
Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ
ἡρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἡμελ-
λεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν 48
Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ ᾿πιστεύσητε.
λέγει πρὸς αὐτὸν ὁ ᾿βρασιλικός· Κύριε, κατάβηθι πρὶν 49
ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς Πο- 50
ρεύου· ὁ υἱὸς σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. ἥδη δὲ αὐτοῦ 51
καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπῆντησαν αὐτῷ λέγοντες
ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν 52
ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς
ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ 53
πατήρ ὅτι ἐκείνη τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ

* Ἦν δὲ ἡ βασιλίσκος·

πιστεύσητε;

+ βασιλίσκος +

- 39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.
- 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there
- 41 two days. And many more believed because of his
- 42 word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.
- 43 And after the two days he went forth from
- 44 thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country.
- 45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.
- 46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain 'nobleman, whose son was sick at Caperna- ^{1 Or, king's officer}
- 47 um. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for
- 48 he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will
- 49 in no wise believe. The 'nobleman saith unto him,
- 50 'Sir, come down ere my child die. Jesus saith unto ^{2 Or, Lord} him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went
- 51 his way. And as he was now going down, his ^{3 ser-} ^{3 Gr. bondservants.}
- 52 vants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

This is again the second sign that Jesus did, having come out of Judæa into Galilee.

¹ Many ancient authorities read *the feast*.

After these things there was ¹a feast of the Jews; **5** and Jesus went up to Jerusalem.

² Some ancient authorities read *Bethsaida*, others, *Bethzatha*.

Now there is in Jerusalem by the sheep gate a ²pool, which is called in Hebrew ²Bethesda, having

³ Many ancient authorities insert, wholly or in part, *waiting for the moving of the water*:

five porches. In these lay a multitude of them that ³were sick, blind, halt, withered³. And a certain ⁵man was there, which had been thirty and eight

⁴ *for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden*.

years in his infirmity. When Jesus saw him lying, ⁶and knew that he had been now a long time *in that*

case, he saith unto him, Wouldest thou be made whole? The sick man answered him, ⁷'Sir, I have

no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth

down before me. Jesus saith unto him, Arise, take ⁸up thy bed, and walk. And straightway the man ⁹was made whole, and took up his bed and walked.

⁴ Or, *Lord*

Now it was the sabbath on that day. So the Jews ¹⁰said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he ¹¹answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They ¹²asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? But he that was healed wist ¹³not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward ¹⁴Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and ¹⁵told the Jews that it was Jesus which had made him whole. And for this cause did the Jews per- ¹⁶secute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father ¹⁷

54 ὅλη. Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἔλθων ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

1 ΜΕΤΑ ΤΑΥΤΑ ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη
 2 Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστιν δὲ ἐν τοῖς Ἱεροσολύ-
 μοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἣ ἐπιλεγομένη
 3 Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα· ἐν ταύταις
 4 κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξη-
 5 ρῶν. ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη
 6 ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατα-
 κείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει
 7 αὐτῷ· Θέλεις ὑγιῆς γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν
 8 Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταναραχθῇ τὸ ὕδωρ βάλλῃ
 9 με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
 10 ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγειρε ἄρον
 11 τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθέως ἐγένετο
 12 ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περι-
 13 ἐπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
 14 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν
 15 ἐστίν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον. ὃς δὲ
 16 ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκείνός μοι εἶπεν
 17 Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν αὐ-
 τόν· Τίς ἐστίν ὁ ἄνθρωπος ὁ εἰπὼν σοι Ἄρον καὶ περι-
 18 πάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς
 19 ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὗρί-
 20 σκει αὐτὸν [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε
 21 ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοί τι
 22 γένηται. ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰου-
 23 δαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγιῆ. καὶ διὰ
 24 τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει
 25 ἐν σαββάτῳ. ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου

Αρ.

Αρ.

Βηθσαιδά Αρ.

Αρ.

ἀνγγειλεν

ἔως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. διὰ τοῦτο οὖν μάλ- 18
 λον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον
 ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν,
 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Ἀπεκρίνατο οὖν [ὁ Ἰησοῦς] 19
 καὶ ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
 ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπῃ τὸν πατέρα
 ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
 ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν 20
 αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα,
 ἵνα ὑμεῖς θαυμάζητε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς 21
 νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.
 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν 22
 δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι 23
 τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα
 τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν 24
 λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν
 αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ
 τοῦ θανάτου εἰς τὴν ζωὴν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι 25
 ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς
 φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.
 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ 26
 ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ 27
 κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. μὴ θαυμάζετε 28
 τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
 ἀκούσουσιν τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύσονται οἱ τὰ 29
 ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ ᾧ τὰ φαῦλα πρά-
 ξαντες εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν 30
 ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ
 δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ
 θέλημα τοῦ πέμψαντός με. Ἐὰν ἐγὼ μαρτυρῶ 31
 περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής· ἄλλος 32
 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν
 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς ἀπεστάλκατε 33

18 worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father.

He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.

25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is

28 'the Son of man*'. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have ²done ill, unto the resurrection of judgement. ¹ Or, a son of man

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If 32 I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent

* Substitute the marginal rendering for the text.—*Am. Com.*

unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: 34 howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and 35 ye were willing to rejoyce for a season in his light. But the witness which I have is greater than *that of* 36 John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And 37 the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word 38 abiding in you: for whom he sent, him ye believe not. ¹Ye search the scriptures, because ye 39 think that in them ye have eternal life; and these are they which bear witness of me; and ye will not 40 come to me, that ye may have life. I receive not 41 glory from men. But I know you, that ye have not 42 the love of God in yourselves. I am come in my 43 Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of an- 44 other, and the glory that *cometh* from ²the only God ye seek not? Think not that I will accuse you to 45 the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye 46 believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall 47 ye believe my words?

¹ Or, Search *the* scriptures

² Some ancient authorities read *the* only one.

After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because 2 they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, 3 and there he sat with his disciples. Now the pass- 4 over, the feast of the Jews, was at hand. Jesus 5 therefore lifting up his eyes,

34 πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ
 παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω
 35 ἵνα ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ
 φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν
 36 τῷ φωτὶ αὐτοῦ· ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ
 Ἰωάννου, τὰ γὰρ ἔργα αὐτοῦ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω
 αὐτά, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ
 37 πατήρ με ἀπέσταλκεν, καὶ ὁ πέμψας με πατήρ ἐκεῖνος
 μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκη-
 38 κόατε οὔτε εἶδος αὐτοῦ ἐωράκατε, καὶ τὸν λόγον αὐτοῦ
 οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τοῦ-
 39 τῷ ὑμεῖς οὐ πιστεύετε. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς
 δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ
 40 μαρτυροῦσαι περὶ ἐμοῦ· καὶ σὺ θέλετε ἐλθεῖν πρὸς με
 41 ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
 42 ἀλλὰ ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
 43 ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου
 καὶ σὺ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ
 44 ἰδίῳ, ἐκεῖνον λήμψεσθε. πῶς δύνασθε ὑμεῖς πιστεῦσαι,
 δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ
 45 τοῦ μόνου [θεοῦ] οὐ ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγο-
 ρήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν
 45 Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ γὰρ ἐπιστεύετε Μωυ-
 σεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγρα-
 47 ψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς
 ἐμοῖς ῥήμασιν πιστεύετε;

πιστεύετε

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης
 2 τῆς Γαλιλαίας τῆς Τιβεριάδος. ἠκολούθει δὲ αὐτῷ ὄχλος
 πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα αὐτοῦ ἐπὶ τῶν ἀσθενούν-
 3 των. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο
 4 μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ
 5 ἑορτὴ τῶν Ἰουδαίων. ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς

Ap.†

καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει
 πρὸς Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν
 οὗτοι; τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει 6
 τί ἔμελλεν ποιεῖν. ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων 7
 δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ
 λάβῃ. λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας 8
 ὁ ἀδελφὸς Σίμωνος Πέτρου. Ἔστιν παιδάριον ὧδε ὡς 9
 ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα
 τί ἐστὶν εἰς τοσούτους; εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς 10
 ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ.
 ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέ- 11
 δωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον
 ᾗθελον. ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ 12
 Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπό-
 ληται. συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους 13
 κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσ-
 σευσαν τοῖς βεβρωκόσιν. Οἱ οὖν ἄνθρωποι 14
 ἰδόντες ἃ ἐποίησεν σημεῖα ἔλεγον ὅτι Οὗτός ἐστιν
 ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς 15
 οὖν γνούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξιν αὐτὸν ἵνα
 ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς
 μόνος. Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μα- 16
 θηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, καὶ ἐμβάντες εἰς πλοῖον 17
 ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία
 ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18
 ᾗ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. ἐλη- 19
 λακότες οὖν ὡς σταδίους ἑκοσι πέντε ἢ τριάκοντα θεω-
 ροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ
 ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ὁ δὲ λέγει 20
 αὐτοῖς Ἐγώ εἰμι, μὴ φοβεῖσθε. ᾗθελον οὖν λαβεῖν 21
 αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς
 γῆς εἰς ἣν ὑπῆγον.

οὖν, ἄνδρες

ὁ ἐποίησεν σημεῖον

Ἰησοῦς πρὸς αὐ-
 τοὺς

and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy ¹bread, that ¹ Gr. loaves.
 6 these may eat? And this he said to prove him: for
 7 he himself knew what he would do. Philip answered him, Two hundred ²pennyworth of ²bread is not
 sufficient for them, that every one may take a little. ² See marginal note on Matt. xviii. 28.
 8 One of his disciples, Andrew, Simon Peter's brother,
 9 saith unto him, There is a lad here, which hath five
 barley loaves, and two fishes: but what are these
 10 among so many? Jesus said, Make the people sit
 down. Now there was much grass in the place. So
 the men sat down, in number about five thousand.
 11 Jesus therefore took the loaves; and having given
 thanks, he distributed to them that were set down;
 likewise also of the fishes as much as they would.
 12 And when they were filled, he saith unto his dis-
 ciples, Gather up the broken pieces which remain
 13 over, that nothing be lost. So they gathered them
 up, and filled twelve baskets with broken pieces
 from the five barley loaves, which remained over
 14 unto them that had eaten. When therefore the
 people saw the ³sign which he did, they said, This ³ Some ancient authorities read signs.
 is of a truth the prophet that cometh into the world.
 15 Jesus therefore perceiving that they were about
 to come and take him by force, to make him king,
 withdrew again into the mountain himself alone.
 16 And when evening came, his disciples went down
 17 unto the sea; and they entered into a boat, and
 were going over the sea unto Capernaum. And it
 was now dark, and Jesus had not yet come to them.
 18 And the sea was rising by reason of a great wind
 19 that blew. When therefore they had rowed about
 five and twenty or thirty furlongs, they behold
 Jesus walking on the sea, and drawing nigh unto
 20 the boat: and they were afraid. But he saith unto
 21 them, It is I; be not afraid. They were willing
 therefore to receive him into the boat: and straight-
 way the boat was at the land whither they were
 going.

1 Gr. *little boat.*2 Gr. *little boats.*3 Or, *he sent*

On the morrow the multitude which stood on the 22
other side of the sea saw that there was none other
¹boat there, save one, and that Jesus entered not
with his disciples into the boat, but *that* his disciples
went away alone (howbeit there came ²boats from 23
Tiberias nigh unto the place where they ate the
bread after the Lord had given thanks): when the 24
multitude therefore saw that Jesus was not there,
neither his disciples, they themselves got into the
²boats, and came to Capernaum, seeking Jesus.
And when they found him on the other side of the 25
sea, they said unto him, Rabbi, when camest thou
hither? Jesus answered them and said, Verily, 26
verily, I say unto you, Ye seek me, not because ye
saw signs, but because ye ate of the loaves, and were
filled. Work not for the meat which perisheth, but 27
for the meat which abideth unto eternal life, which
the Son of man shall give unto you: for him the
Father, *even* God, hath sealed. They said therefore 28
unto him, What must we do, that we may work the
works of God? Jesus answered and said unto them, 29
This is the work of God, that ye believe on him
whom ³he hath sent. They said therefore unto him, 30
What then doest thou for a sign, that we may see,
and believe thee? what workest thou? Our fathers 31
ate the manna in the wilderness; as it is written, He
gave them bread out of heaven to eat. Jesus there- 32
fore said unto them, Verily, verily, I say unto you,
It was not Moses that gave you the bread out of
heaven; but my Father giveth you the true bread
out of heaven. For the bread of God is that which 33
cometh down out of heaven, and giveth life unto
the world. They said therefore unto him, Lord, 34
evermore give us this bread. Jesus said unto them, 35
I am the bread of life: he that cometh to me shall
not hunger, and he that believeth on me shall never
thirst. But I said unto you, that ye have seen me, 36
and yet believe not. All that which the Father 37
giveth me shall come unto me; and him that cometh
to me I will in no wise cast out. For 38

- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης
 εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ
 συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον εἰδὼν ὅτι . . .
 . . κυρίου -- ὅτε
- 23 ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἀλλὰ ἦλθεν πλοῖα
 ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον
- 24 εὐχαριστήσαντος τοῦ κυρίου. ὅτε ὁ οὖν εἶδεν ὁ ὄχλος ὅτι
 Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν
 αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦν-
- 25 τες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης
- 26 εἶπον αὐτῷ Ῥαββί, πότε ὥδε γέγονας; ἀπεκρίθη αὐτοῖς
 ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με
 οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ
- 27 ἐχορτάσθητε· ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην
 ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
 τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν
- 28 ὁ θεός. εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώ-
- 29 μεθα τὰ ἔργα τοῦ θεοῦ; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
 αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς
- 30 ὃν ἀπέστειλεν ἐκεῖνος. εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ
 31 σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; οἱ
 πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν
 γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
- 32 φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω
 ὑμῖν, οὐ Μωσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ,
 ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ
- 33 τὸν ἀληθινόν· ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων
- 34 ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ. εἶπον οὖν πρὸς
- 35 αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. εἶπεν
 αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος
 πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ
- 36 διψήσῃ πώποτε. ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ [με]
- 37 καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ
- 38 ἥξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω, ὅτι

δεδωκεν

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· τοῦτο δέ ἐστιν 39
τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.
τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὃ θεω- 40
ρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ
ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγὼ γ- 41
γυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι
ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, καὶ ἔλεγον Ὁὐχί 42
οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν
πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρα-
νοῦ καταβέβηκα; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ 43
γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται ἔλθεῖν ἑπρός με 44
ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀνα-
στήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γεγραμμένον ἐν 45
τοῖς προφῆταις Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς
ὃ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.
οὐχ ὅτι τὸν πατέρα ἐώρακέν τις εἰ μὴ ὃ ὢν παρὰ [τοῦ] θεοῦ, 46
οὗτος ἐώρακεν τὸν πατέρα. ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ 47
πιστεύων ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· 48
οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέ- 49
θανον· οὗτός ἐστιν ὁ ἄρτος ὃς ἐκ τοῦ οὐρανοῦ καταβαίνων 50
ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἁποθάνῃ· ἐγὼ εἰμι ὁ 51
ἄρτος ὁ ζῶν ὃς ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ
ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος
δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου
ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου- 52
δαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα
[αὐτοῦ] φαγεῖν; εἶπεν οὖν αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 53
λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώ-
που καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
ὃ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν 54
αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· ἡ γὰρ 55

Οὐχ

πρὸς ἐμέ

ἀποθνήσκει

Αρ.

I am come down from heaven, not to do mine own
 39 will, but the will of him that sent me. And this is
 the will of him that sent me, that of all that which
 he hath given me I should lose nothing, but should
 40 raise it up at the last day. For this is the will of
 my Father, that every one that beholdeth the Son,
 and believeth on him, should have eternal life; and
 41 I will raise him up at the last day.

¹ Or, that I should
 raise him up

41 The Jews therefore murmured concerning him,
 because he said, I am the bread which came down
 42 out of heaven. And they said, Is not this Jesus, the
 son of Joseph, whose father and mother we know?
 how doth he now say, I am come down out of
 43 heaven? Jesus answered and said unto them, Mur-
 44 mur not among yourselves. No man can come to
 me, except the Father which sent me draw him:
 45 and I will raise him up in the last day. It is written
 in the prophets, And they shall all be taught of God.
 Every one that hath heard from the Father, and hath
 46 learned, cometh unto me. Not that any man hath
 seen the Father, save he which is from God, he hath
 47 seen the Father. Verily, verily, I say unto you, He
 48 that believeth hath eternal life. I am the bread of
 49 life. Your fathers did eat the manna in the wilder-
 50 ness, and they died. This is the bread which com-
 eth down out of heaven, that a man may eat thereof,
 51 and not die. I am the living bread which came
 down out of heaven: if any man eat of this
 bread, he shall live for ever: yea and the bread
 which I will give is my flesh, for the life of the
 world.

52 The Jews therefore strove one with another, say-
 ing, How can this man give us his flesh to eat?
 53 Jesus therefore said unto them, Verily, verily, I say
 unto you, Except ye eat the flesh of the Son of man
 and drink his blood, ye have not life in yourselves.
 54 He that eateth my flesh and drinketh my blood hath
 eternal life; and I will raise him up at the last day.
 55 For

1 Gr. true meat.

2 Gr. true drink.

my flesh is ¹meat indeed, and my blood is ²drink indeed. He that eateth my flesh and drinketh my ⁵⁶ blood abideth in me, and I in him. As the living ⁵⁷ Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.

This is the bread which came down out of heaven: ⁵⁸ not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he ⁵⁹

3 Or, a synagogue

in ³the synagogue, as he taught in Capernaum.

4 Or, him

Many therefore of his disciples, when they heard ⁶⁰

this, said, This is a hard saying; who can hear ⁴it?

But Jesus knowing in himself that his disciples mur- ⁶¹

mured at this, said unto them, Doth this cause you

to stumble? *What* then if ye should behold the Son ⁶²

of man ascending where he was before? It is the ⁶³

spirit that quickeneth; the flesh profiteth nothing:

the words that I have spoken unto you are spirit,

and are life. But there are some of you that believe ⁶⁴

not. For Jesus knew from the beginning who they

were that believed not, and who it was that should

betray him. And he said, For this cause have I ⁶⁵

said unto you, that no man can come unto me, ex-

cept it be given unto him of the Father.

Upon this many of his disciples went back, and ⁶⁶

walked no more with him. Jesus said therefore ⁶⁷

unto the twelve, Would ye also go away? Simon ⁶⁸

Peter answered him, Lord, to whom shall we go?

5 Or, hast words

thou ⁵hast the words of eternal life. And we have ⁶⁹

believed and know that thou art the Holy One of

God. Jesus answered them, Did not I choose you ⁷⁰

the twelve, and one of you is a devil? Now he spake ⁷¹

of Judas *the son* of Simon Iscariot, for he it was that

should betray him, *being* one of the twelve.

And after these things Jesus walked in

7

σὰρξ μου ἀληθὴς ἐστὶ βρωσίς, καὶ τὸ αἷμά μου ἀληθὴς
 56 ἐστὶ πόσις. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ
 57 αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. καθὼς ἀπέστειλέν με
 ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με
 58 καὶ κἀκίνος ζήσκει δι' ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
 καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώ-
 59 γων τοῦτον τὸν ἄρτον ζήσκει εἰς τὸν αἰῶνα. Ταῦτα εἶπεν
 60 ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ[†]. Πολ-
 λοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν Σκλη-
 ρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν;
 61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου
 οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
 62 εἰδὼς οὖν θεωρεῖτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου
 63 ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ
 οὐκ ὠφέλει οὐδέν· τὰ ῥήματα αὐτοῦ ἐγὼ λελάληκα ὑμῖν πνεῦμά
 64 ἐστὶν καὶ ζωὴ ἐστίν· ἀλλὰ εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πι-
 στεύουσιν. Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ
 65 πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. καὶ ἔλεγεν
 66 εἰδὼς ὅτι ἐκεῖνος αὐτῷ ἐκ τοῦ πατρὸς. Ἐκ
 τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπί-
 67 σω καὶ οὐκέτι μετ' αὐτοῦ περιεπατοῦν. Εἶπεν οὖν ὁ Ἰησοῦς
 68 τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ἀπεκρίθη αὐ-
 τῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα
 69 ζωῆς αἰωνίου ἔχεις, καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκα-
 70 μεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς
 Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διά-
 71 βολός ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου·
 οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

Αρ.

† ταββάτι †

1 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ περιεπάτει [ὁ] Ἰησοῦς ἐν τῇ

Γαλιλαία, εὖ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζή-
 τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν ²
 Ἰουδαίων ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ ³
 αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν,
 ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν [σου] τὰ ἔργα ἃ ποιεῖς·
 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρη- ⁴
 σίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.
 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει οὖν ⁵
 αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὃ ἐμὸς οὕπω πάρεστιν, ὃ δὲ
 καιρὸς ὃ ὑμέτερος πάντοτέ ἐστιν ἑτοιμος. οὐ δύναται ὁ ⁷
 κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
 αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. ὑμεῖς ἀνάβητε ⁸
 εἰς τὴν ἑορτὴν· ἐγὼ ὡς οὕπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύ-
 την, ὅτι ὁ ἐμὸς καιρὸς οὕπω πεπλήρωται. ταῦτα δὲ ⁹
 εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς ¹⁰
 δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ
 αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ ὡς ἐν κρυπτῷ. οἱ οὖν ¹¹
 Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ
 ἐστὶν ἐκεῖνος; καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν ¹²
 τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀναθὸς ἐστίν, ἄλλοι [δὲ]
 ἔλεγον Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς μέντοι ¹³
 παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰου-
 δαίων.
 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ¹⁴
 ἱερὸν καὶ ἐδίδασκεν. ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγον- ¹⁵
 τες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ἀπε- ¹⁶
 κρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔ-
 στιν ἐμῇ ἀλλὰ τοῦ πέμψαντός με· ἐάν τις θέλῃ τὸ θέ- ¹⁷
 λημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ
 τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ. ὁ ἀφ' ἑαν- ¹⁸
 τοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
 δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής, ἐστίν καὶ
 ἀδικία ἐν αὐτῷ οὐκ ἐστίν. οὐ Μωσὴς ἔδωκεν ὑμῖν τὸν ¹⁹

τὰ ἔργα σου
 αὐτὸ

οὐκ

αὐτός

δεδωκεν

Galilee: for he would not walk in Judæa, because the
 2 Jews sought to kill him. Now the feast of the Jews,
 3 the feast of tabernacles, was at hand. His brethren
 therefore said unto him, Depart hence, and go into
 Judæa, that thy disciples also may behold thy works
 4 which thou doest. For no man doeth anything in
 secret, and himself seeketh to be known openly.

¹ Some ancient authorities read and seeketh it to be known openly.

If thou doest these things, manifest thyself to the
 5 world. For even his brethren did not believe on
 6 him. Jesus therefore saith unto them, My time is
 7 not yet come; but your time is always ready. The
 world cannot hate you; but me it hateth, because
 8 I testify of it, that its works are evil. Go ye up
 unto the feast: I go not up ²yet* unto this feast; be-
 9 cause my time is not yet fulfilled. And having
 said these things unto them, he abode *still* in Galilee.

² Many ancient authorities omit yet.

10 But when his brethren were gone up unto the
 feast, then went he also up, not publicly, but as it
 11 were in secret. The Jews therefore sought him at
 12 the feast, and said, Where is he? And there was
 much murmuring among the multitudes concerning
 him: some said, He is a good man; others said,
 13 Not so, but he leadeth the multitude astray. How-
 beit no man spake openly of him for fear of the
 Jews.

14 But when it was now the midst of the feast Jesus
 15 went up into the temple, and taught. The Jews
 therefore marvelled, saying, How knoweth this man
 16 letters, having never learned? Jesus therefore an-
 swered them, and said, My teaching is not mine,
 17 but his that sent me. If any man willeth to do his
 will, he shall know of the teaching, whether it be
 18 of God, or *whether* I speak from myself. He that
 speaketh from himself seeketh his own glory: but he
 that seeketh the glory of him that sent him, the same
 19 is true, and no unrighteousness is in him. Did not
 Moses give you the

* For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add yet.—*Am. Com.*

1 Gr. *demon.*

2 Or, *marvel because of this. Moses hath given you circumcision*

law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a 'devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all 'marvel. For this cause hath Moses* given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole† on the sabbath? Judge not according to appearance, but judge righteous judgement.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that

3 Gr. *of.*

36

* For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.—*Am. Com.*

† "a man every whit whole" add marg. Gr. *a whole man sound.*—*Am. Com.*

νόμον ; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε
 20 ἀποκτείνει ; ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε
 21 ζητεῖ ἀποκτείνει ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν
 22 ἔργον ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωυσῆς
 δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως
 ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ [ἐν] σαββάτῳ περιτέμνετε
 23 ἄνθρωπον. εἰ περιτομήν λαμβάνει [ὁ] ἄνθρωπος ἐν σαβ-
 βάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωυσέως, ἐμοὶ χολάτε ὅτι
 24 ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ ; μὴ κρίνετε
 25 κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. *Ε-
 λεγον οὖν τινες ἐκ τῶν Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν
 26 ὃν ζητοῦσιν ἀποκτείνει ; καὶ ἶδε παρρησίᾳ λαλεῖ καὶ
 27 τες ὅτι οὗτός ἐστιν ὁ χριστός ; ἀλλὰ τοῦτον οἶδαμεν πόθεν
 ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν
 28 ἐστίν. *Εκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων [ὁ] Ἰησοῦς καὶ
 λέγων Καὶ οἶδατε καὶ οἶδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαν-
 29 τοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν
 30 ὑμεῖς οὐκ οἶδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ κα-
 31 ῥὴ ὥρα αὐτοῦ. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς
 αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα ση-
 32 μεῖα ποιήσει ὢν οὗτος ἐποίησεν ; *Ἦκουσαν
 οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
 ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα
 33 πιάσωσιν αὐτόν. εἶπεν οὖν ὁ Ἰησοῦς *Ετι χρόνον μικρὸν
 34 μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ζητή-
 σετέ με καὶ οὐχ εὑρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ
 35 δύνασθε ἐλθεῖν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Πού
 οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν ;
 μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι
 36 καὶ διδάσκειν τοὺς Ἑλλήνας ; τίς ἐστὶν ὁ λόγος οὗτος ὃν

εἶπε Ζητήσετέ με καὶ οὐχ εὐρήσετέ με καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἰστίῃ 37
 κει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ ἐρχέσθω
 πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ 38
 γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδα-
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Πάλιν οὖν αὐτοῖς ἐλάλησεν [ὁ] Ἰησοῦς λέγων Ἐγὼ 12
 εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περι-

* -καὶ ἐπορεύθησεν . . . ἀμάρτανε.† (ΠΕΡΙ ΜΟΙΧΑΛΙΔΙΟΣ ΠΕΡΙΚΟΠΗ p. 241)

he said, Ye shall seek me, and shall not find me:
and where I am, ye cannot come?
37 Now on the last day, the great *day* of the feast,
Jesus stood and cried, saying, If any man thirst, let
38 him come unto me, and drink. He that believeth
on me, as the Scripture hath said, out of his belly*
39 shall flow rivers of living water. But this spake
he of the Spirit, which they that believed on him
were to receive: ¹for the Spirit was not yet *given*;
40 because Jesus was not yet glorified. *Some* of the
multitude therefore, when they heard these words,
41 said, This is of a truth the prophet. Others said,
This is the Christ. But some said, What, doth the
42 Christ come out of Galilee? Hath not the scripture
said that the Christ cometh of the seed of David,
and from Bethlehem, the village where David was?
43 So there arose a division in the multitude because
44 of him. And some of them would have taken him;
but no man laid hands on him.
45 The officers therefore came to the chief priests
and Pharisees; and they said unto them, Why did
46 ye not bring him? The officers answered, Never
47 man so spake. The Pharisees therefore answered
48 them, Are ye also led astray? Hath any of the
49 rulers believed on him, or of the Pharisees? But
this multitude which knoweth not the law are ac-
50 cursed. Nicodemus saith unto them (he that came
51 to him before, being one of them), Doth our law
judge a man, except it first hear from himself and
52 know what he doeth? They answered and said unto
him, Art thou also of Galilee? Search, and ²see that
out of Galilee ariseth no prophet.†

8 12 Again therefore Jesus spake unto them, saying, I
am the light of the world: he that followeth me
shall not

* For "out of his belly" read "from within him" (with marg.
Gr. *out of his belly*).—*Am. Com.*

[† For ch. 7. 53-8. 11, see p. 241, whither the passage has
been transposed, to conform to the disposition of the text
by Westcott & Hort.]

walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou 13 bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear 14 witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after 15 the flesh; I judge no man. Yea and if I judge, my 16 judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is writ- 17 ten, that the witness of two men is true. I am he 18 that beareth witness of myself, and the Father that sent me beareth witness of me. They said there- 19 fore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These 20 words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and 21 ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, 22 Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from 23 beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, 24 that ye shall die in your sins: for except ye believe that ¹I am *he**, ye shall die in your sins. They said 25 therefore unto him, Who art thou? Jesus said unto them, ²Even that which I have also spoken unto you from the beginning. I have many things to speak 26 and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I ³unto the world†. They perceived not 27 that he spake to them of the Father. Jesus there- 28 fore said, When ye have lifted up the Son

¹ Or, I am

² Or, How is it that I even speak to you at all?†

³ Gr. into.

* "I am *he*" omit marg. ¹ So in xiii. 19.—*Am. Com.*

† Substitute for the present marg. ² Or, *Altogether that which I also speak unto you*—*Am. Com.*

‡ "unto the world" omit marg. ³ "Gr. into."—*Am. Com.*

- πατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυ-
 14 ρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς
 καὶ εἶπεν αὐτοῖς Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
 ἡ μαρτυρία μου ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον
 καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι
 15 ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ
 16 κρίνω εὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ
 ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμ-
 17 ψας με [πατήρ]. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγρα-
 18 πται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ἐγὼ
 εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ
 19 ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ
 πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὐτε ἐμὲ οἴδατε οὔτε τὸν
 πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν
 20 ᾔδειτε. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
 διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω
 ἐληλύθει ἡ ὥρα αὐτοῦ.
 21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ
 με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
 22 ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰου-
 δαῖοι Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπά-
 23 γω ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ ἔλεγεν αὐτοῖς Ὑμεῖς
 ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τού-
 24 του τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τού-
 του. εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις
 ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι Ἐγὼ εἰμι, ἀποθανεῖσθε
 25 ἐν ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ;
 εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;
 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας
 με ἀληθής ἐστιν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
 27 εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
 28 ἔλεγεν. εἶπεν οὖν ὁ Ἰησοῦς Ὅταν ὑψώσῃτε τὸν υἱὸν

ἡ μαρτυρία μου
ἀληθής ἐστιν

ἐγὼ εἰμι

ὑμῖν.

ἐγώ εἰμι

τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐ-
 μαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ
 ταῦτα λαλῶ. καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἄ- 29
 φήκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάν-
 τοτε. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐ- 30
 τόν.

Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι- 31
 στευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λό-
 γῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστε, καὶ γνώσεσθε 32
 τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρί- 33
 θησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδεὶν
 δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι
 γενήσεσθε; ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 34
 λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν
 [τῆς ἁμαρτίας]· ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν 35
 αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς 36
 ἐλευθερώσῃ, ὥντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα 37
 Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
 ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἄ ἐγὼ ἐώρακα παρὰ τῷ πα- 38
 τρὶ λαλῶ· καὶ ὑμεῖς οὖν ἄ ἤκούσατε παρὰ τοῦ πατρὸς
 ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατήρ ἡμῶν 39
 Ἀβραάμ ἐστιν. λέγει αὐτοῖς [ὁ] Ἰησοῦς Εἰ τέκνα τοῦ
 Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε· ἵνῃ δὲ 40
 ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
 λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ
 οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. 41
 εἶπαν αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν· εἷνα
 πατέρα ἔχομεν τὸν θεόν. εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Εἰ 42
 ὁ θεὸς πατήρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ
 θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα,
 ἀλλ' ἐκεῖνός με ἀπέστειλεν. διὰ τί τὴν λαλιὰν τὴν ἐμὴν 43
 οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας 44

*

ἐποιεῖτε

οὐ γεγεννήμεθα

* Ἐγὼ ἄ ἐώρακα παρὰ τῷ πατρὶ μου [ταῦτα] λαλῶ· καὶ ὑμεῖς οὖν ἄ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν·

of man, then shall ye know that I am *he*^{*}, and *that* I¹ do nothing of myself, but as the Father taught me,
 29 I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the
 30 things that are pleasing to him. As he spake these things, many believed on him.
 31 Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly
 32 my disciples; and ye shall know the truth, and the
 33 truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet
 been in bondage to any man: how sayest thou, Ye
 34 shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth
 35 sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth
 36 for ever. If therefore the Son shall make you free,
 37 ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word
 38² hath not free course in you. I speak the things which I have seen with³ *my* Father: and ye also do
 39 the things which ye heard from *your* father. They answered and said unto him, Our father is Abraham.
 Jesus saith unto them, If ye⁴ were Abraham's children,
 40⁵ ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.
 41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one
 42 Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth
 and am come from God; for neither have I come
 43 of myself, but he sent me. Why do ye not⁶ understand my speech? *Even* because ye cannot hear my
 44 word. Ye are of *your* father the devil, and the lusts

¹ Or, I am
Or, I am he: and
I do

² Or, hath no place
in you

³ Or, the Father:
do ye also there-
fore the things
which ye heard
from the Father.

⁴ Gr. are.

⁵ Some ancient au-
thorities read ye
do the works of
Abraham.

⁶ Or, know

* "I am *he*" omit from marg. ¹ Or, I am—Am. Com.

1 Some ancient authorities read standeth.

2 Or, When one speaketh a lie, he speaketh of his own: for his father also is a liar.

3 Gr. demon.

4 Or, that he should see

5 Gr. was born.

6 Or, was hidden, and went &c.

7 Many ancient authorities add and going through the midst of them went his way, and so passed by.

of your father it is your will to do. He was a murderer from the beginning, and ¹stood* not in the truth, because there is no truth in him. ²When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because 45 I say the truth, ye believe me not. Which of you 46 convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words 47 of God: for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto 48 him, Say we not well that thou art a Samaritan, and hast a ³devil? Jesus answered, I have not a ³devil; 49 but I honour my Father, and ye dishonour me. But 50 I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a 51 man keep my word, he shall never see death. The 52 Jews said unto him, Now we know that thou hast a ³devil. Abraham is dead†, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abra- 53 ham, which is dead‡? and the prophets are dead‡: whom makest thou thyself? Jesus answered, If I 54 glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; 55 and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced ⁴to see my day; and 56 he saw it, and was glad. The Jews therefore said 57 unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, 58 verily, I say unto you, Before Abraham ⁵was‡, I am. They took up stones therefore to cast at him: but 59 Jesus ⁶hid himself, and went out of the temple⁷. And as he passed by, he saw a man blind from his ⁸birth.

* For "stood" read "standeth" and omit marg. ¹—*Am. Com.*

† For "is dead" and "are dead" read "died" [Compare vi. 49, 58.] —*Am. Com.*

‡ For "was" read "was born" and omit marg. ⁵—*Am. Com.*

τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτό-
 νος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι
 οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν
 45 ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ. ἐγὼ
 46 δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. τίς ἐξ ὑμῶν
 ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί
 47 ὑμεῖς οὐ πιστεύετε μοι; ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ
 θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
 48 οὐκ ἐστέ. ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ
 καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον
 49 ἔχεις; ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ
 50 τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ
 51 ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. Ἀμὴν
 ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον
 52 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. εἶπαν αὐτῷ οἱ Ἰου-
 δαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέ-
 θανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν
 λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν
 53 αἰῶνα· μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
 ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σκαντὸν ποι-
 54 εῖς; ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ
 δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,
 55 ὃν ὑμεῖς λέγετε ὅτι ὁ θεὸς ὑμῶν ἐστίν, καὶ οὐκ ἐγνώκατε
 αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ εἶπω ὅτι οὐκ οἶδα αὐ-
 τόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ
 56 τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλ-
 λιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ
 57 ἔχαρῃ. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα
 58 ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἑώρακας; εἶπεν αὐτοῖς Ἰη-
 σοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ
 59 εἰμί. ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς
 δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Θεὸς ἡμῶν

εἰώρακέν σε

1. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεΐ, ²
 τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς ³
 αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
 ὡς ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ⁴
 ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ⁵
 ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔ- ⁶
 πτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ
 ἐπέθηκεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, καὶ ⁷
 εἶπεν αὐτῷ Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ
 Σιλωάμ (ὃ ἐρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ
 ἐνίψατο, καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ ⁸
 οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον
 Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλε- ⁹
 γον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος
 αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. ἔλεγον ¹⁰
 οὖν αὐτῷ Πῶς [οὖν] ἠνέφχθησάν σου οἱ ὀφθαλμοί; ἀπε- ¹¹
 κρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν
 ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι
 ὅτι Ὑπαγε εἰς τὸν Σιλωάμ καὶ νίψαι· ἀπελθὼν οὖν καὶ
 νιψάμενος ἀνέβλεψα. καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖ- ¹²
 νος; λέγει Οὐκ οἶδα. Ἀγουνσιν αὐτὸν πρὸς ¹³
 τοὺς Φαρισαίους τὸν ποτε τυφλόν. ἦν δὲ σάββατον ἐν ᾗ ¹⁴
 ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ
 τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρι- ¹⁵
 σαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθη-
 κέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.
 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἐστὶν οὗτος παρὰ ¹⁶
 θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ]
 ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα ση-
 μεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν ¹⁷
 τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέφξεν
 σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should
 3 be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God
 4 should be made manifest in him. We must work the works of him that sent me, while it is day: the
 5 night cometh, when no man can work. When I am
 6 in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and
 7 made clay of the spittle, and anointed his eyes with
 8 the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went
 9 away therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that
 10 sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*. They
 11 said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away
 12 and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.
 13 They bring to the Pharisees him that aforetime
 14 was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again
 15 therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see.
 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them.
 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

¹ Or, and with the clay, anointed thereof his eyes

The Jews therefore did not believe concerning him, 18 that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, 19 who ye say was born blind? how then doth he now see? His parents answered and said, We know that 20 this is our son, and that he was born blind: but how 21 he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because 22 they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore 23 said his parents, He is of age; ask him. So they 24 called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether 25 he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said there- 26 fore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even 27 now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And 28 they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God 29 hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and 30 said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. We know that God heareth not sinners: but 31 if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never 32 heard that any one opened the eyes of a man born blind. If this man were not from God, he could do 33 nothing. They answered and said unto him, Thou 34 wast altogether born in sins, and dost thou teach us? And they cast him

18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν
 τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς
 19 αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγον-
 τες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς
 20 ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ἀπεκρίθησαν οὖν οἱ γονεῖς
 αὐτοῦ καὶ εἶπαν Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν
 21 καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν,
 ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν·
 αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
 22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους,
 ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολο-
 23 γήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ
 γονεῖς αὐτοῦ εἶπαν ὅτι Ἠλικίαν ἔχει, αὐτὸν ἔπερωτή-
 24 σατε. Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν
 τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδα-
 25 μεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστιν. ἀπεκρίθη
 οὖν ἐκείνος Εἰ ἁμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἶδα ὅτι
 26 τυφλὸς ὢν ἄρτι βλέπω. εἶπαν οὖν αὐτῷ Τί ἐποίησέν
 27 σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐ-
 τοῖς Εἶπον ὑμῖν ἦδη καὶ οὐκ ἠκούσατε· τί ἄρα πάλιν θέλετε
 ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
 28 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου,
 29 ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί· ἡμεῖς οἶδαμεν ὅτι
 Μωυσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν
 30 ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν τού-
 τῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν
 31 ἐστίν, καὶ ἠνοιξέν μου τοὺς ὀφθαλμούς. οἶδαμεν ὅτι ὁ
 θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ
 32 τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠ-
 κούσθη ὅτι ἠνέφξεν τις ὀφθαλμοὺς τυφλοῦ γεγεννημέ-
 33 νου· εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν.
 34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννή-
 θης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν

ἐρωτήσατε

οὖν

ἔξω.

Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, 35
καὶ εὐρὼν αὐτὸν εἶπεν Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώ-
που; Ἦ ἀπεκρίθη ἐκείνος [καὶ εἶπεν] Καὶ τίς ἐστιν, κύριε, ἵνα 36
πιστεῖσω εἰς αὐτόν; εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας 37
αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. ὁ δὲ ἔφη Πι- 38
στεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς 39
Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ
βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40
Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ
εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; εἶπεν αὐτοῖς [ὁ] 41
Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέ-
γετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει. Ἀ- 1
μὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς
τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν
ἐκείνος κλέπτῃς ἐστὶν καὶ ληστῆς· ὁ δὲ εἰσερχόμενος διὰ 2
τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. τούτῳ ὁ θυρωρὸς 3
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ
ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ 4
ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ
πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ·
ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται 5
ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν.
Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ 6
οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν 7
οὖν πάλιν [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγὼ εἰμι ἡ
θύρα τῶν προβάτων. πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται 8
εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.
ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ 9
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. ὁ κλέ- 10
πτῆς οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
ἐγὼ ἦλθον ἵνα ζῶν ἐχῶσιν καὶ περισσὸν ἐχῶσιν. Ἐγὼ 11
εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν
αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ ὢν 12

Αρ.

out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of 1 Many ancient authorities read *the*
36 God? He answered and said, And who is he, Lord, Son of man.
37 that I may believe on him? Jesus said unto him,
Thou hast both seen him, and he it is that speaketh
38 with thee. And he said, Lord, I believe. And he
39 worshipped him. And Jesus said, For judgement
came I into this world, that they which see not may
see; and that they which see may become blind.

40 Those of the Pharisees which were with him heard
these things, and said unto him, Are we also blind?
41 Jesus said unto them, If ye were blind, ye would have
no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth
not by the door into the fold of the sheep, but
climbeth up some other way, the same is a thief and
2 a robber. But he that entereth in by the door is
3 the shepherd of the sheep. To him the porter 2 Or, a shepherd
openeth; and the sheep hear his voice: and he call-
eth his own sheep by name, and leadeth them out.
4 When he hath put forth all his own, he goeth before
them, and the sheep follow him: for they know his
5 voice. And a stranger will they not follow, but will
flee from him: for they know not the voice of stran-
6 gers. This 3parable spake Jesus unto them: but 3 Or, proverb
they understood not what things they were which
he spake unto them.

7 Jesus therefore said unto them again, Verily,
verily, I say unto you, I am the door of the sheep.
8 All that came before me* are thieves and robbers:
9 but the sheep did not hear them. I am the door:
by me if any man enter in, he shall be saved, and
10 shall go in and go out, and shall find pasture. The
thief cometh not, but that he may steal, and kill, and
destroy: I came that they may have life, and may
11 have it abundantly. I am the good shepherd: the 4 Or, have abund-
good shepherd layeth down his life for the sheep. dance
12 He that is a hireling, and not.

* "before me" add marg. Some ancient authorities omit *before*
me.—*Am. Com.*

a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*: *he* 13 *fleeth* because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine 14 own, and mine own know me, even as the Father 15 knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which 16 are not of this fold: them also I must ¹bring, and they shall hear my voice; and ²they shall become one flock, one shepherd. Therefore doth the Father 17 love me, because I lay down my life, that I may take it again. No one ³taketh it away from me, but 18 I lay it down of myself. I have ⁴power to lay it down, and I have ⁴power to take it again. This commandment received I from my Father.

There arose a division again among the Jews be- 19 cause of these words. And many of them said, 20 He hath a ⁵devil, and is mad; why hear ye him? Others said, These are not the sayings of one pos- 21 sessed with a ⁵devil. Can a ⁵devil open the eyes of the blind?

⁶And it was the feast of the dedication at Jeru- 22 salem: it was winter; and Jesus was walking in the 23 temple in Solomon's porch. The Jews therefore 24 came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, 25 I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But 26 ye believe not, because ye are not of my sheep. My 27 sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and 28 they shall never perish, and no one shall snatch them out of my hand. ⁷My Father, which hath 29 given *them* unto me, is greater than all;

¹ Or, *lead*

² Or, *there shall be one flock*

³ Some ancient authorities read *took it away*.

⁴ Or, *right*

⁵ Gr. *demon*.

⁶ Some ancient authorities read *At that time was the feast*.

⁷ Some ancient authorities read *That which my Father hath given unto me*.

ποιμήν, οὐ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον
 ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει, — καὶ ὁ
 13 λύκος ἄρπάξει αὐτὰ καὶ σκορπίζει, — ὅτι μισθωτός ἐστιν
 14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμήν
 ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,
 15 καθὼς γινώσκει με ὁ πατήρ καγὼ γινώσκω τὸν πατέρα, καὶ
 16 τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρό-
 βατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται
 17 μία ποίμνη, εἰς ποιμήν. διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ
 ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.
 18 οὐδεὶς ἤρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀ-
 π' ἐμαυτοῦ. ἐξουσίαν ἔχω θείναι αὐτήν, καὶ ἐξουσίαν ἔχω
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 19 τοῦ πατρός μου. Σχίσμα πάλιν ἐγένετο ἐν
 20 τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον δὲ πολλοὶ
 ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
 21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενον·
 μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;

αἶρει

22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χει-
 23 μὼν ἦν, καὶ περιεπάτει [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
 24 στοᾷ τοῦ Σολομῶνος. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι
 καὶ ἔλεγον αὐτῷ Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ
 25 σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ. ἀπεκρίθη αὐτοῖς
 [ὁ] Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ
 ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ
 26 ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προ-
 27 βάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου
 ἀκούουσιν, καγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,
 28 καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλυνται
 εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρός
 29 μου. ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μείζον ἐστίν,

ἐκύκλευσαν

ὅς...μείζων ἐστίν

καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρός.
 ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν. Ἐβάστασαν πάλιν λίθους οἱ ³⁰
 Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰη- ³¹
 σοὺς Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἔκ τοῦ πατρός· διὰ ³²
 τοῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; ἀπεκρίθησαν αὐτῷ οἱ ³³
 Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ
 βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.
 ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν ³⁴
 τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοὶ ἐστε; εἰ ἐκεῖ- ³⁵
 νους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ
 δύναται λυθῆναι ἢ γραφή, ὃν ὁ πατήρ ἡγάσεν καὶ ἀπέ- ³⁶
 στείλειν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς,
 ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμί; εἰ οὐ ποιῶ τὰ ἔργα τοῦ ³⁷
 πατρός μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ ³⁸
 πιστεύετε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε
 ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ ἐγὼ ἐν τῷ πατρὶ. Ἐξήτουν [οὖν] ³⁹
 αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

καλὰ ἔδειξα ὑμῖν

[πάλιν] αὐτόν

ἐμμενεν

Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ⁴⁰
 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμμενεν ἐκεῖ.
 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης ⁴¹
 μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης
 περὶ τούτου ἀληθὴ ἦν. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ⁴²
 ἐκεῖ.

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς ¹
 κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν δὲ ²
 Μαριὰμ ἡ ἀλεῖψασα τὸν κύριον μύρω καὶ ἐκμάσασα τοὺς
 πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
 ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου- ³
 σαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ἀκούσας δὲ ὁ Ἰη- ⁴
 σοὺς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον
 ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ
 θεοῦ δι' αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ ⁵
 τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὥς οὖν ἤκουσεν ὁ

30 and no one is able to snatch ¹*them* out of the Father's ²Or, aught
 31 hand. I and the Father are one. The Jews took up
 32 stones again to stone him. Jesus answered them,
 33 Many good works have I shewed you from the Fa-
 34 ther; for which of those works do ye stone me? The
 Jews answered him, For a good work we stone thee
 not, but for blasphemy; and because that thou, be-
 34 ing a man, makest thyself God. Jesus answered
 them, Is it not written in your law, I said, Ye are
 35 gods? If he called them gods, unto whom the word
 of God came (and the scripture cannot be broken),
 36 say ye of him, whom the Father ²sanctified and sent ²Or, consecrated
 into the world, Thou blasphemest; because I said,
 37 I am *the* Son of God? If I do not the works of my
 38 Father, believe me not. But if I do them, though
 ye believe not me, believe the works: that ye may
 know and understand that the Father is in me, and
 39 I in the Father. They sought again to take him:
 and he went forth out of their hand.
 40 And he went away again beyond Jordan into the
 place where John was at the first baptizing; and
 41 there he abode. And many came unto him; and
 they said, John indeed did no sign: but all things
 42 whatsoever John spake of this man were true. And
 many believed on him there.
 11 Now a certain man was sick, Lazarus of Betha-
 ny, of the village of Mary and her sister Martha.
 2 And it was that Mary which anointed the Lord with
 ointment, and wiped his feet with her hair, whose
 3 brother Lazarus was sick. The sisters therefore
 sent unto him, saying, Lord, behold, he whom thou
 4 lovest is sick. But when Jesus heard it, he said,
 This sickness is not unto death, but for the glory of
 God, that the Son of God may be glorified thereby.
 5 Now Jesus loved Martha, and her sister, and Laza-
 6 rus. When therefore he heard

that he was sick, he abode at that time two days
 in the place where he was. Then after this he 7
 saith to the disciples, Let us go into Judæa again.
 The disciples say unto him, Rabbi, the Jews were 8
 but now seeking to stone thee; and goest thou
 thither again? Jesus answered, Are there not 9
 twelve hours in the day? If a man walk in the
 day, he stumbleth not, because he seeth the light
 of this world. But if a man walk in the night, 10
 he stumbleth, because the light is not in him.
 These things spake he: and after this he saith unto 11
 them, Our friend Lazarus is fallen asleep; but I go,
 that I may awake him out of sleep. The disciples 12
 therefore said unto him, Lord, if he is fallen asleep,
 he will ¹recover. Now Jesus had spoken of his 13
 death: but they thought that he spake of taking
 rest in sleep. Then Jesus therefore said unto them 14
 plainly, Lazarus is dead. And I am glad for your 15
 sakes that I was not there, to the intent ye may be-
 lieve; nevertheless let us go unto him. Thomas 16
 therefore, who is called ²Didymus, said unto his
 fellow-disciples, Let us also go, that we may die
 with him.

¹ Gr. *be saved*.

² That is, *Twin*.

So when Jesus came, he found that he had been 17
 in the tomb four days already. Now Bethany was 18
 nigh unto Jerusalem, about fifteen furlongs off; and 19
 many of the Jews had come to Martha and Mary,
 to console them concerning their brother. Martha 20
 therefore, when she heard that Jesus was coming,
 went and met him: but Mary still sat in the house.
 Martha therefore said unto Jesus, Lord, if thou 21
 hadst been here, my brother had not died. And 22
 even now I know that, whatsoever thou shalt ask of
 God, God will give thee. Jesus saith unto her, Thy 23
 brother shall rise again. Martha saith unto him, I 24
 know that he shall rise again in the resurrection at
 the last day. Jesus said unto her, I am the resur- 25
 rection and the life: he that believeth on me, though
 he die, yet shall he live: and whosoever liveth and 26
 believeth on me shall never die. Believest thou this?
 She saith unto him, Yea, Lord: I have believed that 27
 thou

ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·
 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἀγωμεν εἰς τὴν
 8 Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεῖ,
 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
 9 ἐκεῖ; ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέ-
 ρας; εἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ
 10 φῶς τοῦ κόσμου τούτου βλέπει· εἰ δέ τις περιπατῇ ἐν
 τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φί-
 λος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.
 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ Κύριε, εἰ κεκοίμηται σωθή-
 13 σεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.
 ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέ-
 15 θανεν, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην
 16 ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγό-
 μενος Δίδυμος τοῖς συναθηταῖς Ἀγωμεν καὶ ἡμεῖς ἵνα
 17 ἀποθάνωμεν μετ' αὐτοῦ. Ἐλθὼν οὖν ὁ Ἰησοῦς
 εὑρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
 18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων
 19 δεκαπέντε. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς
 τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθίσωνται αὐτάς
 20 περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς
 ἔρχεται ὑπῆντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
 21 εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ἥς ὦδε
 22 οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· καὶ νῦν οἶδα ὅτι ὅσα ἂν
 23 αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς
 24 Ἀναστήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα Οἶδα
 ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή·
 26 ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν
 καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύ-
 27 εἰς τοῦτο; λέγει αὐτῷ Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ

Μαρία

Εἰ

εἰ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
 καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν 28
 ἀδελφὴν αὐτῆς λάβρα εἶπασα Ὁ διδάσκαλος πάρεστιν καὶ
 φωνεῖ σε. ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἤρχετο 29
 πρὸς αὐτόν· οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κόμην, 30
 ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπίντησεν αὐτῷ ἡ Μάρθα.
 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παρα- 31
 μυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη
 καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ
 μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου 32
 ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
 λέγουσα αὐτῷ Κύριε, εἰ ἡς ὧδε οὐκ ἂν μου ἀπέθανεν
 ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς 33
 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ
 πνεύματι καὶ ἐτάραξεν ἑαυτόν, καὶ εἶπεν Ποῦ τεθείκατε 34
 αὐτόν; λέγουσιν αὐτῇ Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυ- 35
 σεν ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει 36
 αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο οὗτος 37
 ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ πειῆσαι ἵνα καὶ
 οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν 38
 αὐτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος
 ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς Ἀρατε τὸν λίθον. 39
 λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύ-
 ριε, ἥδη ὅζει, τεταρταῖος γάρ ἐστιν. λέγει αὐτῇ ὁ Ἰη- 40
 σοῦς Οὐκ εἰπὸν σοι ὅτι ἐὰν πιστεύσῃς ὕψη τὴν δόξαν
 τοῦ θεοῦ; ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρην τοὺς 41
 ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι
 ἤκουσάς μου, ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· 42
 ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον ἵνα πιστεῦσω-
 σιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ 43
 ἐκραύγασεν Λάζαρε, δεῦρο ἔξω. ἐξῆλθεν ὁ τεθνηκώς 44
 δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις
 αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει [ὁ] Ἰησοῦς αὐτοῖς

art the Christ, the Son of God, *even* he that cometh
 28 into the world. And when she had said this, she
 went away, and called Mary ¹her sister secretly, ¹ Or, *her sister, saying secretly*
 29 saying, The ²Master is here, and calleth thee. And ² Or, *Teacher*
 she, when she heard it, arose quickly, and went
 30 unto him. (Now Jesus was not yet come into the
 village, but was still in the place where Martha met
 31 him.) The Jews then which were with her in the
 house, and were comforting her, when they saw
 Mary, that she rose up quickly and went out, follow-
 ed her, supposing that she was going unto the tomb
 32 to ³weep there. Mary therefore, when she came ³ Gr. *wail*.
 where Jesus was, and saw him, fell down at his
 feet, saying unto him, Lord, if thou hadst been here,
 33 my brother had not died. When Jesus therefore
 saw her ⁴weeping, and the Jews *also* ⁴weeping which
 came with her, he ⁵groaned in the spirit, and ⁶was
 34 troubled, and said, Where have ye laid him? They
 35 say unto him, Lord, come and see. Jesus wept. ⁶ Gr. *troubled himself*.
 36 The Jews therefore said, Behold how he loved him!
 37 But some of them said, Could not this man, which
 opened the eyes of him that was blind, have caused
 38 that this man also should not die? Jesus therefore
 again ⁷groaning in himself cometh to the tomb. ⁷ Or, *being moved with indignation in himself*
 39 Now it was a cave, and a stone lay ⁸against it. Je- ⁸ Or, *upon*
 sus saith, Take ye away the stone. Martha, the
 sister of him that was dead, saith unto him, Lord,
 by this time he stinketh: for he hath been *dead* four
 40 days. Jesus saith unto her, Said I not unto thee,
 that, if thou believedst, thou shouldest see the glory
 41 of God? So they took away the stone. And Jesus
 lifted up his eyes, and said, Father, I thank thee
 42 that thou heardest me. And I knew that thou hear-
 est me always: but because of the multitude which
 standeth around I said it, that they may believe
 43 that thou didst send me. And when he had thus
 spoken, he cried with a loud voice, Lazarus, come
 44 forth. He that was dead came forth, bound hand
 and foot with ⁹grave-clothes; and his face was bound ⁹ Or, *grave-bands*
 about with a napkin. Jesus saith unto them,

Loose him, and let him go.

Many ancient
authorities read
the things which
he did.

Many therefore of the Jews, which came to Mary 45 and beheld that which he did, believed on him.

But some of them went away to the Pharisees, and 46 told them the things which Jesus had done.

The chief priests therefore and the Pharisees 47 gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, 48 all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high 49 priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient 50 for you that one man should die for the people, and that the whole nation perish not. Now this he said 51 not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also 52 gather together into one the children of God that are scattered abroad. So from that day forth they 53 took counsel that they might put him to death.

Jesus therefore walked no more openly among 54 the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. Now the pass- 55 over of the Jews was at hand: and many went up to Jerusalem out of the country before the pass- over, to purify themselves. They sought therefore 56 for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the 57 Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover came 12 to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: 2 and Martha served;

- 45 Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ
46 καὶ θεασάμενοι ὃ ἔποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν
47 αὐτοῖς ἃ ἔποίησεν Ἰησοῦς. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί
48 ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ
49 καὶ τὸ ἔθνος. εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε
50 οὐδέν, οὐδὲ λογίζεσθε ὅτι συμφέρεי ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.
51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς
52 ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα
53 συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.
54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ
55 τῶν μαθητῶν. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας
56 πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γινῶ ποῦ ἐστὶν μνηύση, ὅπως πιάσωσιν αὐτόν.
1 Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.
2 ἔποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,

ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· ἡ ³
οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυ-
τίμου ἤλειψεν τοὺς πόδας [τοῦ] Ἰησοῦ καὶ ἐξέμαξεν ταῖς
θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ
τῆς ὁσμῆς τοῦ μύρου. λέγει [δὲ] Ἰούδας ὁ Ἰσκαριώτης ⁴
εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι· Διὰ ⁵
τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ
ἐδόθη πτωχοῖς; εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ⁶
ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκο-
μον ἔχων τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰη- ⁷
σοῦς Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφια-
σμοῦ μου τηρήσῃ αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε ⁸
μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἐγὼ ⁹
οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ
ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λά-
ζαρον ἴδωσιν ὃν ἠγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ¹⁰
ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολ- ¹¹
λοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν
Ἰησοῦν.

Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ¹²
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον ¹³
τὰ βάρη τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
καὶ ἐκραύγαζον

Ὡσαννά,

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,
καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

εἰρῶν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ¹⁴
ἐστιν γεγραμμένον

Μὴ φοβοῦ, θηγάτηρ Σιών·

¹⁵

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,
καθήμενος ἐπὶ πῶλον ὄνου.

Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὁ- ¹⁵
τε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐ-

but Lazarus was one of them that sat at meat
 3 with him. Mary therefore took a pound of ointment of ¹spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of
 4 the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not
 5 this ointment sold for three hundred ²pence, and
 6 given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the ³bag ⁴took away what was put there-
 7 in. Jesus therefore said, ⁵Suffer her to keep it against
 8 the day of my burying. For the poor ye have always with you; but me ye have not always.
 9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also,
 10 whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus
 11 also to death; because that by reason of him many of the Jews went away, and believed on Jesus.
 12 On the morrow ⁶a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed ^{is} he that cometh in the name of
 14 the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written,
 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were

¹ See marginal note on Mark xiv. 3.

² See marginal note on Matt. xviii. 28.

³ Or, box

⁴ Or, carried what was put therein

⁵ Or, Let her alone: it was that she might keep it

⁶ Some ancient authorities read the common people.

written of him, and that they had done these things unto him. The multitude therefore that was with 17 him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this 18 cause also the multitude went and met him, for that they heard that he had done this sign. The 19 Pharisees therefore said among themselves, 'Behold how ye prevail nothing: lo, the world is gone after him.

1 Or, Ye behold

Now there were certain Greeks among those that 20 went up to worship at the feast: these therefore 21 came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, 22 and Philip, and they tell Jesus. And Jesus answered 23 them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I 24 say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his ²life loseth 25 it; and he that hateth his ²life in this world shall keep it unto life eternal. If any man serve me, let 26 him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall 27 I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify 28 thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood 29 by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered 30 and said, This voice hath not come for my sake, but for your sakes. Now is ⁴the judgement of this 31 world: now shall the prince of this world be cast out. And I, if I be lifted up ⁵from the earth, will 32 draw all men unto myself. But this he said, signifying by what manner of death he should die. 33

2 Or, soul

3 Or, hour?

4 Or, a judgement

5 Or, out of

17 τῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει
 οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν
 18 ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο
 καὶ ὑπῆντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν
 19 πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς
 ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
 ὀπίσω αὐτοῦ ἀπῆλθεν.
 20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα
 21 προσκυνήσωσιν ἐν τῇ ἑσρτῇ· οὗτοι οὖν προσῆλθαν Φι-
 λίπῳ τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων
 22 αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρ-
 χεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας
 23 καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοὺς
 ἀποκρίνεται αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
 24 ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ
 κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
 25 μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ὁ φιλῶν
 τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν
 αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
 26 ἐὰν ἐμοὶ τις διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ
 ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ
 27 διακονῇ τιμήσει αὐτὸν ὁ πατήρ. νῦν ἡ ΨΥΧὴ ΜΟΥ ΤΕΤΑ-
 ΡΑΚΤΑΙ, καὶ τί εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας
 ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
 28 πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ
 29 οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. ὁ [οὖν] ὄχλος
 ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγενέαι· ἄλλοι
 30 ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. ἀπεκρίθη καὶ εἶπεν
 Ἰησοὺς· Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.
 31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ
 32 κόσμου τούτου ἐκβληθήσεται ἔξω· καγὼ ἂν ὑψωθῶ ἐκ
 33 τῆς γῆς, ἵνα πάντας ἑλκύσω πρὸς ἑμαυτόν. τοῦτο δὲ
 ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

49.

† πάντα†

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ 34
νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις
σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν
οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; εἶπεν οὖν αὐτοῖς ὁ Ἰη- 35
σοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστί. περι-
πατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.
ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός 36
γένησθε.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελ-
θὼν ἐκρύβη ἀπ' αὐτῶν. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιη- 37
κότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ἵνα ὁ 38
λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

καὶ ὁ βραχίων Κυρίου τίμη ἀπεκαλύφθη;

διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἡσαί- 39
ας

Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρω- 40

κεν αὐτῶν τὴν καρδίαν,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ

καρδίᾳ καὶ στραφῶσιν,

καὶ ἴδωμαι αὐτοὺς.

Αῤ. ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλά- 41

λησεν περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων 42

πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους

οὐχ ὁμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται, ἡγά- 43

υἱὲρ πησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον ἢ περὶ τὴν

δόξαν τοῦ θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν 44

Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν

πέμψαντά με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαν- 45

τά με. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ 46

πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. καὶ ἐάν τις 47

μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω

αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα

34 The multitude therefore answered him, We have
 heard out of the law that the Christ abideth for ever:
 and how sayest thou, The Son of man must be lifted
 35 up? who is this Son of man? Jesus therefore said
 unto them, Yet a little while is the light ¹among you. ¹Or, in
 Walk while ye have the light, that darkness over-
 take you not: and he that walketh in the darkness
 36 knoweth not whither he goeth. While ye have the
 light, believe on the light, that ye may become sons
 of light.

These things spake Jesus, and he departed and
 37 ²hid himself from them. But though he had done ²Or, was hidden
 so many signs before them, yet they believed not on
 38 him: that the word of Isaiah the prophet might be
 fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been
 revealed?

39 For this cause they could not believe, for that Isaiah
 said again,

40 He hath blinded their eyes, and he hardened
 their heart;

Lest they should see with their eyes, and per-
 ceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory;
 42 and he spake of him. Nevertheless even of the

rulers many believed on him; but because of the
 Pharisees they did not confess ³it, lest they should ³Or, him
 43 be put out of the synagogue: for they loved the
 glory of men more than the glory of God*.

44 And Jesus cried and said, He that believeth on me,
 45 believeth not on me, but on him that sent me. And
 he that beholdeth me beholdeth him that sent me.

46 I am come a light into the world, that whosoever
 47 believeth on me may not abide in the darkness. And
 if any man hear my sayings, and keep them not, I
 judge him not: for I came not to judge the world, but

* For "the glory of men . . . the glory of God" read "the glory
 that is of men . . . the glory that is of God."—*Am. Com.*

to save the world. He that rejecteth me, and re- 48
ceiveth not my sayings, hath one that judgeth him:
the word that I spake, the same shall judge him in
the last day. For I spake not from myself; but the 49
Father which sent me, he hath given me a com-
mandment, what I should say, and what I should
speak. And I know that his commandment is life 50
eternal: the things therefore which I speak, even as
the Father hath said unto me, so I speak.

Now before the feast of the passover, Jesus know- 13
ing that his hour was come that he should depart
out of this world unto the Father, having loved his
own which were in the world, he loved them 'unto
the end. And during supper, the devil having al- 2
ready put into the heart of Judas Iscariot, Simon's
son, to betray him, *Jesus*, knowing that the Father 3
had given all things into his hands, and that he came
forth from God, and goeth unto God, riseth from 4
supper, and layeth aside his garments; and he took
a towel, and girded himself. Then he poureth water 5
into the bason, and began to wash the disciples' feet,
and to wipe them with the towel wherewith he was
girded. So he cometh to Simon Peter. He saith 6
unto him, Lord, dost thou wash my feet? Jesus an- 7
swered and said unto him, What I do thou knowest
not now; but thou shalt understand hereafter. Pe- 8
ter saith unto him, Thou shalt never wash my feet.
Jesus answered him, If I wash thee not, thou hast
no part with me. Simon Peter saith unto him, Lord, 9
not my feet only, but also my hands and my head.
Jesus saith to him, He that is bathed needeth not 10
save to wash his feet, but is clean every whit: and
ye are clean, but not all. For he knew him that 11
clean.

So when he had washed

12

¹ Or, to the utter-
most

² Some ancient au-
thorities omit
save, and his feet.

48 σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ
 ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλά-
 49 λησα ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ
 ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐ-
 50 τός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ
 οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ
 λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

1 ΠΡΟ ΔΕ ΤΗΣ ΕΟΡΤΗΣ τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς
 ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου
 πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ
 2 εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνου γινομένου, τοῦ δια-
 βόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτόν
 3 Ἰουδας Σίμωνος Ἰσκαριώτης, εἰδὼς ὅτι πάντα ἔδωκεν
 αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν
 4 καὶ πρὸς τὸν θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου καὶ
 τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·
 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς
 πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
 6 διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐ-
 7 τῷ Κύριε, σὺ μὲν νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς
 καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ
 8 δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος Οὐ μὴ νύψῃς μου
 τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν
 9 μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ
 Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ
 10 καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. λέγει αὐτῷ Ἰησοῦς
 Ὁ λελουμένος οὐκ ἔχει χρεῖαν [εἰ μὴ τοὺς πόδας] νύψα-
 σθαι, ἀλλ' ἐστὶν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε,
 11 ἀλλ' οὐχὶ πάντες. ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦ-
 12 το εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἐστε. Ὅτε εὖν ἔνιψεν

πατέρα, - ἀγαπήσας
αὐτούς, - καὶ

αἰέπευσεν πάλιν,

τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἤνέπε-
 σεν, πάλιν ἔειπεν αὐτοῖς Γινώσκετε τί πεποιήκα ὑμῖν;
 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς ¹³
 λέγετε, εἰμὶ γάρ. εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας ὁ ¹⁴
 κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων
 νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ¹⁵
 ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε. ἀμὴν ἀμὴν λέγω ὑμῖν, ¹⁶
 οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος
 μείζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ¹⁷
 ἐστε ἂν ποιήτε αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ¹⁸
 τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώ-
 γων μογ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν
 αὐτοῦ. ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πι- ¹⁹
 στευήτε ὅταν γένηται ὅτι ἔγω εἰμι. ἀμὴν ἀμὴν λέγω ²⁰
 ὑμῖν, ὁ λαμβάνων ἅν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ
 λαμβάνων λαμβάνει τὸν πέμψαντά με. Ταῦτα ²¹
 εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ
 εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει
 με. ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ ²²
 τίνος λέγει. ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν ²³
 τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα [ὁ] Ἰησοῦς· νεύει οὖν ²⁴
 τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν περὶ
 οὗ λέγει. ἀναπεσὼν ἐκείνος οὕτως ἐπὶ τὸ στῆθος τοῦ ²⁵
 Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστιν; ἀποκρίνεται οὖν [ὁ] ²⁶
 Ἰησοῦς Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψω τὸ ψωμίον καὶ δώσω
 αὐτῷ· βάψας οὖν [τὸ] ψωμίον λαμβάνει καὶ δίδωσιν
 Ἰούδα Σίμωνος Ἰσκαριώτου. καὶ μετὰ τὸ ψωμίον τό- ²⁷
 τε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
 Ἰησοῦς Ὁ ποιᾷς πείρησον τάχειον. τοῦτο [δὲ] οὐδεὶς ²⁸
 ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδό- ²⁹
 κουν, ἐπεί τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ
 Ἰησοῦς Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἣ
 τοῖς πτωχοῖς ἵνα τι δῶ. λαβὼν οὖν τὸ ψωμίον ἐκείνος ³⁰

ἐγὼ εἰμὶ

their feet, and taken his garments, and ¹sat down ^{1 Gr. reclined.}
 again, he said unto them, Know ye what I have
 13 done to you? Ye call me, ²Master, and, Lord: ^{2 Or, Teacher}
 14 and ye say well; for so I am. If I then, the Lord
 and the ²Master, have washed your feet, ye also
 15 ought to wash one another's feet. For I have given
 you an example, that ye also should do as I have
 16 done to you. Verily, verily, I say unto you, A ³ser- ^{3 Gr. bondservant.}
 vant is not greater than his lord; neither ⁴one that ^{4 Gr. an apostle.}
 17 is sent greater than he that sent him. If ye know
 18 these things, blessed are ye if ye do them. I speak
 not of you all: I know whom I ⁵have chosen: but ^{5 Or, chose}
 that the scripture may be fulfilled, He that eateth
 19 ⁶my bread lifted up his heel against me. From ^{6 Many ancient authorities read his bread with me.}
 henceforth I tell you before it come to pass, that,
 when it is come to pass, ye may believe that ⁷I am ^{7 Or, I am}
 20 *he*. Verily, verily, I say unto you, He that receiveth
 whomsoever I send receiveth me; and he that re-
 ceiveth me receiveth him that sent me.
 21 When Jesus had thus said, he was troubled in the
 spirit, and testified, and said, Verily, verily, I say
 22 unto you, that one of you shall betray me. The dis-
 ciples looked one on another, doubting of whom he
 23 spake. There was at the table reclining in Jesus'
 24 bosom one of his disciples, whom Jesus loved. Si-
 mon Peter therefore beckoneth to him, and saith
 unto him, Tell *us* who it is of whom he speaketh.
 25 He leaning back, as he was, on Jesus' breast saith
 26 unto him, Lord, who is it? Jesus therefore answer-
 eth, He it is, for whom I shall dip the sop, and give
 it him. So when he had dipped the sop, he taketh
 and giveth it to Judas, *the son* of Simon Iscariot.
 27 And after the sop, then entered Satan into him.
 Jesus therefore saith unto him, That thou doest, do
 28 quickly. Now no man at the table knew for what
 29 intent he spake this unto him. For some thought,
 because Judas had the ⁸bag, that Jesus said unto ^{8 Or, box}
 him, Buy what things we have need of for the feast;
 30 or, that he should give something to the poor. He
 then having received the sop

went out straightway: and it was night.

When therefore he was gone out, Jesus saith, Now 31
 1 Or, was 'is the Son of man glorified, and God 'is glorified
 in him; and God shall glorify him in himself, and 32
 straightway shall he glorify him. Little children, 33
 yet a little while I am with you. Ye shall seek me:
 and as I said unto the Jews, Whither I go, ye can-
 not come; so now I say unto you. A new com- 34
 2 Or, even as I mandment I give unto you, that ye love one an-
 loved you, that ye other; ^{also may love one} 2even as I have loved you, that ye also love
 another. By this shall all men know that 35
 ye are my disciples, if ye have love one to an-
 other.

Simon Peter saith unto him, Lord, whither goest 36
 thou? Jesus answered, Whither I go, thou canst not
 follow me now; but thou shalt follow afterwards.
 Peter saith unto him, Lord, why cannot I follow 37
 thee even now? I will lay down my life for thee.
 Jesus answereth, Wilt thou lay down thy life for 38
 me? Verily, verily, I say unto thee, The cock shall
 not crow, till thou hast denied me thrice.

3 Or, believe in Let not your heart be troubled: ^{God*} ye believe in 14
 God, believe also in me. In my Father's house are 2
 4 Or, abiding- many ^{places} mansions; if it were not so, I would have told
 you; for I go to prepare a place for you. And if I go 3
 and prepare a place for you, I come again, and will
 5 Many ancient receive you unto myself; that where I am, ^{there} ye
 authorities read may be also. ^{And whither I} 5And whither I go, ye know the way. 4
 go ye know, and Thomas saith unto him, Lord, we know not whither 5
 the way ye know. thou goest; how know we the way? Jesus saith 6
 unto him, I am the way, and the truth, and the life:
 6 Or, through no one cometh unto the Father, but ^{by} me. If ye 7
 had known me, ye would have known my Father
 also: from henceforth ye know him, and have seen
 him. Philip saith unto him, Lord, shew us the Fa- 8
 ther, and it sufficeth us. Jesus saith unto him, Have 9
 I been so long time with you, and dost thou not
 know me, Philip? he that hath seen me hath seen
 the Father; how sayest thou, Shew us the

* Let marg. 3 and the text exchange places.—Am. Com.

ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη ὁ
32 υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· καὶ ὁ
θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

Ap.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με, καὶ καθὼς
εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ

34 δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ἐντολὴν καινὴν δί-
δωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς

35 ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γινώσκονται
πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν

36 ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέτρος Κύριε,

ποῦ ὑπάγεις· ἀπεκρίθη Ἰησοῦς Ὅπου ὑπάγω σὺ δύνασαι

37 μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. λέγει

αὐτῷ [ὁ] Πέτρος Κύριε, διὰ τί σὺ δύναμαί σοι ἀκολου-

Δ.δ

38 θεῖν ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. ἀποκρίνεται

Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν

λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με

1 τρίς.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· ^{πιστεύετε, εἰς} ^{τὸν θεὸν καὶ}

2 στεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ

τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν

3 ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· καὶ ἐὰν πορευ-

θῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμ-

ψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἡ-

4 τε, καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

5 Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς οἶδα-

6 μεν τὴν ὁδόν; λέγει αὐτῷ Ἰησοῦς Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ

ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ

7 δι' ἐμοῦ. εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδει-

8 τε· ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατέ·.

αὐτόν

Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ

9 ἀρκεῖ ἡμῖν. λέγει αὐτῷ [ὁ] Ἰησοῦς Ὅσοῦτον χρόνον·

Τοσούτῳ χρόνῳ

μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς

ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν

πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν 10
ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαντοῦ οὐ
λαλῶ· ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. πι- 11
στεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ
αὐτοῦ | μοι δὲ μή, διὰ τὰ ἔργα ταῦτα πιστεύετε. Ἀμὴν ἀμὴν λέγω 12
ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κακεῖνος
ποιήσει, καὶ μεῖζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πα-
τέρα πορεύομαι, αἰτῇ τε καὶ ὅτι ἂν αἰτήσῃτε ἐν τῷ ὀνόματί μου 13
τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ· ἵάν τι αἰτή- 14
σῇτε [με] ἐν τῷ ὀνόματί μου τοῦτο ποιήσω. Ἐὰν 15
ἐνὼ ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· καὶ γὰρ ἐρω- 16
τήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα
μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ 17
κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώ-
σκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν
ὑμῖν ἔστιν. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς 18
ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς 19
δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἐν ἐκείνῃ 20
τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς
ἐν ἐμοὶ καὶ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν 21
αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπη-
θήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ
ἐμφανίσω αὐτῷ ἐμαυτόν. Λέγει αὐτῷ Ἰούδας, 22
οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς 23
καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει,
καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσό-
μεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. ὁ μὴ ἀγαπῶν με 24
τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔ-
στιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς. Ταῦ- 25
τα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ 26
πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ

10 Father? Believest thou not that I am in the Father,
 and the Father in me? the words that I say unto you
 I speak not from myself : but the Father abiding in
 11 me doeth his works. Believe me that I am in the
 Father, and the Father in me: or else believe me for
 12 the very works' sake. Verily, verily, I say unto you,
 He that believeth on me, the works that I do shall
 he do also; and greater *works* than these shall he
 13 do; because I go unto the Father. And whatsoever
 ye shall ask in my name, that will I do, that the Fa-
 14 ther may be glorified in the Son. If ye shall ask
 15 'me any thing* in my name, that will I do. If ye¹
 16 love me, ye will keep my commandments. And I
 will ²pray the Father, and he shall give you another²
 17 ³Comforter, that he may be with you for ever, *even* ³
 the Spirit of truth: whom the world cannot receive;
 for it beholdeth him not, neither knoweth him: ye
 know him; for he abideth with you, and shall be in
 18 you. I will not leave you ⁴'desolate: I come unto
 19 you. Yet a little while, and the world beholdeth
 me no more; but ye behold me: because I live, ⁵ye
 20 shall live also. In that day ye shall know that I am
 21 in my Father, and ye in me, and I in you. He that
 hath my commandments, and keepeth them, he it is
 that loveth me: and he that loveth me shall be loved
 of my Father, and I will love him, and will mani-
 22 fest myself unto him. Judas (not Iscariot) saith
 unto him, Lord, what is come to pass that thou wilt
 manifest thyself unto us, and not unto the world?
 23 Jesus answered and said unto him, If a man love
 me, he will keep my word: and my Father will love
 him, and we will come unto him, and make our
 24 abode with him. He that loveth me not keepeth
 not my words: and the word which ye hear is not
 mine, but the Father's who sent me.
 25 These things have I spoken unto you, while *yet*
 26 abiding with you. But the ³Comforter, *even* the
 Holy Spirit, whom the Father will send in my name,
 he shall teach you all things, and bring to your re-
 membrance all that

¹ Many ancient authorities omit *me*.

² Gr. *make request of*.
³ Or, *Advocate*
 Or, *Helper*
 Or, *Paraclete*.

⁴ Or, *orphans*

⁵ Or, *and ye shall live*

* For "shall ask me any thing" read "shall ask any thing" and let marg. ¹ read Many ancient authorities add *me*.—*Am. Com.*

I said unto you. Peace I leave with you; my peace ²⁷
 I give unto you: not as the world giveth, give I
 unto you. Let not your heart be troubled, neither
 let it be fearful. Ye heard how I said to you, I go ²⁸
 away, and I come unto you. If ye loved me, ye
 would have rejoiced, because I go unto the Father:
 for the Father is greater than I. And now I have ²⁹
 told you before it come to pass, that, when it is
 come to pass, ye may believe. I will no more speak ³⁰
 much with you, for the prince of the world cometh:
 and he hath nothing in me; but that the world may ³¹
 know that I love the Father, and as the Father gave
 me commandment, even so I do. Arise, let us go
 hence.

I am the true vine, and my Father is the husband-¹⁵
 man. Every branch in me that beareth not fruit, ²
 he taketh it away: and every *branch* that beareth
 fruit, he cleanseth it, that it may bear more fruit.
 Already ye are clean because of the word which I ³
 have spoken unto you. Abide in me, and I in you. ⁴
 As the branch cannot bear fruit of itself, except it
 abide in the vine; so neither can ye, except ye abide
 in me. I am the vine, ye are the branches: He that ⁵
 abideth in me, and I in *him*, the same beareth much
 fruit: for apart from me ye can do nothing. If a ⁶
 man abide not in me, he is cast forth as a branch,
 and is withered; and they gather them, and cast them
 into the fire, and they are burned. If ye abide in me, ⁷
 and my words abide in you, ask whatsoever ye will,
 and it shall be done unto you. Herein ⁸ is my Fa-
 ther glorified, ² that ye bear much fruit; and *so* shall
 ye be my disciples. Even as the Father hath loved ⁹
 me, I also have loved you: abide ye in my love. If ¹⁰
 ye keep my commandments, ye shall abide in my
 love; even as I have kept my Father's command-
 ments, and abide in his love. These things have I ¹¹
 spoken unto you, that my joy may be in you, and
that your joy may be fulfilled. This is my com-¹²
 mandment, that ye love one another, even as I have
 loved you. Greater love hath no man than this, that ¹³
 a man

¹ Or, *was*

² Many ancient authorities read *that ye bear much fruit, and be my disciples.*

27 εἶπον ὑμῖν ἐγώ. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
 δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν.
 28 μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. ἡκούσατε
 ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ
 ἡγαπᾶτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα,
 29 ὅτι ὁ πατὴρ μείζων μου ἐστίν. καὶ νῦν εἶρηκα ὑμῖν πρὶν
 30 γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. οὐκέτι πολλὰ λα-
 λήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν
 31 ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν
 πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ πατὴρ οὕτως ποιῶ.
 Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

1 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ
 2 γεωργός ἐστιν· πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει
 αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν
 3 πλείονα φέρῃ. ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν
 4 λελάληκα ὑμῖν· μέinate ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ
 κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένη
 ἐν τῇ ἁμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.
 5 ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ
 καὶ γὰρ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ
 6 οὐ δύνασθε ποιεῖν οὐδέν. ἐὰν μὴ τις μένη ἐν ἐμοί, ἐβλήθη
 ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ
 7 εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. Ἐὰν μένητε ἐν ἐμοὶ
 καὶ τὰ ῥήματά μου ἐν ὑμῖν μένη, ὃ ἐὰν θέλητε αἰτήσασθε
 8 καὶ γενήσεται ὑμῖν ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου ἵνα
 9 καρπὸν πολὺν φέρητε καὶ ᾧ γένησθε ἐμοὶ μαθηταί. καθὼς
 ἡγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἡγάπησα, ᾧ μέinate ἐν τῇ
 10 ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ
 ἀγάπῃ μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς ἐντολάς τετήρηκα καὶ
 11 μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χα-
 12 ρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὕτη ἐστὶν ἡ
 ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς·
 13 μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐ-

γενήσεσθε

ἡγάπησα·

πατρός μου

τοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ἔστε ἔαν 14
 ποιῇτε ὃ ἔγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, 15
 ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
 εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου
 ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελε- 16
 ξάμην ὑμᾶς, καὶ ἔθην ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν
 αἰτήτε φέριτε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε
 τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. Ταῦτα 17
 ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος 18
 ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ 19
 ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ
 κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ 20
 λόγου οὗ ἔγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δοῦλος μεῖζων τοῦ
 κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν
 λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ 21
 ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι
 οὐκ οἶδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα 22
 αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχου-
 σιν περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα 23
 μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος 24
 ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ
 μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ἵνα πληρωθῇ 25
 ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν
 με δωρεάν. Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω 26
 ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ
 τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·
 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐ- 27
 στέ.
 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδα- 1
 λισθῇτε. ἀποσυναγωγὸς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα 2
 ἵνα πᾶς ὁ ἀποκτείνας [ὑμᾶς] δόξῃ λατρείαν προσφέρειν τῷ
 θεῷ. καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα 3
 οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα 4

14 lay down his life for his friends. Ye are my friends, if ye do the things which I command you. ^{1 Gr. bondservants.}
 15 No longer do I call you ²servants; for the ²servant ^{2 Gr. bondservant.} knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the
 17 Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ^{3 Or, know ye} ye know that it hath hated me before *it* hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the
 20 world, therefore the world hateth you. Remember the word that I said unto you, A ²servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they
 21 will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have
 23 no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and
 25 my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They
 26 hated me without a cause. But when the ⁴Comforter is come, whom I will send unto you from the Father, ^{4 Or, Advocate}
even the Spirit of truth, which ⁵proceedeth from the ^{5 Or, goeth forth from}
 27 Father, he shall bear witness of me: ^{6 Or, and bear ye also witness} and ye also bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come,

ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go 5 unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken 6 these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for 7 you that I go away: for if I go not away, the ¹Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will 8 convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe 9 not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged. I 12 have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of 13 truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He 14 shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. A little while, 16 and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore 17 said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that 18 he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, 19 and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye 20 shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath 21 sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for

¹ Or, Advocate
Or, Helper
Gr. Paraclete.

αὐτῶν μνημονεύετε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ
 5 ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. νῦν δὲ
 ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ
 6 με· Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη
 7 πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν ἀλήθειαν
 λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ
 ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ
 8 πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Ἐκεῖνος
 ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης
 9 καὶ περὶ κρίσεως· περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν
 10 εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω
 11 καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ
 12 κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω ὑμῖν λέγειν,
 13 ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ
 πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶ-
 14 σαν, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἄκούει λαλήσει,
 15 καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει,
 16 ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα
 ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ
 ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν
 καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
 17 με. Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλή-
 λους· Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεω-
 ρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ Ὅτι ὑπάγω
 18 πρὸς τὸν πατέρα; ἔλεγον οὖν· Τί ἐστιν τοῦτο ὃ λέγει μι-
 19 κρὸν; οὐκ οἶδαμεν [τί λαλεῖ]. ἔγνω Ἰησοῦς ὅτι ἤθελον
 αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλ-
 λήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
 20 μικρὸν καὶ ὄψεσθέ με; ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε
 καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπη-
 21 θήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνή
 ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ
 γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ

καὶ

ἐν τῇ ἀληθείᾳ
 πάσῃ
 ἀκούσει

αἶρει
οὐδέιν.

τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ 22
 ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὕψομαι ὑμᾶς,
 καὶ χαρήσεται ἡμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν
 οὐδεὶς ἄρει ἂφ' ὑμῶν. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ 23
 οὐκ ἐρωτήσετε ὅτι οὐδέιν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήση-
 τε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. ἔως ἄρτι 24
 οὐκ ᾔτησατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψε-
 σθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. Ταῦτα 25
 ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν
 παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς
 ἀπαγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου 26
 αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα
 περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ 27
 πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς
 ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν 28
 κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς
 τὸν πατέρα. Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν 29
 παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν 30
 οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρειάν ἔχεις ἵνα τίς σε
 ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ἀπε- 31
 κρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε; ἰδοὺ ἔρχεται ὥρα 32
 καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ
 μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ
 ἐστίν. ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· 33
 ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα
 τὸν κόσμον.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλ- 1
 μούς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ
 ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, καθὼς 2
 ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας
 αὐτῷ δώσει αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος 3
 ζωὴ ἵνα γινώσκωσι σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
 ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς 4

- 22 the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no
 23 one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will
 24 give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
- 25 These things have I spoken unto you in ²prov-
 erbs*: the hour cometh, when I shall no more speak unto you in ²proverbs*, but shall tell you plainly
 26 of the Father. In that day ye shall ask in my name: and I say not unto you, that I will ³pray the
 27 Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I
 28 came forth from the Father. I came out from the Father, and am come into the world: again, I leave
 29 the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no
 30 ⁴proverb†. Now know we that thou knowest all
 things, and needest not that any man should ask thee: by this we believe that thou camest forth from
 31 God. Jesus answered them, Do ye now believe?
 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave
 me alone: and *yet* I am not alone, because the Fa-
 33 ther is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.
- 17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give
 3 eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou
 4 didst send, *even* Jesus Christ. I glorified thee on the

¹ Or, ask me no question

² Or, parables

³ Gr. make request of.

⁴ Or, parable

* For "proverbs" read "dark sayings"—*Am. Com.*

† For "proverb" read "dark saying"—*Am. Com.*

earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify 5 thou me with thine own self with the glory which I had with thee before the world was. I manifested 6 thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they 7 know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me 8 I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I 'pray 9 for them: I 'pray not for the world, but for those whom thou hast given me; for they are thine: and 10 all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no 11 more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. While I was with them, I kept 12 them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I 13 speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; 14 and the world hated them, because they are not of the world, even as I am not of the world. I 'pray 15 not that thou shouldest take them ²from the world, but that thou shouldest keep them ²from ³the evil *one*. They are not of the world, even as I am not 16 of the world. ⁴Sanctify them in the truth: thy 17 word is truth. As thou didst send me into the 18 world, even so sent I them into the world. And for 19 their sakes I ⁴sanctify myself, that they themselves also may be sanctified in truth. Neither for these 20 only do I 'pray, but for them also that believe on me through their word; that they may all be one; even 21 as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe

¹ Gr. *make request*.

² Gr. *out of*.

³ Or, *evil*

⁴ Or, *Consecrate*

5 γῆς, τὸ ἔργον τελειώσας ὁ δέδωκάς μοι ἵνα ποιήσω· καὶ
 νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ ἔιχον
 6 πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέ-
 ρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ
 τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν
 7 λόγον σου τετήρηκαν. νῦν ἔγνωκαν ὅτι πάντα ὅσα
 8 ἔδωκάς μοι παρὰ σοῦ εἰσὶν· ὅτι τὰ ῥήματα ἃ ἔδωκάς
 μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς
 ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστει-
 9 λας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ
 10 ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν, καὶ τὰ ἐμὰ πάντα
 11 σὰ ἔστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδοξασμαι ἐν αὐτοῖς. καὶ οὐ-
 κέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, καὶ γὰρ
 πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ
 ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς.
 12 Ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί
 σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώ-
 λετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.
 13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα
 ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
 14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν
 αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ
 15 ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κό-
 16 σμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ
 κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
 17 ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά
 18 ἔστιν. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ
 19 ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν [ἐγὼ]
 ἁγιάζω ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
 20 ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,
 ἀλλὰ καὶ περὶ τῶν πιστεόντων διὰ τοῦ λόγου αὐτῶν εἰς
 21 ἐμέ, ἵνα πάντες ἐν ᾧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ καὶ γὰρ
 ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ

ἦν

† ἐγνω-
ν-

δεδωκάς | δέδωκάς

οὗτοι

Αφ.

Αφ.

ὅτι σύ με ἀπέστειλας. καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι ²²
 δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθῶς ἡμεῖς ἐν, ἐγὼ ἐν αὐτοῖς ²³
 καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετλειωμένοι εἰς ἐν, ἵνα γινώ-
 σκη ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοῖς
 καθὼς ἐμὲ ἡγάπησας. Πατὴρ, ὃ δέδωκάς μοι, θέλω ἵνα ²⁴
 ὅπου εἰμὶ ἐγὼ κακεῖνοι ᾧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν
 δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ
 καταβολῆς κόσμου. Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔ- ²⁵
 γνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με
 ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνω- ²⁶
 ρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἢ καὶ ἐν
 αὐτοῖς.

Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ ¹
 πέραν τοῦ Χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὃν
 εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ἦρδι δὲ καὶ Ἰούδας ²
 ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη
 Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας λα- ³
 βὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ [ἐκ] τῶν Φαρι-
 σαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων
 καὶ ὕπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐ- ⁴
 τὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς Τίνα ζητεῖτε; ἀπεκρίθησαν ⁵
 αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγὼ εἰμι. ⁶
 ἰστῇκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.
 ὡς οὖν εἶπεν αὐτοῖς Ἐγὼ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ⁷
 ἔπεσαν χαμαί. πάλιν εὖν ἐπηρώτησεν αὐτοὺς Τίνα ⁸
 ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον. ἀπεκρίθη ⁹
 Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
 ἄφετε τούτους ὑπάγειν· ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ¹⁰
 ὅτι Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ¹¹
 ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ
 ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

† τοῦ Κέδρου †

μετὰ τῶν μαθητῶν
αὐτοῦ ἐκεῖ

Ἰησοῦς

22 that thou didst send me. And the glory which thou
 hast given me I have given unto them; that they may
 23 be one, even as we *are* one; I in them, and thou in me,
 that they may be perfected into one; that the world
 may know that thou didst send me, and lovedst
 24 them, even as thou lovedst me. Father, ¹that which
 thou hast given me, I will* that, where I am, they
 also may be with me; that they may behold my
 glory, which thou hast given me: for thou lovedst
 25 me before the foundation of the world. O righteous
 Father, the world knew thee not, but I knew thee;
 26 and these knew that thou didst send me; and I
 made known unto them thy name, and will make
 it known; that the love wherewith thou lovedst me
 may be in them, and I in them.

¹ Many ancient
 authorities read
 those whom.

18 When Jesus had spoken these words, he went
 forth with his disciples over the ²brook ³Kidron,
 where was a garden, into the which he entered,
 2 himself and his disciples. Now Judas also, which
 betrayed him, knew the place: for Jesus oft-times
 3 resorted thither with his disciples. Judas then,
 having received the ⁴band of *soldiers*, and officers
 from the chief priests and the Pharisees, cometh
 thither with lanterns and torches and weapons.
 4 Jesus therefore, knowing all the things that were
 coming upon him, went forth, and saith unto them,
 5 Whom seek ye? They answered him, Jesus of
 Nazareth. Jesus saith unto them, I am *he*. And
 Judas also, which betrayed him, was standing with
 6 them. When therefore he said unto them, I am *he*,
 7 they went backward, and fell to the ground. Again
 therefore he asked them, Whom seek ye? And they
 8 said, Jesus of Nazareth. Jesus answered, I told you
 that I am *he*: if therefore ye seek me, let these go
 9 their way: that the word might be fulfilled which
 he spake, Of those whom thou hast given me I lost
 10 not one. Simon Peter therefore having a sword
 drew it, and struck the high priest's ⁵servant, and cut
 off his right ear. Now the ⁵servant's name was
 Malchus.

² Or, ravine
 Gr. winter-torrent.
³ Or, of the Cedars

⁴ Or, cohort

⁵ Gr. bondservant.

* For "I will" read "I desire"—*Am. Com.*

Jesus therefore said unto Peter, Put up the sword 11 into the sheath: the cup which the Father hath given me, shall I not drink it?

¹ Or, cohort

² Or, military tribune
Gr. chiliarch.

So the ¹band and the ²chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the ³servants and the officers were standing *there*, having made ⁴a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

³ Gr. bondservants

⁴ Gr. a fire of charcoal.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in the synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest.

⁵ Gr. synagogue.

⁶ Or, with a rod

Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his dis-

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;

12 Ἡ οὖν σπέῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν
13 Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν καὶ
ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καιάφα,
14 ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ἦν δὲ Καιάφας ὁ
συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρεי ἕνα ἄνθρωπον
15 ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. Ἠκολούθει δὲ τῷ

Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής
ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ σύνεισηλθεν τῷ
16 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, ὃ δὲ Πέτρος ἰσθίκει
πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ
γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν
17 τὸν Πέτρον. λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
18 λέγει ἐκεῖνος· Οὐκ εἰμί. ἰσθίκεισαν δὲ οἱ δοῦλοι καὶ οἱ
ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερ-
μαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερ-
19 μαίνόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν

Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς
20 αὐτοῦ. ἀπεκρίθη αὐτῷ Ἰησοῦς· Ἐγὼ παρρησίᾳ λελάληκα
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ
ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ
21 ἐλάλησα οὐδέν· τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοτάς
22 τί ἐλάλησα αὐτοῖς· Ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. ταῦτα
δὲ αὐτοῦ εἰπόντος εἰς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν
ράπισμα τῷ Ἰησοῦ εἰπὼν· Οὕτως ἀποκρίνη τῷ ἀρχι-
23 ρεῖ; ἀπεκρίθη αὐτῷ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρ-
τύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;
24 Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καιάφαν
25 τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἐστὼς
καὶ θερμαίνόμενος. εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μα-

γνωστὸς ἦν

θητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐ 26
ἀπέκοψεν Πέτρος τὸ ὡτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ
μετ' αὐτοῦ; πάλιν οὖν ἡρνήσατο Πέτρος· καὶ εὐθέως ἀλέ- 27
κτωρ ἐφώνησεν.

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ 28
πραιτώριον· ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πᾶσχα.
ἐξῆλθεν οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησιν Τίνα 29
κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; ἀπεκρίθησαν 30
καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι
παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς Πειλᾶτος Λάβετε 31
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον
αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα·
ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποῖω 32
θανάτῳ ἤμελλεν ἀποθνήσκειν. Εἰσῆλθεν οὖν 33
πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν
Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι 34
εἰπόν σοι περὶ ἐμοῦ; ἀπεκρίθη ὁ Πειλᾶτος Μήτι ἐγώ 35
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν
σε ἐμοί· τί ἐποίησας; ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ 36
ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου
τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνί-
ζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. εἶπεν οὖν αὐτῷ ὁ 37
Πειλᾶτος Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ] Ἰησοῦς
Σὺ λέγεις ὅτι βασιλεὺς εἰμι· ἐγὼ εἰς τοῦτο γεγέννημαι
καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ
ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.
λέγει αὐτῷ ὁ Πειλᾶτος Τί ἐστιν ἀλήθεια; Καὶ 38
τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει
αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν· ἔστιν δὲ 39

εἰμι;

26 ciples? He denied, and said, I am not. One of the
 'servants of the high priest, being a kinsman of him ^{1 Gr. bondservants}
 whose ear Peter cut off, saith, Did not I see thee in
 27 the garden with him? Peter therefore denied again:
 and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the
 'palace: and it was early; and they themselves en- ^{2 Gr. Prætorium.}
 tered not into the 'palace, that they might not be
 29 defiled, but might eat the passover. Pilate there-
 fore went out unto them, and saith, What accusa-
 30 tion bring ye against this man? They answered
 and said unto him, If this man were not an evil-
 doer, we should not have delivered him up unto
 31 thee. Pilate therefore said unto them, Take him
 yourselves, and judge him according to your law.
 The Jews said unto him, It is not lawful for us to
 32 put any man to death: that the word of Jesus
 might be fulfilled, which he spake, signifying by
 what manner of death he should die.

33 Pilate therefore entered again into the 'palace,
 and called Jesus, and said unto him, Art thou the
 34 King of the Jews? Jesus answered, Sayest thou
 this of thyself, or did others tell it thee concerning
 35 me? Pilate answered, Am I a Jew? Thine own
 nation and the chief priests delivered thee unto me:
 36 what hast thou done? Jesus answered, My king-
 dom is not of this world: if my kingdom were of
 this world, then would my 'servants fight, that I <sup>3 Or, officers: as in
 ver. 3, 12, 18, 22.</sup>
 should not be delivered to the Jews: but now is
 37 my kingdom not from hence. Pilate therefore said
 unto him, Art thou a king then? Jesus answered,
 4 'Thou sayest that I am a king*. To this end have
 I been born, and to this end am I come into the
 world, that I should bear witness unto the truth.
 Every one that is of the truth heareth my voice.
 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again
 unto the Jews, and saith unto them, I find no crime
 39 in him. But

* For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]—*Am. Com.*

ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out 40 therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged **19** him. And the soldiers plaited a crown of thorns, 2 and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, 3 King of the Jews! and they struck him ¹with their hands. And Pilate went out again, and saith unto 4 them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore 5 came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! When therefore the chief priests and 6 the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and 7 by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard 8 this saying, he was the more afraid; and he entered 9 into the ²palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate 10 therefore saith unto him, Speakest thou not unto me? knowest thou not that I have ³power to release thee, and have ³power to crucify thee? Jesus 11 answered him, Thou wouldest have no ³power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: 12 but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that 13 maketh himself a king ⁴speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called

¹ Cr, with rods

² Gr. *Prætorium*.

³ Or, authority

⁴ Or, opposeth Cæsar

συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν [ἐν] τῷ πάσχα·
 βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
 40 ἐκραύγασαν οὖν πάλιν λέγοντες· Μὴ τοῦτον ἀλλὰ τὸν
 Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἑμαστί-
 2 γωσεν. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν
 ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέ-
 3 βαλον αὐτόν, καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον· Χαῖρε
 ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.
 4 Ἐξῆλθεν ἄλλοτε πάλιν ἔξω ὁ Πειλᾶτος καὶ λέγει αὐτοῖς· Ἴδε
 ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω
 5 ἐν αὐτῷ. ἐξῆλθεν οὖν [ὁ] Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθι-
 νον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐ-
 6 τοῖς Ἰδού ὁ ἄνθρωπος. ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς
 καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες· Σταυρώσον σταυ-
 ρωσον. λέγει αὐτοῖς ὁ Πειλᾶτος· Λάβετε αὐτὸν ὑμεῖς
 καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.
 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν,
 καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
 8 ἑαυτὸν ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦ-
 9 τον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ
 πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; ὁ δὲ
 10 Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ
 Πειλᾶτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω
 11 ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαί σε; ἀπεκρίθη
 αὐτῷ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ
 ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι
 12 μείζονα ἁμαρτίαν ἔχει. ἐκ τούτου ὁ Πειλᾶτος ἐζήτηε ἀπο-
 λύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες· Ἐὰν
 τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ
 13 βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν
 Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν
 Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον

Ἐξῆλθεν ὁ Πει-
 λᾶτος ἔξω
 Αῤ.

Αφ, Λιθοόστρωτον, Ἑβραϊστὶ δὲ Γαββαθά. ἦν δὲ παρα-¹⁴
 σκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἔκτη. καὶ λέγει τοῖς Ἰου-
 δαίοις Ἴδε ὁ βασιλεὺς ὑμῶν. ἐκραύγασαν οὖν ἐκείναι¹⁵
 Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος
 Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχιερεῖς
 Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν¹⁶
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Γολγοθ Παρέλαβον οὖν τὸν Ἰησοῦν· καὶ βαστάζων αὐτῷ¹⁷
 τὸν σταυρὸν ἐξήλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
 ὃ λέγεται Ἑβραϊστὶ Γολγοθά, ὅπου αὐτὸν ἐσταύρωσαν,¹⁸
 καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ
 τὸν Ἰησοῦν. ἔγραψεν δὲ καὶ τίτλον ὁ Πειλάτος καὶ¹⁹
 ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον **ΙΗΣΟΥΣ**
Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων,²⁰
 ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ
 Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλλη-
 νιστί. ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἄρχιερεῖς τῶν Ἰου-²¹
 δαίων Μὴ γράφῃ Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι
 ἐκείνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί. ἀπεκρίθη²²
 ὁ Πειλάτος Ὁ γέγραφα γέγραφα.

Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλα-²³
 βον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ
 στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος,
 ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου· εἶπαν οὖν πρὸς ἀλλή-²⁴
 λους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτεῦ
 τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ

Διμερίσαντο τὰ ἱμάτιά μου ἑαγτοῖς

καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλήρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· ἰσθήκεισαν δὲ²⁵
 παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφή
 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ
 Μαгдаληνή. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητήν²⁶

- 14 The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, 15 your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests 16 answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.
- 17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew 18 Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst.
- 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE 20 KING OF THE JEWS. This title therefore read many ¹ Or, for the place of the city where Jesus was crucified was nigh at hand of the Jews: ⁴for the place where Jesus was crucified was nigh to the city: and it was written in 21 Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am 22 King of the Jews. Pilate answered, What I have written I have written.
- 23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the ²coat: now the ²coat was without seam, woven from the top through- 24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,
They parted my garments among them,
And upon my vesture did they cast lots.
- 25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and 26 Mary Magdalene. When Jesus therefore saw his mother, and the disciple

standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he 27 to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

After this Jesus, knowing that all things are now 28 finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of 29 vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When 30 Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Prepara- 31 tion, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The 32 soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that 33 he was dead already, they brake not his legs: how- 34 beit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, 35 and his witness is true: and he knoweth that he saith true, that ye also may believe. For these 36 things came to pass, that the scripture might be fulfilled, A bone of him shall not be ¹broken. And 37 again another scripture saith, They shall look on him whom they pierced.

¹ Or, *crushed*

And after these things Joseph of Arimathæa, be- 38 ing a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. And 39 there came also Nicodemus, he who at the first came to him by night, bringing a ²mixture of myrrh and aloes, about a hundred pound *weight*. So they took 40 the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was 41 a garden; and in the garden a new tomb wherein

² Some ancient authorities read *vall*.

παρεστῶτα ὃν ἡγάπα λέγει τῇ μητρί Γύναι, ἴδε ὁ υἱός
 σου· εἶτα λέγει τῷ μαθητῇ Ἰδε ἡ μήτηρ σου. καὶ ἀπ' ἐκεί-
 νης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται

Ἰησοῦς εἰδὼς

29 ἵνα τελειωθῇ ἡ γραφὴ λέγει Διψῶ. σκεῦος ἕκειτο ὅξους
 μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέν-

30 τες προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβεν τὸ
 ὄξος [ὁ] Ἰησοῦς εἶπεν Τετέλεσται, καὶ κλῖνας τὴν κεφα-

31 λὴν παρέδωκεν τὸ πνεῦμα. Οἱ οὖν Ἰουδαῖοι,

ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώ-
 ματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ

ἐκείνη

σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν

32 τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ

τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ

33 συνσταυρωθέντος αὐτοῦ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς

εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν,

35 καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρ-

τύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος

36 οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο

γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ Ὅστοῦν οὐ συντρι-

37 βήσεται αὐτοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει Ὅφον-

ται εἰς ὃν ἐξεκέντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσήφ ἀπὸ

Ἀριμαθαίας, ὢν μαθητὴς [τοῦ] Ἰησοῦ κεκρυμμένος δὲ διὰ

τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·

καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα

39 αὐτοῦ. ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν

νυκτὸς τὸ πρῶτον, φέρων ἑλιγμα σμύρνης καὶ ἀλόης ὥς

μίγμα

40 λίτρας ἑκατόν. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ

ἔδωκαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος

41 ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ ὅπου

ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνόν, ἐν

ὧ οὐδέπω οὐδεὶς ἦν τεθειμένος· ἐκεῖ οὖν διὰ τὴν παρα- 42
σκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν
τὸν Ἰησοῦν.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρ- 1
χεται πρὸς σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει
τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρ- 2
χεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ὁραν τὸν κύ-
ριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδμεν ποῦ ἔθηκαν αὐ-
τόν.

Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μα- 3
θητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο 4
ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχειον τοῦ
Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας 5
βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται 6
οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς
τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σου- 7
δάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον· τότε 8
οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν 9
τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον 10
οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

Μαρία δὲ 11
ἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν
παρέκλυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν 12
λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς
τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν 13
αὐτῇ ἐκείνοι· Γύναι, τί κλαίεις; λέγει αὐτοῖς Ὅτι Ὁραν τὸν
κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ταῦτα εἰποῦσα 14
ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ
οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς· Γύναι, 15
τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκούσα ὅτι ὁ κηπουρός
ἐστιν λέγει αὐτῷ· Κύριε, εἰ ἐν τῷ ῥάστασας αὐτόν, εἰπέ μοι
ποῦ ἔθκας αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. λέγει αὐτῇ Ἰησοῦς 16

Ὅτι ηραν

42 was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the 2 tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where 3 they have laid him. Peter therefore went forth, and the other disciple, and they went toward the 4 tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen 6 cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths 7 lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place 8 by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he 9 saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the 12 tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body 13 of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not 14 where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her,

1 Or, *Teacher*

2 Or, *Take not hold
on me*

Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, ¹Master. Jesus 17 saith to her, ²Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

When therefore it was evening, on that day, the 19 first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had said this, he 20 shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto 21 you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, 22 and saith unto them, Receive ye the ³Holy Ghost: whose soever sins ye forgive, they are forgiven unto 23 them; whose soever *sins* ye retain, they are retained.

3 Or, *Holy Spirit*

4 That is, *Twin*.

But Thomas, one of the twelve, called ⁴Didymus, 24 was not with them when Jesus came. The other 25 disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were with- 26 in, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither 27 thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto 28 him, My Lord and my God. Jesus saith unto him, 29

Μαριάμ. στραφείσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· Ῥαβ-
 17 βουνεΐ (ὃ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς Ῥαβ- Μὴ ἄπτου μου
 μου ἄπτου, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πο-
 ρεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀνα-
 βαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου
 18 καὶ θεὸν ὑμῶν. ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέ-
 λουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον καὶ ταῦτα
 εἶπεν αὐτῇ.

19 Οὗσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων,
 καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν
 φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
 20 μέσον, καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν. καὶ τοῦτο εἰπὼν
 ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν
 21 οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς [ὁ
 Ἰησοῦς] πάλιν Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ
 22 πατήρ, καὶ γὰρ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν
 23 καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον· ἂν τινων ἀφήτε
 τὰς ἁμαρτίας· ἀφέωνται αὐτοῖς· ἂν τινων κρατῇτε κεκρά-
 τηνται.

τινος ... τινος
 ἀφίονται

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος,
 25 οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ἔλεγον οὖν αὐτῷ
 οἱ ἄλλοι μαθηταὶ Ἐώρακαμεν τὸν κύριον. ὁ δὲ εἶπεν
 αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν
 ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων
 καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
 26 πιστεύσω.

Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν
 ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ
 Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
 27 καὶ εἶπεν Εἰρήνῃ ὑμῖν. εἶτα λέγει τῷ Θωμᾷ Φέρε
 τὸν δάκτυλόν σου ὧδε καὶ ἵδε τὰς χεῖράς μου, καὶ φέρε
 τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γί-
 28 νου ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη Θωμᾶς καὶ εἶπεν
 29 αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ [ὁ] Ἰη-

σοῦς Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεῦσαντες.

αὐτοῦ

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν[†], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεῦντες ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ἐπὶ

ΜΕΤΑ ΤΑΥΤΑ ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἀλιεύειν· λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωίας δὲ ἤδη γινομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. λέγει οὖν αὐτοῖς Ἰησοῦς Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ. ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει οὖν ὁ μαθητῆς ἐκείνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεξώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπονσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ

Because thou hast seen me, 'thou hast believed: bless-¹ *Or, hast thou be-
lieved?*
ed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the pres-
ence of the disciples, which are not written in this
31 book: but these are written, that ye may believe
that Jesus is the Christ, the Son of God; and that
believing ye may have life in his name.

21 After these things Jesus manifested himself again
to the disciples at the sea of Tiberias; and he mani-
2 fested *himself* on this wise. There were together
Simon Peter, and Thomas called ²Didymus, and ²That is, *Twin*.
Nathanael of Cana in Galilee, and the *sons* of Zebe-
3 dee, and two other of his disciples. Simon Peter
saith unto them, I go a fishing. They say unto him,
We also come with thee. They went forth, and en-
tered into the boat; and that night they took noth-
4 ing. But when day was now breaking, Jesus stood
on the beach: howbeit the disciples knew not that
5 it was Jesus. Jesus therefore saith unto them,
Children, have ye aught to eat? They answered
6 him, No. And he said unto them, Cast the net on
the right side of the boat, and ye shall find. They
cast therefore, and now they were not able to draw
7 it for the multitude of fishes. That disciple there-
fore whom Jesus loved saith unto Peter, It is the
Lord. So when Simon Peter heard that it was the
Lord, he girt his coat about him (for he was naked*),
8 and cast himself into the sea. But the other disci-
ples came in the little boat (for they were not far
from the land, but about two hundred cubits off),
9 dragging the net *full* of fishes. So when they got
out upon the land, they see ³a fire of coals there, and ³Gr. a fire of char-
⁴fish laid thereon, and ⁴Or, a fish
⁴coal.

* "was naked" add marg. Or, *had on his under garment only—
Am. Com.*

1 Or, *a loaf*2 Or, *aboard*3 Or, *loaf*4 Gr. *Joanes*. See ch. i. 42, margin.5, 6 *Love* in these places represents two different Greek words.7 Or, *perceives*8 Gr. *and this man, what?*

¹bread. Jesus saith unto them, Bring of the fish 10 which ye have now taken. Simon Peter therefore 11 went ²up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus 12 saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, 13 and taketh the ³bread, and giveth them, and the fish likewise. This is now the third time that Jesus was 14 manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith 15 to Simon Peter, Simon, *son* of ⁴John, ⁵lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ⁵love thee. He saith unto him, Feed my lambs. He saith to him again a second 16 time, Simon, *son* of ⁴John, ⁵lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ⁵love thee. He saith unto him, Tend my sheep. He saith 17 unto him the third time, Simon, *son* of ⁴John, ⁵lovest thou me? Peter was grieved because he said unto him the third time, ⁵Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ⁷knowest that I ⁵love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou 18 wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what man- 19 ner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus 20 loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to 21 Jesus, Lord, ⁸and what shall this man do? Jesus 22 saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. This saying 23 therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not

10 ἄρτον. λέγει αὐτοῖς [ὁ] Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν
 11 ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη οὖν Σίμων Πέτρος καὶ
 εἰλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων
 12 τὸ δίκτυον. λέγει αὐτοῖς [ὁ] Ἰησοῦς Δεῦτε ἀριστήσατε.
 οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς εἶ;
 13 εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει
 14 τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦ-
 το ἦδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς
 ἐκ νεκρῶν.

15 Ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰη-
 σοῦς Σίμων Ἰωάνου, ἀγαπᾷς με πλεον τούτων; λέγει αὐ-
 τῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Βό-
 16 σκε τὰ ἄρνία μου. λέγει αὐτῷ πάλιν δευτερον Σίμων
 Ἰωάνου, ἀγαπᾷς με; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
 ὅτι φιλῶ σε. λέγει αὐτῷ Ποίμαινε τὰ ῥοβάτια μου.
 17 λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωάνου, φιλεῖς με; ἐλυπήθη
 ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ εἶπεν
 αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.
 18 λέγει αὐτῷ Ἰησοῦς Βόσκει τὰ ῥοβάτια μου. ἀμὴν ἀμὴν
 λέγω σοι, ὅτε ἡς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιε-
 19 σου, καὶ ἄλλος ζώσει σε καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο
 δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ
 20 τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολουθεῖ μοι. Ἐπι-
 στραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ
 Ἰησοῦς ἀκολουθοῦντα, ἐς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ
 στήθος αὐτοῦ καὶ εἶπεν Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
 21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ
 22 τί; λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἔως
 23 ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ. Ἐξῆλθεν οὖν
 οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος
 οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀ-

πρόβατά

πρόβατά

ποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι,
τί πρὸς σέ;

καὶ | [ὁ] καὶ

Οὗτός ἐστιν ὁ μαθητὴς ὁ ἑμαρτυρῶν περὶ τούτων ἵ καὶ 24
ὁ ἑγράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία
ἐστίν.

Αρ.

Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα 25
ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρή-
σειν τὰ γραφόμενα βιβλία.

die; but, If I will that he tarry till I come, what *is*
that to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

1 Most of the ancient authorities omit John vii. 53 — viii. 11. Those which contain it vary much from each other.

[And they went every man unto his own house: 53
but Jesus went unto the mount of Olives. And early 8
in the morning he came again into the temple,
and all the people came unto him; and he sat down,
and taught them. And the scribes and the Pharisees 3
bring a woman taken in adultery; and having set her
in the midst, they say unto him, ²Master, this woman 4
hath been taken in adultery, in the very act. Now in 5
the law Moses commanded us to stone such: what
then sayest thou of her? And this they said, ³tempt- 6
ing him, that they might have *whereof* to accuse him.
But Jesus stooped down, and with his finger wrote
on the ground. But when they continued asking 7
him, he lifted up himself, and said unto them, He
that is without sin among you, let him first cast a
stone at her. And again he stooped down, and with 8
his finger wrote on the ground. And they, when 9
they heard it, went out one by one, beginning from
the eldest, *even* unto the last: and Jesus was left
alone, and the woman, where she was, in the midst.
And Jesus lifted up himself, and said unto her, 10
Woman, where are they? did no man condemn
thee? And she said, No man, Lord. And Jesus 11
said, Neither do I condemn thee: go thy way; from
henceforth sin no more.]

2 Or, Teacher

3 Or, trying

ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ

[[ΚΑΤΑ ΙΩΑΝΝΗΝ VII 53 -- VIII 11]]

53 [[ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
¹ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρου
 δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν[, καὶ πᾶς ὁ λαὸς ἤρχετο ἦλθεν
³ πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς]. Ἀγουνσι δὲ
 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατει- ἐπὶ ἁμαρτίᾳ γυ-
⁴ λημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῷ ναῖκα εἶπον
 Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοι- εἰληπται
⁵ χενομένη· ἐν δὲ τῷ νόμῳ [ἡμῖν] Μωυσῆς ἐνετείλατο τὰς
⁶ τοιαύτας λιθάζειν· σὺ ὅυν τί λεγεις; [τοῦτο δὲ ἔλεγον δὲ | περὶ αὐτῆς
 πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.] ὁ δὲ
 Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. ἔγραφεν
⁷ ὥς δὲ ἐπέμενον ἐρωτῶντες [αὐτόν], ἀνέκνυσεν καὶ εἶπεν
 [αὐτοῖς] Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω [τὸν] λίθον βαλέτω
⁸ λίθον· καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν. κάτω κύψας | τῷ
⁹ οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν δακτύλῳ
 πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ Ἀβ.† | ὁ Ἰησοῦς
¹⁰ οὔσα. ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γύναι, ποῦ τῇ γυναικὶ Ποῦ
¹¹ εἰσίν; οὐδεὶς σε κατέκρινεν; ἡ δὲ εἶπεν Οὐδεὶς, κύριε. Ἀβ.
 εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου,
 ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.]]

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

THE ACTS OF THE APOSTLES.

¹ Gr. *first*. THE ¹former treatise I made, O Theophilus, con- **1**
 cerning all that Jesus began both to do and to teach,
² Or, *Holy Spirit*: until the day in which he was received up, after **2**
 and so through- that he had given commandment through the ²Holy
 out this book. Ghost unto the apostles whom he had chosen: to **3**
³ Gr. *presented*. whom he also ³shewed himself alive after his pas-
 sion by many proofs, appearing unto them by the
 space of forty days, and speaking the things con-
⁴ Or, *eating with* cerning the kingdom of God: and, ⁴being assembled **4**
^{them} together with them, he charged them not to depart
 from Jerusalem, but to wait for the promise of the
 Father, which, *said he*, ye heard from me: for John **5**
 indeed baptized with water; but ye shall be bap-
⁵ Or, *in* tized ⁵with the Holy Ghost not many days hence.
 They therefore, when they were come together, **6**
 asked him, saying, Lord, dost thou at this time re-
 store the kingdom to Israel? And he said unto **7**
 them, It is not for you to know times or seasons,
⁶ Or, *appointed by* which the Father hath ⁶set within his own authori-
 ty. But ye shall receive power, when the Holy **8**
 Ghost is come upon you: and ye shall be my wit-
 nesses both in Jerusalem, and in all Judæa and Sa-
 maria, and unto the uttermost part of the earth.
 And when he had said these things, as they were **9**
 looking, he was taken up; and a cloud received him
 out of their sight. And while they were looking **10**
 stedfastly into heaven as he went, behold, two men
 stood by them in

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

¹ ΤΟΝ ΜΕΝ ΠΡΩΤΟΝ ΛΟΓΟΝ ἐποιησάμην περὶ
πάντων, ὦ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ
² διδάσκειν ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
³ πνεύματος ἁγίου οὗς ἐξελέξατο ἀνελήμφθη· οἷς καὶ παρέ-
στησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς
τεκμηρίοις, δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς
⁴ καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. καὶ συναλι-
ζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρί-
ζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν
⁵ ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας
⁶ ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν
λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν
⁷ βασιλείαν τῷ Ἰσραήλ; εἶπεν πρὸς αὐτούς· Οὐχ ὑμῶν
ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὗς ὁ πατὴρ ἔθετο ἐν τῇ
⁸ ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου
πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερου-
σαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
⁹ ἐσχάτου τῆς γῆς. καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν
ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
¹⁰ αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πικρευο-
μένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοῖς ἐν

ἐσθήσεσι λευκαῖς, οἳ καὶ εἶπαν Ἄνδρες Γαλιλαῖοι, τί ἐστί- 11
κατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημ-
φθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρό-
πον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. Τότε 12
ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου
Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον
ὁδόν. Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερφῶν ἀνέβη- 13
σαν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰά-
κωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς
καὶ Ἰούδας Ἰακώβου. οὗτοι πάντες ἦσαν προσκαρτεροῦντες 14
ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαρὶαμ τῇ
μητρὶ [τοῦ] Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις ἀναστὰς Πέτρος 15
ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
αὐτὸ ὡς ἑκατὸν εἴκοσι) Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι 16
τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος
Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβούσιν
Ἰησοῦν, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν 17
κλῆρον τῆς διακονίας ταύτης. — Οὗτος μὲν οὖν ἐκτίσατο 18
χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος
ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.
καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, 19
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν Ἀκελ-
δαμάχ, τοῦτ' ἐστὶν Χωρίον Αἵματος. — Γέγραπται γὰρ 20
ἐν Βίβλῳ Ψαλμῶν

ΓΕΝΗΘΗΤΩ ἡ ἑπαγλις ἀγτοῦ ἔρῃμος
καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,
καί

Τὴν ἐπισκοπὴν ἀγτοῦ λαβέτω ἕτερος.

- 11 white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.
- 12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, 13 a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the 1 Or, brother. See Jude 1.
2 Or, with certain women
- 14 Zealot, and Judas *the son* of James. These all with one accord continued stedfastly in prayer, ²with the women, and Mary the mother of Jesus, and with his brethren.
- 15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of ³persons *gathered* together, about a hundred and 3 Gr. names.
16 twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who 17 was guide to them that took Jesus. For he was numbered among us, and received his ⁴portion in 4 Or, lot
18 this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed 19 out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of 20 blood.) For it is written in the book of Psalms,
Let his habitation be made desolate,
And let no man dwell therein:
and,
His ⁵office let another take. 5 Gr. overseership.

Of the men therefore which have companied with 21
 us all the time that the Lord Jesus went in and went
 out ¹among us, beginning from the baptism of John, 22
 unto the day that he was received up from us, of
 these must one become a witness with us of his res-
 urrection. And they put forward two, Joseph called 23
 Barsabbas, who was surnamed Justus, and Matthias.
 And they prayed, and said, Thou, Lord, which know- 24
 est the hearts of all men, shew of these two the one
 whom thou hast chosen, to take the place in this 25
 ministry and apostleship, from which Judas fell
 away, that he might go to his own place. And 26
 they gave lots ²for them; and the lot fell upon
 Matthias; and he was numbered with the eleven
 apostles.

³ Gr. *was being fulfilled.*

⁴ Or, *parting among them*
 Or, *distributing themselves*

And when the day of Pentecost ³was now come, **2**
 they were all together in one place. And suddenly **2**
 there came from heaven a sound as of the rushing
 of a mighty wind, and it filled all the house where
 they were sitting. And there appeared unto them **3**
 tongues ⁴parting asunder, like as of fire; and it sat
 upon each one of them. And they were all filled **4**
 with the Holy Spirit, and began to speak with other
 tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, de- **5**
 vout men, from every nation under heaven. And **6**
 when this sound was heard, the multitude came to-
 gether, and were confounded, because that every
 man heard them speaking in his own language. **7**
 And they were all amazed and marvelled, saying,
 Behold, are not all these which speak Galilæans?
 And how hear we, every man in our own language, **8**
 wherein we were born? Parthians and Medes and **9**
 Elamites, and the dwellers in Mesopotamia, in Judæa
 and Cappadocia, in Pontus and Asia, in Phrygia and **10**
 Pamphylia, in Egypt and the parts of Libya about
 Cyrene, and sojourners from Rome, both Jews and
 proselytes, Cretans and Arabians, **11**

21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
 22 εἰσηλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος
 ἀπὸ τοῦ βαπτίσματος Ἰωάνου ἕως τῆς ἡμέρας ἧς ἀνελήμ-
 φθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
 23 γενέσθαι ἓνα τούτων. καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλού-
 μενον Βαρσαββάν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Μαθθίαν.
 24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε καρδιογνώστα πάντων,
 25 ἀνάδειξον ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἓνα, λαβεῖν τὸν
 τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη
 26 Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. καὶ ἔδωκαν
 κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλήρος ἐπὶ Μαθθίαν, καὶ
 συνκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς
 2 ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, καὶ ἐγένετο ἄφνω ἐκ τοῦ
 οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρω-
 3 σεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι, καὶ ὤφθησαν αὐ-
 τοῖς διαμεριζόμεναι γλώσσαι ὥσπερ πυρός, καὶ ἐκάθισεν
 4 ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν πάντες πνεύματος
 ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς τὸ
 5 πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. Ἦσαν
 δὲ [ἐν] Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς
 6 ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης δὲ τῆς
 φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκου-
 7 σεν εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν· ἐξί-
 σταντο δὲ καὶ ἐθαύμαζον λέγοντες· Ὅυχί ἰδοὺ πάντες
 8 οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούο-
 μεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;
 9 Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν
 Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ
 10 τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
 μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες
 11 Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες,

εἰς

οὐχ

Ἀρ.

ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ
μεγαλεία τοῦ θεοῦ. ἐξίσταντο δὲ πάντες καὶ διηποροῦντο, 12
ἄλλος πρὸς ἄλλον λέγοντες Τί θέλει τοῦτο εἶναι; ἕτεροι 13
δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι
εἰσίν.

Σταθεῖς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα 14
ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς Ἄνδρες
Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο
ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. οὐ 15
γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
ώρα τρίτη τῆς ἡμέρας, ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ 16
τοῦ προφήτου Ἰωήλ

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, 17

ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
καὶ προφητεύουσιν οἱ γιοὶ ἡμῶν καὶ αἱ θυγατέρες
ἡμῶν,

καὶ οἱ νεανίσκοι ἡμῶν ὁράσεις ὄψονται,

καὶ οἱ πρεσβύτεροι ἡμῶν ἐνγπνίοις ἐνγπνιασθή-
CONTAI

καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας 18
μου

ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-
ματός μου,

καὶ προφητεύσουσιν.

Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω 19

καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,

αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ

ὁ ἥλιος μεταστραφήσεται εἰς σκύτος 20

καὶ ἡ σελήνη εἰς αἶμα

πρὶν ὃ ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ
ἐπιφανῆ.

Καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα 21

Κυρίου σωθήσεται.

Ἄνδρες Ἰσραηλῆται, ἀκούσατε τοὺς λόγους τούτους. Ἰη- 22

we do hear them speaking in our tongues the mighty
12 works of God. And they were all amazed, and were
perplexed, saying one to another, What meaneth
13 this? But others mocking said, They are filled with
new wine.

14 But Peter, standing up with the eleven, lifted up
his voice, and spake forth unto them, *saying*, Ye
men of Judæa, and all ye that dwell at Jerusalem,
be this known unto you, and give ear unto my
15 words. For these are not drunken, as ye suppose;
16 seeing it is *but* the third hour of the day; but this is
that which hath been spoken ¹by the prophet Joel; ^{1 Or, through}

17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall proph-
esy,

And your young men shall see visions,
And your old men shall dream dreams:

18 Yea and on my ²servants and on my ³hand- ^{2 Gr. bondmen.}
maidens in those days <sup>3 Gr. bondmaid-
ens.</sup>

Will I pour forth of my Spirit; and they shall
prophecy.

19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:

21 And it shall be, that whosoever shall call on the
name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Je-

sus of Nazareth, a man approved of God unto you by
 1 Gr. *powers*. ¹mighty works and wonders and signs, which God did
 by him in the midst of you, even as ye yourselves
 know; him, being delivered up by the determinate 23
 counsel and foreknowledge of God, ye by the hand
 2 Or, *men without the law* ²lawless men did crucify and slay: whom God 24
 raised up, having loosed the pangs of death: because
 it was not possible that he should be holden of it.
 For David saith concerning him, 25

I beheld the Lord always before my face;
 For he is on my right hand, that I should not
 be moved:

Therefore my heart was glad, and my tongue 26
 rejoiced;

3 Or, *tabernacle* ³Moreover my flesh also shall ³dwell in hope:
 Because thou wilt not leave my soul in Hades, 27
 Neither wilt thou give thy Holy One to see
 corruption.

4 Or, *in thy presence* ⁴Thou madest known unto me the ways of life; 28
 Thou shalt make me full of gladness ⁴with thy
 countenance.

Brethren, I may say unto you freely of the patriarch 29
 David, that he both died and was buried, and his
 tomb is with us unto this day. Being therefore 30
 a prophet, and knowing that God had sworn with
 5 Or, *one should sit* ⁵an oath to him, that of the fruit of his loins ⁵he
 would set *one* upon his throne; he foreseeing *this* 31
 spake of the resurrection of the Christ, that neither
 was he left in Hades, nor did his flesh see corrup-
 tion. This Jesus did God raise up, ⁶whereof we 32
 all are witnesses. Being therefore ⁷by the right 33
 hand of God exalted, and having received of the
 Father the promise of the Holy Ghost, he hath
 poured forth this, which ye see and hear. For 34
 David ascended not into the heavens: but he saith
 himself,

The Lord said unto my Lord, Sit thou on my
 right hand,

Till I make thine enemies the footstool of thy 35
 feet.

σοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ
εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν
23 δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἶδατε, τοῦτον
τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδοτον διὰ
24 χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, ὃν ὁ θεὸς ἀνέστησεν
λύσας τὰς ὠδίνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν
25 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ· Δαυεὶδ γὰρ λέγει εἰς αὐτόν

Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,
ὅτι ἐκ δεξιῶν μου ἐστίν ἵνα μὴ σαλευθῶ.

26 διὰ τοῦτο ἠψφράνθη μου ἡ καρδία καὶ ἠγαλλιάσατο
ἡ γλῶσσά μου,

ἐτι δέ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην,
οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.

28 ἐγνώρισάς μοι ὁδοῦς ζωῆς,

πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
σου.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς
περὶ τοῦ πατριάρχου Δαυεὶδ, ὅτι καὶ ἐτελεύτησεν καὶ
ἐτάφη καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
30 ταύτης· προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκῳ ὤμο-
σεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ καθίσει
31 ἐπὶ τὸν θρόνον αὐτοῦ, προιδὼν ἐλάλησεν περὶ τῆς ἀνα-
στάσεως τοῦ χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην
32 οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν· τοῦτον τὸν Ἰησοῦν
33 ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες· τῇ
δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς τὴν τε ἐπαγγελίαν τοῦ πνεύμα-
τος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὁ
34 ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε· οὐ γὰρ Δαυεὶδ ἀνέβη εἰς
τοὺς οὐρανοὺς, λέγει δὲ αὐτός

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθοι ἐκ δεξιῶν μου

35 ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν
ποδῶν σου.

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον ³⁶
αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν
ὕμεῖς ἐσταυρώσατε. Ἀκούσαντες δὲ κατενύγησαν ³⁷

τὴν καρδίαν, εἶπάν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς
ἀποστόλους· Τί ποιήσωμεν, ἄνδρες ἀδελφοί; Πέτρος δὲ ³⁸
πρὸς αὐτοὺς· Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν
ὑμῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·
ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ ³⁹
πᾶσι τοῖς εἰς μακρὰν ὄσον ἀν προσκαλέσεται Κύριος
ὁ θεὸς ὑμῶν. ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ ⁴⁰
παρεκάλει αὐτοὺς λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκο-
λιάς ταύτης. Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ⁴¹
ἐβαπτίσθησαν, καὶ προστετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ
ὡσεὶ τρισχίλιαι. ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ⁴²
ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς
προσευχαῖς.

Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, ⁴³
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.
πάντες δὲ οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ ἔιχον ἅπαντα κοινά, ⁴⁴
καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον ⁴⁵
αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν· καθ' ἡμέραν τε ⁴⁶
προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε
κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ
ἀφελότητι καρδίας, αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν ⁴⁷
πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομέ-
νους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ¹
ᾠραν τῆς προσευχῆς τὴν ἐνάτην, καὶ τις ἀνὴρ χωλὸς ἐκ ²
κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην
᾽Ωραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων
εἰς τὸ ἱερὸν, ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιε- ³

ἄρτου,

ἦσαν ἐπὶ τὸ αὐτὸ
καὶ

- 36 Let ¹all the house of Israel therefore know assured- ¹ Or, every house
ly, that God hath made him both Lord and Christ,
this Jesus whom ye crucified.
- 37 Now when they heard *this*, they were pricked in
their heart, and said unto Peter and the rest of the
- 38 apostles, Brethren, what shall we do? And Peter
said unto them, Repent ye, and be baptized every
one of you in the name of Jesus Christ unto the re-
mission of your sins; and ye shall receive the gift
- 39 of the Holy Ghost. For to you is the promise, and
to your children, and to all that are afar off, *even* as
- 40 many as the Lord our God shall call unto him. And
with many other words he testified, and exhorted
them, saying, Save yourselves from this crooked
- 41 generation. They then ²that received his word ² Or, having re-
ceived
were baptized: and there were added *unto them* in
- 42 that day about three thousand souls. And they con-
tinued stedfastly in the apostles' teaching and ³fellowship ³ Or, in fellowship
- 43 And fear came upon every soul: and many won- ⁴ Or, through
ders and signs were done ⁴by the apostles⁵. And all ⁵ Many ancient
that believed were together, and had all things com- ⁵ authorities add
mon; and they sold their possessions and goods, and ⁵ in Jerusalem;
parted them to all, according as any man had need. ⁵ and great fear
was upon all.
- 46 And day by day, continuing stedfastly with one ac-
cord in the temple, and breaking bread at home,
they did take their food with gladness and singleness
- 47 of heart, praising God, and having favour with all
the people. And the Lord added ⁶to them day by ⁶ Gr. together.
day those that were being saved*.
- 3 Now Peter and John were going up into the tem-
ple at the hour of prayer, *being* the ninth hour. And
a certain man that was lame from his mother's womb
was carried, whom they laid daily at the door of the
temple which is called Beautiful, to ask alms of them
- 3 that entered into the temple; who seeing Peter and
John about to go

* For "those that were being saved" read "those that were saved" with the text in the marg.—*Am. Com.*

into the temple, asked to receive an alms. And 4
 Peter, fastening his eyes upon him, with John,
 said, Look on us. And he gave heed unto them, 5
 expecting to receive something from them. But 6
 Peter said, Silver and gold have I none; but what
 I have, that give I thee. In the name of Jesus
 Christ of Nazareth, walk. And he took him by 7
 the right hand, and raised him up: and immedi-
 ately his feet and his ankle-bones received strength.
 And leaping up, he stood, and began to walk; and 8
 he entered with them into the temple, walking, and
 leaping, and praising God. And all the people saw 9
 him walking and praising God: and they took knowl- 10
 edge of him, that it was he which sat for alms at the
 Beautiful Gate of the temple: and they were filled
 with wonder and amazement at that which had hap-
 pened unto him.

And as he held Peter and John, all the people ran 11
 together unto them in the porch that is called Solo-
 mon's, greatly wondering. And when Peter saw it, 12
 he answered unto the people, Ye men of Israel, why
 marvel ye at this ²man? or why fasten ye your eyes
 on us, as though by our own power or godliness we
 had made him to walk? The God of Abraham, and 13
 of Isaac, and of Jacob, the God of our fathers, hath
 glorified his ³Servant Jesus; whom ye delivered up,
 and denied before the face of Pilate, when he had
 determined to release him. But ye denied the Holy 14
 and Righteous One, and asked for a murderer to be
 granted unto you, and killed the ⁴Prince of life; 15
 whom God raised from the dead; ⁵whereof we are
 witnesses. And ⁶by faith in his name hath his name 16
 made this man strong, whom ye behold and know:
 yea, the faith which is through him hath given him
 this perfect soundness in the presence of you all.
 And now, brethren, I wot that in ignorance ye did 17
 it, as did also your rulers. But the things which 18
 God foreshewed by the mouth of all the prophets,
 that his Christ should suffer, he thus fulfilled. Re- 19
 pent ye therefore, and turn again,

1 Or, portico

2 Or, thing

3 Or, Child: and so
in ver. 26; iv.
27, 30. See Matt.
xii. 18; Isa. xlii.
1; lii. 13; liii.
11.

4 Or, Author

5 Or, of whom

6 Or, on the ground
of

4 ναι εἰς τὸ ἱερὸν ἡρώτα ἐλεημοσύνην λαβεῖν. ἀτενίσας δὲ
 Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν· Βλέψον εἰς ἡμᾶς.
 5 ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.
 6 εἶπεν δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι,
 ὁ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
 7 τοῦ Ναζωραίου περιπάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς
 χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ
 8 βάσεις αὐτοῦ καὶ τὰ σφυδρά, καὶ ἐξαλλόμενος ἔστη καὶ
 περιπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν
 9 καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν. καὶ εἶδεν πᾶς ὁ λαὸς
 10 αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν, ἐπεγίνωσκον δὲ
 αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ
 τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
 11 ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. Κρα-
 τοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν
 πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶν-
 12 τος ἔκθαμβοι. ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν·
 Ἄνδρες Ἰσραηλεῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
 ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περι-
 13 πατεῖν αὐτόν; ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ,
 ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ
 Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἡρνήσασθε κατὰ
 14 πρόσωπον Πειλάτου, κρίναντος ἐκείνου ἀπολύειν· ὑμεῖς δὲ
 τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾗτήσασθε ἄνδρα
 15 φονέα· χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτεί-
 νατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.
 16 καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ
 οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
 17 ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων
 ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
 18 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ θεὸς ἃ προκατήγγειλεν
 διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
 19 αὐτοῦ ἐπλήρωσεν οὕτως. μετανοήσατε οὖν καὶ ἐπιστρέψατε

πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ 20 τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ὃν δεῖ οὐρανὸν 21 μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν. Μωυσῆς μὲν εἶπεν ὅτι Προφήτην ὅμιλιν 22 ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὁμοίων ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὁμοίαν. ἔσται δὲ πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ 23 προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς 24 ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ὑμεῖς 25 ἔστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς ὁ θεὸς διέθετο πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ Καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πα- 26 τριαὶ τῆς γῆς. ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν [ὑμῶν].

ἡμῶν

ιερεῖς

Δαλοῦν- 1 των δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἄρχιερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονού- 2 μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, καὶ ἐπέβαλον 3 αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον, ἣν γὰρ ἔσπερα ἤδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπί- 4 στευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν ὡς χιλιάδες πέντε.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς 5 ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλὴμ (καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ 6 Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερα- τικοῦ), καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο Ἐν 7 ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς 8 Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον 9

that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began*. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, ¹like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God ²made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, ³the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, 9 if we this day

¹ Or, *as* he raised up *me*

² Gr. *covenanted*.

³ Some ancient authorities read *the chief priests*.

* For "since the world began" read "from of old."—*Am. Com.*

1 Or, *in whom*2 Or, *saved*3 Or, *this name*

are examined concerning a good deed done to an impotent man, ¹by what means this man is ²made whole; be it known unto you all, and to all the 10 people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in ³him doth this man stand here before you whole. He is the stone which was set 11 at nought of you the builders, which was made the head of the corner. And in none other is there sal- 12 vation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

4 Gr. *sign*.

Now when they beheld the boldness of Peter and 13 John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with 14 them, they could say nothing against it. But when 15 they had commanded them to go aside out of the council, they conferred among themselves, saying, 16 What shall we do to these men? for that indeed a notable ⁴miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among 17 the people, let us threaten them, that they speak henceforth to no man in this name. And they call- 18 ed them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John 19 answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the 20 things which we saw and heard. And they, when 21 they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty 22 years old, on whom this ⁴miracle of healing was wrought.

And being let go, they came to their own company, 23 and reported all ⁴that the chief priests and the elders had said unto them. And they, when they heard it, 24 lifted up

ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενεῦς, ἐν τίνι
 10 οὗτος σέσωσται, γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ
 λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζω-
 ραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν,
 11 ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. οὗτός
 ἐστὶν ὁ λίθος ὃ ἐξογθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδό-
 12 μων, ὃ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν
 ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον
 ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆ-
 13 ναι ἡμᾶς. Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν
 καὶ Ἰωάνου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί
 εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν
 14 τῷ Ἰησοῦ ἦσαν, τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς
 15 ἑστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν. κελεύ-
 σαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλλον
 16 πρὸς ἀλλήλους λέγοντες. Τί ποιήσωμεν τοῖς ἀνθρώποις
 τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν
 πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνά-
 17 μεθα ἀρνεῖσθαι. ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανομηθῇ εἰς τὸν
 λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι
 18 τούτῳ μηδενὶ ἀνθρώπων. καὶ καλέσαντες αὐτοὺς παρήγ-
 γειλαν καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ
 19 ὀνόματι [τοῦ] Ἰησοῦ. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκρι-
 θέντες εἶπαν πρὸς αὐτοὺς. Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ
 20 θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε, οὐ δυνάμεθα
 21 γὰρ ἡμεῖς ἅ εἶδαμεν καὶ ἡκούσαμεν μὴ λαλεῖν. οἱ δὲ
 προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες
 τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
 22 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. ἑτῶν γὰρ ἦν πλειόνων
 τεσσαεράκοντα ὁ ἄνθρωπος ἐφ' ὃν γηγόνει τὸ σημεῖον τοῦτο
 23 τῆς ἰάσεως. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
 ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ
 24 πρεσβύτεροι εἶπαν. οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν

Αρ.†

φωνῇν πρὸς τὸν θεὸν καὶ εἶπαν Δέσποτα, σὺ ὁ ποιήσας
τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα
τὰ ἐν αὔτοις, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου 25
στόματος Δαυεὶδ παιδὸς σου εἰπών

Ἵνα τί ἐφρῶζαν ἔθνη

καὶ λαοὶ ἐμελέτησαν κενά;

παρέστησαν οἱ βασιλεῖς τῆς γῆς

26

καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτό

κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν 27
ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ
Πόντιος Πειλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, ποιῆσαι 28
ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ προώρισεν γενέσθαι. καὶ τὰ 29
νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις
σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ 30
τῇν χεῖρα ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα
γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.
καὶ δεσθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμέ- 31
νοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

Αρ.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ 32
μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι,
ἀλλ' ἦν αὐτοῖς πάντα κοινά. καὶ δυνάμει μεγάλῃ ἀπεδί- 33
δουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. οὐδὲ 34
γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ
οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-
σκομένων καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· 35
διεδίδετο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν. Ἰωσήφ δὲ 36
ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν μεθερ-
μηνεύμενον Υἱὸς Παρακλήσεως, Λευεΐτης, Κύπριος τῷ
γένει, ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρήμα 37

- their voice to God with one accord, and said, O¹ Lord, ²thou that didst make the heaven and the² earth and the sea, and all that in them is: ³who by³ the Holy Ghost, *by* the mouth of our father David thy servant, didst say,
- Why did the Gentiles rage,
And the peoples ⁴imagine vain things?
- 26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his ⁵Anointed:
- 27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass.
- 29 And now, Lord, look upon their threatenings: and grant unto thy ⁶servants to speak thy word with all⁶ boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done
- 31 through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken where-in they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.
- 32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own;
- 33 but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus⁷: and great grace was upon⁷ them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the
- 35 things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
- 36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of ⁸exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money,

¹ Or, Master² Or, thou art he that did make³ The Greek text in this clause is somewhat uncertain.⁴ Or, meditate⁵ Gr. Christ.⁶ Gr. bondservants.⁷ Some ancient authorities add Christ.⁸ Or, consolation

and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira ⁵
 his wife, sold a possession, and kept back *part* of ²
 the price, his wife also being privy to it, and brought
 a certain part, and laid it at the apostles' feet. But ³
 Peter said, Ananias, why hath Satan filled thy heart
 to ¹lie to the Holy Ghost, and to keep back *part* of
 the price of the land? Whiles it remained, did it not ⁴
 remain thine own? and after it was sold, was it not
 in thy power? How is it that thou hast conceived
 this thing in thy heart? thou hast not lied unto men,
 but unto God. And Ananias hearing these words ⁵
 fell down and gave up the ghost: and great fear
 came upon all that heard it. And the ²young men ⁶
 arose and wrapped him round, and they carried him
 out and buried him.

¹ Or, *deceive*.

² Gr. *younger*.

And it was about the space of three hours after, ⁷
 when his wife, not knowing what was done, came
 in. And Peter answered unto her, Tell me whether ⁸
 ye sold the land for so much. And she said, Yea,
 for so much. But Peter *said* unto her, How is it ⁹
 that ye have agreed together to tempt the Spirit of
 the Lord? behold, the feet of them which have
 buried thy husband are at the door, and they shall
 carry thee out. And she fell down immediately at ¹⁰
 his feet, and gave up the ghost: and the young men
 came in and found her dead, and they carried her
 out and buried her by her husband. And great fear ¹¹
 came upon the whole church, and upon all that
 heard these things.

And by the hands of the apostles were many signs ¹²
 and wonders wrought among the people; and they
 were all with one accord in Solomon's porch. But ¹³
 of the rest durst no man join himself to them: how-
 beit the people magnified them; ³and believers were ¹⁴
 the more added to the Lord, multitudes both of
 men and women; insomuch that they even carried ¹⁵
 out the sick into the streets, and laid them on beds
 and couches, that, as Peter came by, at the least his
 shadow might overshadow some one of them. And ¹⁶
 there also came together

³ Or, *and there were the more added to them, believing on the Lord*.

καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.

- 1 Ἄνῃρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ
 2 αὐτοῦ ἐπώλησεν κτῆμα καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς,
 3 συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
 4 τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. εἶπεν δὲ ὁ Πέτρος
 Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ
 5 τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ ἔμενεν καὶ πραθὲν
 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου
 6 τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
 7 ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν.
 8 καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. ἀνα-
 9 στάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
 10 ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα
 11 καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. ἀπε-
 κρίθη δὲ πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσούτου τὸ
 12 χωρίον ἀπέδοσθε; ἡ δὲ εἶπεν Ναί, τοσούτου. ὁ δὲ Πέ-
 13 τρος πρὸς αὐτὴν Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ
 14 πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα
 15 σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν σε. ἔπεσεν δὲ παραχρῆμα
 16 πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ
 νεανίσκοι εὔρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν
 πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
 τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

- 12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ
 13 τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
 14 τῇ Στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολ-
 15 λᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός, μᾶλλον δὲ
 16 προσετίθεντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
 17 γυναικῶν· ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς
 καὶ τιθεῖν ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου
 18 Πέτρου καὶ ἡ σκιὰ ἐπισκιάσει τινὲς αὐτῶν. συνήρχετο δὲ

καὶ τὸ πλῆθος τῶν περίξ πόλεων Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ 17 οὔσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ 18 ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἀγγελος δὲ Κυρίου διὰ νυκτὸς ἤνοιξε 19 τὰς θύρας τῆς φυλακῆς ἐξαγαγόν τε αὐτοὺς εἶπεν Πο- 20 ρεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ 21 τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς. οἱ δὲ παραγενόμενοι 22 ὑπηρέται οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι Τὸ δεσμωτήριον εὔρομεν 23 κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν. ὥς δὲ 24 ἤκουσαν τοὺς λόγους τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ 25 ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. τότε ἀπελθὼν ὁ στρατηγὸς σὺν 26 τοῖς ὑπηρέταις ἦγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν· ἀγαγόντες δὲ αὐτοὺς ἔστησαν 27 ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς λέγων Παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ 28 τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ἀποκριθεὶς δὲ Πέτρος καὶ οἱ 29 ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. ὁ θεὸς τῶν πατέρων ἡμῶν ἡγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχει- 30 ρίσασθε κρεμάσαντες ἐπὶ ξύλου· τοῦτον ὁ θεὸς ἀρχηγόν 31

the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and 18 they were filled with jealousy, and laid hands on 19 the apostles, and put them in public ward. But an angel of the Lord by night opened the prison doors, 20 and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words 21 of this Life. And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison- 22 house to have them brought. But the officers that came found them not in the prison; and they re- 23 turned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man 24 within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would 25 grow. And there came one and told them, Behold, the men whom ye put in the prison are in the tem- 26 ple standing and teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest 27 they should be stoned. And when they had brought them, they set them before the council. And the 28 high priest asked them, saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to 29 bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God 30 rather than men. The God of our fathers raised up 31 Jesus, whom ye slew, hanging him on a tree. Him did God

¹ Or, at

² Some ancient authorities add in him.

³ Gr. sayings.

⁴ Some ancient authorities read and God hath given the Holy Ghost to them that obey him.

exalt with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses² of these ³things; ³²and *so is* the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the ⁵Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations.

⁵ Gr. Hellenists.

καὶ σωτήρρα ὑψωσεν τῇ δεξιᾷ αὐτοῦ, [τοῦ] δοῦναι μετάνοιαν
 32 τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· καὶ ἡμεῖς ἔσμεν ἡ μάρ- ἐν αὐτῷ ἡ ἐσμεν
αὐτῶν
τούτων· καὶ τὸ
πνεῦμα τὸ ἅγιον
 τυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ
 33 ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. οἱ δὲ ἀκούσαντες
 34 διεπρίοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς. Ἀναστάς δέ τις
 ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδά-
 σκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἕξω βραχὺ τοὺς
 35 ἀνθρώπους ποιῆσαι, εἶπέν τε πρὸς αὐτούς· Ἄνδρες Ἰσραη-
 λείται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί
 36 μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη
 Θεοδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν
 ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι
 37 ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ
 τούτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς
 ἀπογραφῆς καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ· κακέινος
 ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθη-
 38 σαν. καὶ [τὰ] νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώ-
 πων τούτων καὶ ἄφετε αὐτούς· (ὅτι ἐὰν ἡ ἐξ ἀνθρώπων Αφ.
 39 ἡ βουλὴ αὐτῇ ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ
 θεοῦ ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·) μή ποτε καὶ
 40 θεομάχοι εὐρεθῇτε. ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλε-
 σάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν
 41 ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν. Οἱ μὲν οὖν
 ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι
 42 κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι· πᾶσάν τε
 ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκον-
 τες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

1 EN ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις πληθυνόντων τῶν
 μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
 Ἑβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ

[δη]

πλήρης MSS.

αἱ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλή- 2
 θος τῶν μαθητῶν εἶπαν Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλεί-
 ψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις· ἐπισκέ- 3
 ψασθε ἑαυτοὺς, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπὶ τῇ
 πλήρει πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῇ 4
 χρείᾳ ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ
 λόγου προσκαρτερήσομεν. καὶ ἤρεσεν ὁ λόγος ἐνώπιον 5
 παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα
 ἁγίου καὶ ἰσχυροῦ, καὶ ἰσχυροῦ ἐν τοῖς ἔργοις καὶ
 μεγάλης δυνάμεως καὶ σημεῖων καὶ τέρατων ἐν τῷ λαῷ.
 οἱ δὲ οὐκ ἔπαυσαν τὴν λέγειν, ἀλλὰ πολλοὶ ἐκ τῆς
 συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρη-
 ναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας
 συνζητοῦντες τῷ Στεφάνῳ, οὐκ ἔδυναντο ἀντιστηναι τῇ 6
 σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας
 λέγοντας ὅτι ἡμεῖς ἀκούομεν αὐτοῦ λαλοῦντος ῥήματα βλά-
 σφημα εἰς Μωυσῆν καὶ τὸν θεόν· συνεκίνησάν τε τὸν λαόν 7
 καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες
 συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον, ἑστήσαν 8
 τε μάρτυρας ψευδεῖς λέγοντας ὅτι ὁ αὐτὸς οὗτος οὐκ ἀ-
 γνοῖται λαλῶν ῥήματα κατὰ τὸν τόπον τοῦ ἁγίου[τούτου] καὶ
 τοῦ νόμου, ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ 9
 Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει
 τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωυσῆς. καὶ ἀτενίσαντες εἰς 10
 αὐτὸν πάντες οἱ καθήμενοι ἐν τῷ συνεδρίῳ εἶδαν τὸ πρόσ-
 ωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

Εἶπεν 1

2 And the twelve called the multitude of the disciples unto them, and said, It is not ¹fit that we should forsake the word of God, and ²serve tables.

¹ Gr. *pleasing*.

² Or, *minister to tables*.

3 ³Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.

³ Some ancient authorities read
But, brethren, look ye out from among you.

4 But we will continue stedfastly in prayer, and in
5 the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought
9 great wonders and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them
10 of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the
11 Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous
12 words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought
13 him into the council, and set up false witnesses, which said, This man ceaseth not to speak words
14 against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which
15 Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, Are these things so? 7
And he said, 2

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said 3 unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæ- 4 ans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: and he gave him none in- 5 heritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, that his 6 seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which 7 they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of cir- 8 cumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs. And the patri- .9 archs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered 10 him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, 11 and great affliction: and our fathers found no sustenance. But when Jacob heard that there was 12 corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made 13 known to his brethren; and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called 14 to him Jacob his father, and all his kindred, three-score and fifteen souls. And Jacob went down 15

2 δὲ ὁ ἀρχιερεὺς Εἰ ταῦτα οὕτως ἔχει· ὁ δὲ ἔφη Ὑἱοὶ
 ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης
 ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὅντι ἐν τῇ Μεσοποταμίᾳ
 3 πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, καὶ εἶπεν πρὸς
 αὐτόν Ἐξελθε ἐκ τῆς γῆς σου καὶ τῆς συγγενείας
 4 σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω· τότε ἐξελ-
 θὼν ἐκ γῆς Χαλδαίων κατέκτισεν ἐν Χαρράν· κακεῖθεν μετὰ
 τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετόπισεν αὐτὸν εἰς τὴν γῆν
 5 ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, καὶ οὐκ ἔδωκεν αὐτῷ
 κληρονομίαν ἐν αὐτῇ οὐδέ βῆμα ποδός, καὶ ἐπηγγέλατο
 δοῦναι αὐτῷ εἰς κατὰσχεςιν αὐτῇν καὶ τῷ σπέρματι
 6 αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου· ἐλάλησεν δὲ
 οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ
 ἄλλοτρίᾳ, καὶ δογλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τε-
 7 τρακός· καὶ τὸ ἔθνος ᾧ ἂν δογλεύουσιν κρινῶ ἐγώ,
 ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεῖσονται καὶ λατρεύ-
 8 σοῦσιν μοι ἐν τῷ τόπῳ τούτῳ· καὶ ἔδωκεν αὐτῷ διαθήκην
 περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτε-
 9 μεν αὐτόν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ,
 καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας· Καὶ οἱ πατριάρχαι
 10 ἦν ὁ θεὸς μετ' αὐτοῦ, καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν
 θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναν-
 11 τίων Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτόν
 ἡγούμενον ἐπ' Αἰγύπτου καὶ ὅλον τὸν οἶκον αὐτοῦ·
 12 ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἰγύπτου καὶ Χαναάν
 καὶ θλίψις μεγάλη, καὶ οὐχ ἠῦρισκον χορτάσματα οἱ πα-
 13 τέρες ἡμῶν· ἀκούσας δὲ Ἰακώβ ὄντα σίτια εἰς Αἰγύπτου
 14 ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον· καὶ ἐν τῷ δευ-
 τέρῳ ἐγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανε-
 15 ρὸν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ· ἀποστείλας δὲ
 Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν
 τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε, κατέβη

ἐκ

ἐφ'

ἀνεγνωρίσθη

καὶ κατέβη

δὲ Ἰακώβ [εἰς Αἴγυπτον]. καὶ ἐτελεΐτησεν αὐτός καὶ οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Σγχέμ καὶ ἐτέθη- 16
 σαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
Αρ. παρὰ τῶν γιῶν Ἑμμώρ ἐν Σγχέμ. Καθὼς δὲ ἤγγιζεν 17
 ὁ χρόνος τῆς ἐπαγγελίας ἧς ὁμολόγησεν ὁ θεὸς τῷ Ἀβραάμ,
 ἠΐζησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ 18
 ἀνέστη βασιλεὺς ἕτερος ἐπὶ Αἴγυπτον, ὃς οὐκ ᾔδει τὸν
 Ἰωσήφ. οὗτος κατασκοφίσμενος τὸ γένος ἡμῶν ἐκάκω- 19
 сен τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς
 τὸ μὴ ζωογονεῖσθαι. ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ 20
 ἦν ἁγίου τοῦ θεοῦ. ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ
 τοῦ πατρός· ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θύγα- 21
 τερ Φαραὼ καὶ ἀνέθρεψε αὐτὸν ἐαγτῇ εἰς γιόν. καὶ 22
 ἐπαδεδύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς
 ἐν λόγοις καὶ ἔργοις αὐτοῦ. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσε- 23
 ρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέ-
 ψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς γίους Ἰσραὴλ. καὶ 24
 ἰδὼν τινα ἀδικούμενον ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ
 καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. ἐνόμιζεν δὲ 25
 συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν
 σωτηρίαν αὐτοῖς, οἱ δὲ οὐ συνήκαν. τῇ τε ἐπιούσῃ ἡμέρᾳ 26
 ὤφθη αὐτοῖς μαχομένοις καὶ συνήλλασσεν αὐτοὺς εἰς εἰρή-
 νην εἰπὼν Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους;
 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπὼν Τίς σέ 27
 κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ 28
 ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνείλες ἐχθὲς τὸν
 Αἰγύπτιον; ἔφυγεν δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, 29
 καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς
 δύο. Καὶ πληρωθέντων ἐτῶν τεσσεράκοντα ὤφθη αὐτῷ 30
 ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος ἐν φλογὶ πυρὸς
 βάτογ· ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασεν τὸ ὄραμα· προσερ- 31
 χομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ Κυρίου Ἐγὼ 32
 ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ

into Egypt; and he died, himself, and our fathers;
 16 and they were carried over unto Shechem, and laid in
 the tomb that Abraham bought for a price in silver
 17 of the sons of ¹Hamor in Shechem. But as the time ¹ *Gr. Enmor.*
 of the promise drew nigh, which God vouchsafed
 unto Abraham, the people grew and multiplied in
 18 Egypt, till there arose another king over Egypt,
 19 which knew not Joseph. The same dealt subtilly
 with our race, and evil entreated our fathers, that
²they should cast out their babes to the end they ² *Or, he*
 20 might not ³live. At which season Moses was born, ³ *Gr. he preserved*
 and was ⁴exceeding fair; and he was nourished three ⁴ *alive.*
 21 months in his father's house: and when he was cast
 out, Pharaoh's daughter took him up, and nourished
 22 him for her own son. And Moses was instructed in
 all the wisdom of the Egyptians; and he was mighty
 23 in his words and works. But when he was well-
 nigh forty years old, it came into his heart to visit
 24 his brethren the children of Israel. And seeing one
of them suffer wrong, he defended him, and avenged
 25 him that was oppressed, smiting the Egyptian: and
 he supposed that his brethren understood how that
 God by his hand was giving them ⁵deliverance; but ⁵ *Or, salvation*
 26 they understood not. And the day following he
 appeared unto them as they strove, and would have
 set them at one again, saying, Sirs, ye are brethren;
 27 why do ye wrong one to another? But he that did
 his neighbour wrong thrust him away, saying, Who
 28 made thee a ruler and a judge over us? Wouldest
 thou kill me, as thou killedst the Egyptian yester-
 29 day? And Moses fled at this saying, and became a
 sojourner in the land of Midian, where he begat two
 30 sons. And when forty years were fulfilled, an angel
 appeared to him in the wilderness of mount Sinai,
 31 in a flame of fire in a bush. And when Moses saw
 it, he wondered at the sight: and as he drew near to
 32 behold, there came a voice of the Lord, I am the God
 of thy fathers, the God of Abraham, and of Isaac,

and of Jacob. And Moses trembled, and durst not behold. And the Lord said unto him, Loose 33 the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the 34 affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. This Moses whom they refused, saying, 35 Who made thee a ruler and a judge? him hath God sent to be both a ruler and a deliverer with the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders 36 and signs in Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which 37 said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, ²like unto me. This is he that was in the ³church in 38 the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our 39 fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make us gods which shall go 40 before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and 41 brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave 42 them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
 Forty years in the wilderness, O house of Israel?
 And ye took up the tabernacle of Moloch, 43
 And the star of the god Rephan,
 The figures which ye made to worship them:
 And I will carry you away beyond Babylon.

¹ Gr. redeemer.

² Or, as he raised up me

³ Or, congregation

καὶ Ἰακώβ. ἐντρομος δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα
 33 κατανοῆσαι. εἶπεν δὲ αὐτῷ ὁ κύριος Ἀῖσον τὸ ὑπό-
 δημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῆ
 34 ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου
 τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ ἤκουσα, καὶ
 κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε
 35 εἰς Αἴγυπτον. Τοῦτον τὸν Μωυσήν, ὃν ἠρνήσαντο εἰπόν-
 τες Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν; τοῦτον
 ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ
 36 ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. οὗτος ἐξήγαγεν
 αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
 Ἐρυθρᾷ Θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.
 37 οὗτός ἐστιν ὁ Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ Προ-
 φήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν
 38 ὡς ἐμέ. οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ
 ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει
 Σινὰ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι
 39 ὑμῖν, ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν
 ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν
 40 εἰς Αἴγυπτον, εἰπόντες τῷ Ἀαρών Ποίησον ἡμῖν
 θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος,
 41 ἐγένετο αὐτῷ. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις
 καὶ ἀνήγαγον θύσιαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς
 42 ἔργοις τῶν χειρῶν αὐτῶν. * ἔστρεψεν δὲ ὁ θεὸς καὶ παρέ-
 δωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς
 γέγραπται ἐν Βίβλῳ τῶν προφητῶν

ἡμῖν

Μὴ σφάλῃς καὶ θυσίας προσκηνέγκατέ μοι
 ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;
 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ
 καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά,
 τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς.
 καὶ μετοικίῳ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

Αρ.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ 44
 ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι
 αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει, ἣν καὶ εἰσήγαγον 45
 διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατα-
 σχέσει τῶν ἐθνῶν ὧν ἐξῶσεν ὁ θεὸς ἀπὸ προσώπου τῶν
 πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυεὶδ· ὃς εὗρεν χάριν 46
 ἐνώπιον τοῦ θεοῦ καὶ ᾔστήσατο εὔρεϊν σκηνώμα τῷ
 ῥεῶν Ἰακώβ. Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον. 47
 ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ 48
 προφήτης λέγει

Ὁ οὐρανὸς μοι θρόνος, 49

ἢ δὲ

καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου·

ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος,

ἢ τίς τόπος τῆς καταπαύσεώς μου;

οὐχὶ ἡ χεὶρ μου ἐποίησεν τὰ πάντα; 50

καρδίας

Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς 51
 ὠσίν, ὑμεῖς αἰὲν τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὥς
 οἱ πατέρες ὑμῶν καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίδωξαν 52
 οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέλαντας
 περὶ τῆς ἐλεύσεως τοῦ δικαίου οὐ νῦν ὑμεῖς προδοῦν καὶ
 φονεῖς ἐγένεσθε, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς 53
 ἀγγέλων, καὶ οὐκ ἐφυλάξατε. Ἀκούοντες δὲ 54
 τὰ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς
 ὀδόντας ἐπ' αὐτόν. ὑπάρχων δὲ πλήρης πνεύματος ἁγίου 55
 ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα
 ἐκ δεξιῶν τοῦ θεοῦ, καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς 56
 διανοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα
 τοῦ θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα 57
 αὐτῶν, καὶ ᾤρησαν ὁμοθυμαδὸν ἐπ' αὐτόν, καὶ ἐκβαλόντες 58
 ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ
 ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.
 καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγον- 59
 τα Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου· θεοὶ δὲ τὰ γόνατα 60

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure
 45 that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered ¹ Gr. *Jesus*. on the possession of the nations, which God thrust out before the face of our fathers, unto the days of
 46 David; who found favour in the sight of God, and asked to find a habitation for the God of Jacob.
 47 But Solomon built him a house. Howbeit the Most
 48 High dwelleth not in *houses* made with hands; as saith the prophet,

49 The heaven is my throne,
 And the earth the footstool of my feet:
 What manner of house will ye build me? saith the Lord:

Or what is the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law ²as it was ordained by angels, and kept it not.

² Or, as the ordinance of angels
 Gr. unto ordinances of angels.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their
 55 teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;
 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the
 59 feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord
 60 Jesus, receive my spirit. And he kneeled down, and

cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death. **8**

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. ¹For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

¹ Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the ²people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

² Gr. *nation*.

³ Gr. *powers*.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when

ἔκραξεν φωνῇ μεγάλῃ Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν
 1 ἁμαρτίαν· καὶ τοῦτο εἰπὼν ἐκοιμήθη. Σαῦλος
 δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν
 ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες [δὲ] διεσπάρησαν
 κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρίας πλὴν τῶν
 2 ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλα-
 3 βεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ. Σαῦλος δὲ
 ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμε-
 νος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν
 5 λόγον. Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμα-
 6 ρίας ἐκήρυσεν αὐτοῖς τὸν χριστόν. προσεῖχον δὲ οἱ ὄχλοι
 τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ
 7 ἀκοῦειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει· πολλοὶ
 γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ με-
 8 γάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
 ἐθεραπεύθησαν· ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει
 9 ἐκείνῃ. Ἄνὴρ δέ τις ὀνόματι Σίμων προσηύχεν
 ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας,
 10 λέγων εἶναι τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον πάντες ἀπὸ
 μικροῦ ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ Δύναμις τοῦ
 11 θεοῦ ἢ καλουμένη Μεγάλη. προσεῖχον δὲ αὐτῷ διὰ τὸ
 12 ἱκανῶ χρόνῳ ταῖς μαγίαις ἐξεστακέσαι αὐτούς. ὅτε δὲ
 ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας
 τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο
 13 ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπί-
 στευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ,
 θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξί-
 14 στατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις
 ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν λόγον τοῦ θεοῦ
 15 ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, οἵτινες κατα-

βάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα
 ἅγιον· οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον ¹⁶
 δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
 τότε ἐπετίθεσαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον ¹⁷
 πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν ¹⁸
 χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα προσήνεγκεν
 αὐτοῖς χρήματα λέγων Δότε καὶ μοι τὴν ἐξουσίαν ταύτην ¹⁹
 ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. Πέ- ²⁰
 τρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη
 εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημά-
 των κτᾶσθαι. οὐκ ἔστιν σοι μερὶς οὐδὲ κλήρος ἐν τῷ λόγῳ ²¹
 τούτῳ, ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεῖα ἐναντί τοῦ
 θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ ²²
 δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς
 καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ²³
 ὀρώ σε ὄντα. ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ²⁴
 ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν
 εἰρήκατε[†]. Οἱ μὲν οὖν διαμαρτυράμενοι καὶ ²⁵
 λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσό-
 λυμα, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.

† ὅς πολλὰ κλαίων
 οὐ διελίμπανεν†

Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων ²⁶
 Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
 καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν
 ἔρημος. καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ ²⁷
 εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν
 ἐπὶ πάσης τῆς γάζης αὐτῆς, [ὃς] ἐληλύθει προσκυνήσων εἰς
 Ἱερουσαλὴμ, ἣν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ²⁸
 ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαίαν.
 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελθε καὶ κολλήθητι ²⁹
 τῷ ἄρματι τούτῳ. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν ³⁰
 αὐτοῦ ἀναγινώσκοντος Ἡσαίαν τὸν προφήτην, καὶ εἶπεν
 Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν Πῶς γὰρ ³¹
 ἂν δυναίμην ἐὰν μή τις ὁδηγήσῃ με; παρεκάλεσέν τε τὸν

they were come down, prayed for them, that they
 16 might receive the Holy Ghost: for as yet he was
 fallen* upon none of them: only they had been bap-
 17 tized into the name of the Lord Jesus. Then laid
 they their hands on them, and they received the
 18 Holy Ghost. Now when Simon saw that through
 the laying on of the apostles' hands the 'Holy Ghost
 19 was given, he offered them money, saying, Give me
 also this power, that on whomsoever I lay my hands,
 20 he may receive the Holy Ghost. But Peter said unto
 him, Thy silver perish with thee, because thou hast
 thought to obtain the gift of God with money.
 21 Thou hast neither part nor lot in this *matter: for
 22 thy heart is not right before God. Repent there-
 fore of this thy wickedness, and pray the Lord, if
 perhaps the thought of thy heart shall be forgiven
 23 thee. For I see that thou *art in the gall of bitter-
 24 ness and in the bond of iniquity. And Simon an-
 swered and said, Pray ye for me to the Lord, that
 none of the things which ye have spoken come upon
 me.

¹ Some ancient au-
 thorities omit
 Holy.

² Gr. word.

³ Or, wilt become
 gall (or, a gall
 root) of bitterness
 and a bond of in-
 iquity.

25 They therefore, when they had testified and
 spoken the word of the Lord, returned to Jeru-
 salem, and preached the gospel to many villages of
 the Samaritans.

26 But an angel of the Lord spake unto Philip, say-
 ing, Arise, and go *toward the south unto the way
 that goeth down from Jerusalem unto Gaza: the
 27 same is desert. And he arose and went: and be-
 hold, a man of Ethiopia, a eunuch of great authority
 under Candace, queen of the Ethiopians, who was
 over all her treasure, who had come to Jerusalem
 28 for to worship; and he was returning and sitting in
 his chariot, and was reading the prophet Isaiah.
 29 And the Spirit said unto Philip, Go near, and join
 30 thyself to this chariot. And Philip ran to him, and
 heard him reading Isaiah the prophet, and said, Un-
 31 derstandest thou what thou readest? And he said,
 How can I, except some one shall guide me? And
 he besought

⁴ Or, at noon

* For "he was fallen" read "it was fallen"—*Am. Com.*

Philip to come up and sit with him. Now the place 32
of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

In his humiliation his judgement was taken 33
away:

His generation who shall declare?

For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray 34
thee, of whom speaketh the prophet this? of him-
self, or of some other? And Philip opened his 35
mouth, and beginning from this scripture, preached

¹ Some ancient au-
thorities insert,
wholly or in part,
ver. 37. And Phil-
ip said, If thou
believest with all
thy heart, thou
mayest. And he
answered and
said, I believe
that Jesus Christ
is the Son of God.

unto him Jesus. And as they went on the way, 36
they came unto a certain water; and the eunuch
saith, Behold, *here is* water; what doth hinder me to
be baptized?¹ And he commanded the chariot to 38

stand still: and they both went down into the water,
both Philip and the eunuch; and he baptized him.
And when they came up out of the water, the Spirit 39
of the Lord caught away Philip; and the eunuch
saw him no more, for he went on his way rejoicing.
But Philip was found at Azotus: and passing 40
through he preached the gospel to all the cities, till
he came to Cæsarea.

But Saul, yet breathing threatening and slaugh- 9
ter against the disciples of the Lord, went unto the
high priest, and asked of him letters to Damascus 2
unto the synagogues, that if he found any that were
of the Way, whether men or women, he might bring
them bound to Jerusalem. And as he journeyed, 3
it came to pass that he drew nigh unto Damascus:
and suddenly there shone round about him a light
out of heaven: and he fell 4

32 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,

καὶ ὡς ἀμνὸς ἐναντίον τοῦ ῥείροντος ἀγτὸν
ἄφωτος,

κείραντος

οὔτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

33 Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·
τὴν γενεὰν αὐτοῦ τίς διηγήσεται;

ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

34 ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φίλιππῳ εἶπεν Δέομαί σου,
περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ

35 ἑτέρου τινός; ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ
ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν

36 Ἰησοῦν. ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι
ὑδωρ, καὶ φησιν ὁ εὐνοῦχος Ἰδοὺ ὑδωρ· τί κωλύει με

38 βαπτισθῆναι; Ἦ καὶ ἐκέλευσεν στήναι τὸ ἄρμα, καὶ κατέ-
βησαν ἀμφότεροι εἰς τὸ ὑδωρ ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος,

39 καὶ ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος,
πνεῦμα Κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτόν
οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

Αρ.

40 Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγε-
λίζετο τὰς πόλεις πάσας ἕως τοῦ ἔλθειν αὐτόν εἰς Και-
σαρίαν.

1 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς

2 μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ ἡγήσατο
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς,

3 ὅπως εἰάν τις εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναί-
κας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. Ἐν δὲ

τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ἐξέ-

4 φηγς τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ, καὶ πεσὼν

* ἢ εἶπεν δὲ αὐτῷ [ὁ Φίλιππος] Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας σου [, ἔξεστιν]. ἀποκριθεὶς δὲ εἶπεν Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν [Χριστόν].†

ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με διώκεις; εἶπεν δέ Τίς εἶ, κύριε; ὁ δέ Ἐγώ εἰμι 5 Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταιί σοι ὅτι σε δεῖ ποιεῖν. οἱ δέ ἄνδρες οἱ συνοδεύοντες αὐτῷ ἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες. ἡγέρθη δὲ Σαῦλος 8 ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν 9 οὐδὲ ἔπιεν.

Ἀναστὰς

Ἦν δέ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, 10 καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτόν Ἔγείρω 11 πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα, ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἄνδρα [ἐν ὁράματι] Ἀνανιάν ὀνό- 12 ματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ. ἀπεκρίθη δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν 13 περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ· καὶ ὥδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων 14 δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. εἶπεν 15 δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι σκευὸς ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον [τῶν] ἐθνῶν τε καὶ βασιλέων υἱὼν τε Ἰσραὴλ, ἐγὼ γὰρ ὑποδείξω αὐτῷ 16 ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. Ἀπῆλθεν 17 δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἧ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου. καὶ εὐθέως ἀπέπεσαν αὐτοῦ 18 ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνισχύθη. 19

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς, καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσεν τὸν Ἰησοῦν 20

upon the earth, and heard a voice saying unto him,
 5 Saul, Saul, why persecutest thou me? And he
 said, Who art thou, Lord? And he *said*, I am
 6 Jesus whom thou persecutest: but rise, and enter
 into the city, and it shall be told thee what thou
 7 must do. And the men that journeyed with him
 stood speechless, hearing the ¹voice, but beholding
 8 no man. And Saul arose from the earth; and when
 his eyes were opened, he saw nothing; and they led
 him by the hand, and brought him into Damascus.
 9 And he was three days without sight, and did nei-
 ther eat nor drink.

10 Now there was a certain disciple at Damascus,
 named Ananias; and the Lord said unto him in a
 vision, Ananias. And he said, Behold, I *am here*,
 11 Lord. And the Lord *said* unto him, Arise, and go
 to the street which is called Straight, and inquire in
 the house of Judas for one named Saul, a man of
 12 Tarsus: for behold, he prayeth; and he hath seen a
 man named Ananias coming in, and laying his hands
 13 on him, that he might receive his sight. But Ana-
 nias answered, Lord, I have heard from many of this
 man, how much evil he did to thy saints at Jeru-
 14 salem: and here he hath authority from the chief
 15 priests to bind all that call upon thy name. But
 the Lord said unto him, Go thy way: for he is a
²chosen vessel unto me, to bear my name before the
 16 Gentiles and kings, and the children of Israel: for I
 will shew him how many things he must suffer for
 17 my name's sake. And Ananias departed, and en-
 tered into the house; and laying his hands on him
 said, Brother Saul, the Lord, *even* Jesus, who ap-
 peared unto thee in the way which thou camest,
 hath sent me, that thou mayest receive thy sight,
 18 and be filled with the Holy Ghost. And straight-
 way there fell from his eyes as it were scales, and
 he received his sight; and he arose and was bap-
 19 tized; and he took food and was strengthened.

And he was certain days with the disciples which
 20 were at Damascus. And straightway in the syna-
 gogues he proclaimed Jesus,

that he is the Son of God. And all that heard him ²¹ were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and con- ²² founded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews ²³ took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but ²⁴ his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed ²⁶ to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the ²⁷ apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them go- ²⁸ ing in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and dis- ²⁹ puted against the ¹Grecian Jews; but they went about to kill him. And when the brethren knew ³⁰ it, they brought him down to Cæsarea, and sent him forth to Tarsus.

¹ Gr. *Hellenists*.

So the church throughout all Judæa and Galilee ³¹ and Samaria had peace, being ²edified; and, walking ³in the fear of the Lord and ³in the comfort of the Holy Ghost, was multiplied.

² Gr. *builded up*.

³ Or, *by*

And it came to pass, as Peter went throughout all ³² parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man ³³ named Æneas,

21 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ἐξίσταντο δὲ πάντες οἱ
 ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν
 Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε
 22 εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς
 ἄρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν
 Ἱουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συνβιβάζων ὅτι
 23 οὗτός ἐστιν ὁ χριστός. Ὡς δὲ ἐπληροῦντο ἡμέ-
 ραι ἱκαναί, συνεβουλεύσαντο οἱ Ἱουδαῖοι ἀνελεῖν αὐτόν.
 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο
 δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλω-
 25 σιν· λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους
 26 καθῆκαν αὐτὸν χαλάσαντες ἐν σφυρίδι. Παρα-
 γενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς
 μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες
 27 ὅτι ἐστὶν μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγα-
 γεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν
 τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν
 28 Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. καὶ ἦν
 μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερου-
 29 σαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ἐλάλει
 τε καὶ συνέζῃτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν
 30 ἀνελεῖν αὐτόν. ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν
 εἰς Καισαρίαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
 31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἱουδαίας καὶ Γαλι-
 λαίας καὶ Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένην, καὶ
 πορευομένην τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ
 ἁγίου πνεύματος ἐπληθύνετο.

32 ΕΓΕΝΕΤΟ ΔΕ ΠΕΤΡΟΝ διερχόμενον διὰ πάντων
 κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.
 33 εὗρεν δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι Αἰνέαν ἐξ ἐτῶν ὀκτώ

κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος. καὶ 34
εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰάταί σε Ἰησοῦς Χριστός·
ἀνάστηθι καὶ στρώσον σεαυτῷ· καὶ εὐθέως ἀνέστη. καὶ 35
εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

αὐτὴν

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβειθά, ἣ 36
διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. ἐγένετο δὲ ἐν ταῖς 37
ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
δὲ ἔθηκαν^τ ἐν ὑπερῷῳ. ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ 38
οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστει-
λαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες Μὴ ὀκνήσης
διελθεῖν ἕως ἡμῶν· ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· 39
ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστη-
σαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι
χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς.
ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὸς τὰ γόνατα 40
προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν Ταβειθά,
ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα
τὸν Πέτρον ἀνεκάθισεν. δούς δὲ αὐτῇ χεῖρα ἀνέστησεν 41
αὐτήν, φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
αὐτὴν ζῶσαν. γνωστὸν δὲ ἐγένετο καθ' ὅλης Ἰόππης, καὶ 42
ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον. Ἐγένετο δὲ ἡμέρας 43
ἱκανὰς μείναι ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

Ἀνὴρ δέ τις ἐν Καισαρίᾳ ὀνόματι Κορνήλιος, ἑκατον- 1
τάρχης ἐκ σπειρῆς τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ 2
φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλε-
μοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός,
εἶδεν ἐν ὁράματι φανερώς ὥσεί περὶ ὧραν ἐνάτην τῆς ἡμέ- 3
ρας ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
αὐτῷ Κορνήλιε. ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενό- 4
μενος εἶπεν Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ Αἰ προσευχαί

which had kept his bed eight years; for he was
 34 palsied. And Peter said unto him, Æneas, Jesus
 Christ healeth thee: arise, and make thy bed. And
 35 straightway he arose. And all that dwelt at Lydda
 and in Sharon saw him, and they turned to the
 Lord.

36 Now there was at Joppa a certain disciple named
 Tabitha, which by interpretation is called ¹ 'Dorcas: ¹ That is, *Gazelle*.
 this woman was full of good works and almsdeeds
 37 which she did. And it came to pass in those days,
 that she fell sick, and died: and when they had
 washed her, they laid her in an upper chamber.
 38 And as Lydda was nigh unto Joppa, the disciples,
 hearing that Peter was there, sent two men unto
 him, intreating him, Delay not to come on unto us.
 39 And Peter arose and went with them. And when
 he was come, they brought him into the upper
 chamber: and all the widows stood by him weep-
 ing, and shewing the coats and garments which
 40 Dorcas made, while she was with them. But Peter
 put them all forth, and kneeled down, and prayed;
 and turning to the body, he said, Tabitha, arise.
 And she opened her eyes; and when she saw Peter,
 41 she sat up. And he gave her his hand, and raised
 her up; and calling the saints and widows, he pre-
 42 sented her alive. And it became known through-
 43 out all Joppa: and many believed on the Lord. And
 it came to pass, that he abode many days in Joppa
 with one Simon a tanner.

10 Now *there was* a certain man in Cæsarea, Corne-
 lius by name, a centurion of the band called the
 2 Italian ²band, a devout man, and one that feared ² Or, *colort*
 God with all his house, who gave much alms to the
 3 people, and prayed to God alway. He saw in a
 vision openly, as it were about the ninth hour of
 the day, an angel of God coming in unto him, and
 4 saying to him, Cornelius. And he, fastening his
 eyes upon him, and being affrighted, said, What is
 it, Lord? And he said unto him, Thy prayers

and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one 5 Simon, who is surnamed Peter: he lodgeth with one 6 Simon a tanner, whose house is by the sea side. And 7 when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent 8 them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while 10 they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner 12 of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice 13 to him, Rise, Peter; kill and eat. But Peter said, 14 Not so, Lord; for I have never eaten any thing that is common and unclean. And a voice *came* unto 15 him again the second time, What God hath cleansed, make not thou common. And this was done thrice: 16 and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself 17 what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which 18 was surnamed Peter, were lodging there. And while 19 Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and 20 get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to 21 the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And 22 they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God*

σου καὶ αἱ ἐλεημοσίαι σου ἀνέβησαν εἰς μνημόσυνον ἔμ-
 5 προσθεν τοῦ θεοῦ· καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ
 6 μεταπέμψαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος· οὗτος
 ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρά θά-
 7 λασσαν. ὥς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας
 8 τῶν οἰκετῶν καὶ στρατιωτῶν εὐσεβῇ τῶν προσκαρτερούν-
 9 των αὐτῷ καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν
 αὐτοὺς εἰς τὴν Ἰόππην.

Τῇ δὲ ἐπαύριον ὁδοι-
 πορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος
 10 ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. ἐγένετο δὲ
 πρόσπεινος καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ
 11 αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν οὐρανὸν
 ἀνεωγμένον καὶ καταβαῖνον σκευὸς τι ὡς ὁθόνην μεγάλην
 12 τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ ὑπῆρχεν
 πάντα τὰ τετράποδα καὶ ἔρπετά τῆς γῆς καὶ πετεινὰ τοῦ
 13 οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτόν Ἀναστάς, Πέτρε,
 14 θύσον καὶ φάγε. ὁ δὲ Πέτρος εἶπεν Μηδαμῶς, κύριε, ὅτι
 15 οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. καὶ φωνὴ
 πάλιν ἐκ δευτέρου πρὸς αὐτόν Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ
 16 κοῖνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ
 17 σκευὸς εἰς τὸν οὐρανόν.

Ὡς δὲ ἐν ἑαυτῷ διη-
 πόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες
 οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν
 18 οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα, καὶ φωνή-
 σαντες ἔπύθοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐν-
 19 θάδε ξενίζεται. Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ
 ὁράματος εἶπεν τὸ πνεῦμα ὧς ἰδοὺ ἄνδρες δύο ἑξήτοιντές σε·
 20 ἀλλὰ ἀναστὰς κατὰβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν
 21 διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. καταβὰς δὲ Πέ-
 22 τρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς
 ἡ αἰτία δι' ἣν πάρεστε; οἱ δὲ εἶπαν Κορνήλιος ἑκατον-
 τάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρού-
 μένος τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη

ἐπυνθάνοντο

αὐτῷ | [τρεις]

ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ
καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς 23
ἐξένισεν.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν
αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνήλ-
θαν αὐτῷ. τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισαρίαν· 24
ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συνκαλεσάμενος τοὺς
συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς δὲ ἐγέ- 25
νετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορ-
νήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ὁ δὲ Πέτρος 26
ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρωπός
εἰμι. καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὐρίσκει συνελη- 27
λυθότας πολλούς, ἔφη τε πρὸς αὐτούς Ὑμεῖς ἐπίστασθε 28
ὥς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχε-
σθαι ἀλλοφυλῷ· κἄμοι ὁ θεὸς ἔδειξεν μηδένα κοινόν ἢ
ἀκάθαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναντιρήτως ἦλθον 29
μεταπεμφθεῖς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ
με. καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης ἡμέρας μέχρι 30
ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ
οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐσθῆτι λαμ-
πρῇ καὶ φησι Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ 31
αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ· πέμψον 32
οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται
Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ
θάλασσαν. ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ τε καλῶς 33
ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον
τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα
σοι ὑπὸ τοῦ κυρίου. ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν 34
Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπο-
λήμπτῃς ὁ θεός, ἀλλ' ἐν παντὶ ἔθναι ὁ φοβούμενος αὐ- 35
τὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστί. Τὸν 36
λόγον ᾠπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος
εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος.
ὑμεῖς οἴδατε τὸ γεγόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, 37

δὲν ἀπέστειλεν....
Χριστοῦ (οὗτος...
κύριος) ὑμεῖς οἴδα-
τε, τὸ

by a holy angel to send for thee into his house,
23 and to hear words from thee. So he called them
in and lodged them.

And on the morrow he arose and went forth with
them, and certain of the brethren from Joppa ac-
24 companied him. And on the morrow ¹they entered
into Cæsarea. And Cornelius was waiting for them,
having called together his kinsmen and his near
25 friends. And when it came to pass that Peter en-
tered, Cornelius met him, and fell down at his feet,
26 and worshipped him. But Peter raised him up,
27 saying, Stand up; I myself also am a man. And
as he talked with him, he went in, and findeth
28 many come together: and he said unto them, Ye
yourselves know ²how that it is an unlawful thing
for a man that is a Jew to join himself or come
unto one of another nation; and *yet* unto me hath
God shewed that I should not call any man com-
29 mon or unclean: wherefore also I came without
gainsaying, when I was sent for. I ask therefore
30 with what intent ye sent for me. And Cornelius
said, Four days ago, until this hour, I was keeping
the ninth hour of prayer in my house; and behold,
31 a man stood before me in bright apparel, and saith,
Cornelius, thy prayer is heard, and thine alms are
32 had in remembrance in the sight of God. Send
therefore to Joppa, and call unto thee Simon, who
is surnamed Peter; he lodgeth in the house of Si-
33 mon a tanner, by the sea side. Forthwith therefore
I sent to thee; and thou hast well done that thou
art come. Now therefore we are all here present
in the sight of God, to hear all things that have been
34 commanded thee of the Lord. And Peter opened
his mouth, and said,

Of a truth I perceive that God is no respecter of
35 persons: but in every nation he that feareth him,
and worketh righteousness, is acceptable to him.
36 ³The word which he sent unto the children of Israel,
preaching ⁴good tidings of peace by Jesus Christ
37 (he is Lord of all)—that saying ye yourselves know,
which was published throughout all Judæa,

¹ Some ancient au-
thorities read *he*.

² Or, *how unlawful*
it is for a man
etc.

³ Many ancient au-
thorities read *He*
sent the word unto.

⁴ Or, *the gospel*

beginning from Galilee, after the baptism which John preached; *even* Jesus of Nazareth, how that God 38 anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did 39 both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him 40 God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the 42 people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. To him bear all the prophets witness, that through 43 his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost 44 fell on all them which heard the word. And they 45 of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify 46 God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the 48 name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in 11 Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men 3 uncircumcised, and didst eat with them. But Peter began, and expounded *the matter* unto them in order, saying, I was in the city of Joppa praying: 5 and in a trance I saw a vision,

ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκή-
 39 ρυξεν Ἰωάννης, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν
 ὁ θεὸς ΠΝΕΥΜΑΤΙ ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν
 καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ
 39 διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ· καὶ ἡμεῖς μάρτυρες
 πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ
 Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρεμάσαντες ἐπὶ ξύλου.
 40 τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν
 41 ἐμφανῇ γενέσθαι, οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς
 προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφέ-
 γομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
 42 νεκρῶν· καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ δια-
 μαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ
 43 κριτῆς ζώντων καὶ νεκρῶν. τούτῳ πάντες οἱ προφῆται
 μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος
 44 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

Ἔτι
 λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα
 45 τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ
 ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ οἱ συνῆλθαι τῷ Πέτρῳ,
 ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέ-
 46 χυται· ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυ-
 47 νόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος Μήτι τὸ ὕδωρ
 δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες
 48 τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς· προσέταξεν δὲ
 αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε
 ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

1 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
 τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.
 2 Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς
 3 αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας
 4 ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς. ἀρξάμενος
 5 δὲ Πέτρος ἐξέτίθετο αὐτοῖς καθέξῃς λέγων Ἐγὼ ἡμῖν ἐν
 πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὄραμα,

ἔσοι

Αρ.

Εἰσῆλθες πρὸς...
... καὶ συνέφαγες

φωνή ἐκ δευτέρου

ἡμην

καταβαίνον σκευός τι ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς
καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ· εἰς ἣν 6
ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ
τὰ θηρία καὶ τὰ ἐρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα 7
δὲ καὶ φωνῆς λεγούσης μοι Ἀναστάς, Πέτρε, θῦσον καὶ
φάγε. εἶπον δέ Μηδαμῶς, κύριε, ὅτι κοινὸν ἡ ἀκάθαρτον 8
οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ἀπεκρίθη δὲ ἔκ δευτέ- 9
ρου φωνῇ ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ
κοίνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη πάλιν 10
ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ ἐξαντῆς τρεῖς ἄνδρες 11
ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν, ἀπεσταλμένοι ἀπὸ
Καيسαρίας πρὸς με. εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν 12
αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ
ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.
ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ 13
σταθέντα καὶ εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ μετά-
πεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει 14
ῥήματα πρὸς σὲ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.
ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον 15
ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ἐμνήσθη δὲ τοῦ 16
ῥήματος τοῦ κυρίου ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν
ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἀγίῳ. εἰ οὖν 17
τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν πιστεύ-
σασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς ἡμῖν δυνατὸς
κωλύσαι τὸν θεόν; ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ 18
ἐδόξασαν τὸν θεὸν λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς
τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομέ- 19
νης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ
Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰου-
δαίοις. Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ 20
Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ

a certain vessel descending, as it were a great sheet
 let down from heaven by four corners; and it came
 6 even unto me: upon the which when I had fastened
 mine eyes, I considered, and saw the fourfooted
 beasts of the earth and wild beasts and creeping
 7 things and fowls of the heaven. And I heard also a
 8 voice saying unto me, Rise, Peter; kill and eat. But
 I said, Not so, Lord: for nothing common or unclean
 9 hath ever entered into my mouth. But a voice answered
 the second time out of heaven, What God hath
 10 cleansed, make not thou common. And this was
 done thrice: and all were drawn up again into heaven.
 11 And behold, forthwith three men stood before
 the house in which we were, having been sent from
 12 Cæsarea unto me. And the Spirit bade me go with
 them, making no distinction. And these six brethren
 also accompanied me; and we entered into the
 13 man's house: and he told us how he had seen the
 angel standing in his house, and saying, Send to
 Joppa, and fetch Simon, whose surname is Peter;
 14 who shall speak unto thee words, whereby thou
 15 shalt be saved, thou and all thy house. And as I
 began to speak, the Holy Ghost fell on them, even
 16 as on us at the beginning. And I remembered the
 word of the Lord, how that he said, John indeed
 baptized with water; but ye shall be baptized 'with
 17 the Holy Ghost. If then God gave unto them the
 like gift as *he did* also unto us, when we believed
 on the Lord Jesus Christ, who was I, that I could
 18 withstand God? And when they heard these things,
 they held their peace, and glorified God, saying,
 Then to the Gentiles also hath God granted repentance
 unto life.

19 They therefore that were scattered abroad upon
 the tribulation that arose about Stephen travelled as
 far as Phœnicia, and Cyprus, and Antioch, speaking
 20 the word to none save only to Jews. But there were
 some of them, men of Cyprus and Cyrene, who,
 when they were come to Antioch, spake

1 Or, in

¹ Many ancient authorities read *Grecian Jews.*

² Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

³ Gr. *in.*

⁴ Gr. *the inhabited earth.*

⁵ Gr. *for ministry.*

unto the ¹Greeks also, preaching the Lord Jesus. And ²¹ the hand of the Lord was with them: and a great number that believed turned unto the Lord. And ²² the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was ²³ come, and had seen the grace of God, was glad; and he exhorted them all, ²⁴that with purpose of heart they would cleave unto the Lord: for he was a good ²⁵ man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he ²⁶ went forth to Tarsus to seek for Saul: and when he ²⁷ had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together ²⁸with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Now in these days there came down prophets ²⁹ from Jerusalem unto Antioch. And there stood up ³⁰ one of them named Agabus, and signified by the Spirit that there should be a great famine over all ³¹the world: which came to pass in the days of Claudius. And the disciples, every man according ³² to his ability, determined to send ³³relief unto the brethren that dwelt in Judæa: which also they did, ³⁴ sending it to the elders by the hand of Barnabas and Saul.

Now about that time Herod the king put forth ³⁵ his hands to afflict certain of the church. And he ³⁶ killed James the brother of John with the sword. And when he saw that it pleased the Jews, he ³⁷ proceeded to seize Peter also. And *those* were the days of unleavened bread. And when he had taken him, ³⁸ he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the passover to bring him forth to the people. Peter therefore

πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν.
 21 καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύ-
 22 σας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς
 τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱεροσολήμ περὶ
 23 αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν ἕως Ἀντιοχείας· ὃς
 παραγενόμενος καὶ ἰδὼν τὴν χάριν τὴν τοῦ θεοῦ ἐχάρη
 καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν
 24 [ἐν] τῷ κυρίῳ, ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύμα-
 τος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ
 25 κυρίῳ. ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, καὶ
 26 εὗρὼν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνι-
 αὐτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον
 ἱκανόν, χρηματίζαι τε πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητάς
 Χριστιανούς.

Αρ.

27 ΕΝ ΤΑΥΤΑΙΣ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ κατήλθον ἀπὸ
 28 Ἱεροσολύμων προφηῆται εἰς Ἀντιόχειαν· ἀναστὰς δὲ εἰς ἐξ
 αὐτῶν ὀνόματι Ἀγαβὸς ἑστήμειν διὰ τοῦ πνεύματος λιμὸν
 29 ἐγένετο ἐπὶ Κλαυδίου. τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις
 ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν
 30 ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν ἀποστέλλαντες
 πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
 1 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασι-
 2 λεὺς τὰς χεῖρας κακῶσαί τινες τῶν ἀπὸ τῆς ἐκκλη-
 3 σίας. ἀνέειλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρη.
 4 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο συλ-
 λαβεῖν καὶ Πέτρον, (ᾗσαν δὲ ἡμέραι τῶν αἰγύμων,)
 5 τὸν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσιν
 τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ
 5 τὸ πᾶσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν οὖν Πέτρος

ἐστήμειν

ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχή δὲ ἦν ἐκτενωῶς γινομένη
 ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ. Ὅτε δὲ 6
 προσαγαεῖν ἤμελλεν «προσαγαεῖν» αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν
 ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν δεδεμένος
 ἀλύσεισιν δυσίν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν
 φυλακὴν. καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς 7
 ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ
 Πέτρου ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει· καὶ ἐξέ-
 πεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπεν δὲ ὁ ἄγ- 8
 γελος πρὸς αὐτόν Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
 ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ Περιβαλοῦ τὸ ἱμάτιόν
 σου καὶ ἀκολούθει μοι· καὶ ἐξελθὼν ἡκολούθει, καὶ οὐκ ᾔδει 9
 ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ
 ὄραμα βλέπειν. διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέ- 10
 ραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρὰν τὴν φέρουσαν εἰς
 τὴν πόλιν, ἣτις αὐτομάτῃ ἡνοίγη αὐτοῖς, καὶ ἐξελθόντες
 προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος
 ἀπ' αὐτοῦ. καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν Νῦν 11
 οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν ἄγγελον αὐ-
 τοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς
 προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδὼν τε ἦλθεν ἐπὶ 12
 τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου
 Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.
 κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος «προσῆλθε» 13
 παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδῃ, καὶ ἐπιγνοῦσα τὴν 14
 φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ᾔνοιξεν τὸν πυλῶνα,
 εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ
 πυλῶνος. οἱ δὲ πρὸς αὐτὴν εἶπαν Μαίνη. ἡ δὲ δισχυρί- 15
 ζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν αὐτοῦ.
 ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν 16
 καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷ διηγῇ- 17
 σατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς,
 εἶπεν τε Ἀπαγγέilate Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα.

was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done 'by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren.

And he departed, and went to another place. Now 18
as soon as it was day, there was no small stir among
the soldiers, what was become of Peter. And when 19
Herod had sought for him, and found him not, he
examined the guards, and commanded that they
should be 'put to death. And he went down from
Judæa to Cæsarea, and tarried there.

¹ Gr. *led away to death.*

Now he was highly displeased with them of Tyre 20
and Sidon: and they came with one accord to him,
and, having made Blastus the king's chamberlain
their friend, they asked for peace, because their
country was fed from the king's country. And 21
upon a set day Herod arrayed himself in royal ap-
parel, and sat on the ²throne, and made an oration
unto them. And the people shouted, *saying*, The 22
voice of a god, and not of a man. And immedi- 23
ately an angel of the Lord smote him, because he
gave not God the glory: and he was eaten of worms,
and gave up the ghost.

² Or, *judgement-seat*

But the word of God grew and multiplied. 24

³ Many ancient authorities read *to Jerusalem.*

And Barnabas and Saul returned ³from Jerusa- 25
lem, when they had fulfilled their ministration, tak-
ing with them John whose surname was Mark.

Now there were at Antioch, in the church that 13
was *there*, prophets and teachers, Barnabas, and
Symeon that was called Niger, and Lucius of Cy-
rene, and Manaen the foster-brother of Herod the
tetrarch, and Saul. And as they ministered to the 2
Lord, and fasted, the Holy Ghost said, Separate me
Barnabas and Saul for the work whereunto I have
called them. Then, when they had fasted and 3
prayed and laid their hands on them, they sent
them away.

So they, being sent forth by the Holy Ghost, 4
went down to Seleucia; and from thence they sail-
ed to Cyprus. And when they were at Salamis, 5
they proclaimed the word of God in the synagogues
of the Jews: and they had also John as their at-
tendant. And when they had gone through the 6
whole island unto Paphos, they found a certain

⁴ Gr. *Magus*: as in
Matt. ii. 1, 7, 16.

⁵sorcerer, a false prophet, a Jew,

- 19 καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας ἣν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ
 19 Πέτρος ἐγένετο. Ἐρψόδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν
 20 ἀπὸ τῆς Ἰουδαίας εἰς Καισαρίαν διέτριβεν. Ἦν
 δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ
 κοιτῶνος τοῦ βασιλέως ἡτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι
 21 αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. τακτῇ δὲ ἡμέρᾳ [ὁ] Ἐρψόδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ
 22 τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς· ὁ δὲ δῆμος ἐπεφώνει
 23 Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ,
 24 καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. Ὁ δὲ λόγος τοῦ ἑκρίου ἠΐξανεν καὶ ἐπληθύνετο.
 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἔξ Ἱερουσαλὴμ
 πληρώσαντες τὴν διακονίαν, συναπαλαβόντες Ἰωάννην τὸν Ἀρ.[†]
 ἐπικληθέντα Μάρκον.

θεοῦ

ἔξ Ἱερουσαλὴμ
Αρ.[†]

- 1 Ὅσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἐρψόδου
 2 τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ
 3 ἔργον ὃ προσκέκλημαι αὐτούς. τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.
 4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς Σελευκίαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον,
 5 καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν.
 6 Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰου-

δαῖον ᾧ ὄνομα Βαριησοῦς, ὅς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ 7
 Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν
 καὶ Σαῦλον ἐπέξήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ· ἀν- 8
 θίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ μεθερμη-
 νεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν ἀνθύπατον
 ἀπὸ τῆς πίστεως. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς 9
 πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν εἶπεν Ὡ πλήρης παν- 10
 τὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ
 πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς τοῦ 11
 κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ σέ, καὶ 11
 ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παρα-
 χρῆμα δὲ ἔπεισεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων
 ἐζήτει χειραγωγούς. τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός 12
 ἐπίστευσεν ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Κυρίου

παραχρῆμά τε

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον 13
 εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας
 ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελ- 14
 θόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν
 Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν
 σαββάτων ἐκάθισαν. μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου 15
 καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐ-
 τοὺς λέγοντες Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν λόγος
 παρακλήσεως πρὸς τὸν λαόν, λέγετε. ἀναστὰς δὲ Παῦλος 16
 καὶ κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλείται καὶ οἱ
 φοβούμενοι τὸν θεόν, ἀκούσατε. Ὁ θεὸς τοῦ λαοῦ τούτου 17
 Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν
 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ Βραχίονος 18
 ὕψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καί, ὡς τεσσερακον-
 ταετῇ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, 19
 καθελῶν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληρο-
 νόμησεν τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντή- 20
 κοντα. καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ προ-
 φῆτου. καὶ κεῖθεν ἡτήσαντο βασιλεία, καὶ ἔδωκεν αὐτοῖς 21

καὶ ὡς... ἐρήμῳ,
 καὶ καθελῶν
 Αρ.

7 whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and 8 sought to hear the word of God. But Elymas the ¹sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from 9 the faith. But Saul, who is also *called* Paul, filled 10 with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun ²for a season. And immediately there fell on him ²Or, unto! a mist and a darkness; and he went about seeking 12 some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed 14 from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the 15 sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. 16 And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken. 17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth 18 out of it. And for about the time of forty years 19 ³suffered he their manners* in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, 20 for about four hundred and fifty years: and after these things he gave *them* judges until Samuel the 21 prophet. And afterward they asked for a king: and God gave unto them

¹ Gr. *Magus*: as in Matt. ii. 1, 7, 16.

³ Many ancient authorities read *bare he them as a nursing-father in the wilderness*. See Deut. i. 31.

* For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*".—*Am. Com.*

1 Gr. *wills*.

2 Gr. *before the face of his entering in*.

3 Or, *served his own generation by the counsel of God, fell on sleep*.
Or, *served his own generation, fell on sleep by the counsel of God*.

Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he 22 had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my ¹will. Of this 23 man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first 24 preached ²before his coming the baptism of repentance to all the people of Israel. And as John was 25 fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of 26 Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they 27 that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And though they found no cause of 28 death *in him*, yet asked they of Pilate that he should be slain. And when they had fulfilled all things 29 that were written of him, they took him down from the tree, and laid him in a tomb. But God raised 30 him from the dead: and he was seen for many days 31 of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise 32 made unto the fathers, how that God hath fulfilled 33 the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the 34 dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in 35 another *psalm*, Thou wilt not give thy Holy One to see corruption. For David, after he had ³in his 36 own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no cor- 37

ὁ θεὸς τὸν Σαοὺλ υἱὸν Κεῖς, ἄνδρα ἐκ φυλῆς Βενιαμείν,
 22 ἔτη τεσσεράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
 Δαυεῖδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας Εὔρων
 Δαγεῖδ τὸν τοῦ Ἰεσσαί, [ἄνδρα] κατὰ τὴν καρδίαν μου,
 23 ὅς ποιήσει πάντα τὰ θελήματά μου. τούτου ὁ θεὸς ἀπὸ
 τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτήρα
 24 Ἰησοῦν, προκηρύξαντος Ἰωάνου πρὸ προσώπου τῆς εἰσόδου
 25 αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ὥς δὲ
 ἐπλήρου Ἰωάνης τὸν δρόμον, ἔλεγεν Τί ἐμέ ὑπονοεῖτε
 «εἶναι; οὐκ» εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμέ οὗ οὐκ εἰμὶ
 26 ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. * Ἄνδρες ἀδελφοί, υἱοὶ
 γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν
 27 ὁ λόγος τῆς σωτηρίας ταύτης ἔξαπεστάλη. οἱ γὰρ κατοι-
 κοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον
 ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
 28 σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν, καὶ
 μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πειλάτον
 29 ἀναιρεθῆναι αὐτόν· ὥς δὲ ἐτέλεσαν πάντα τὰ ἑπεὶ αὐτοῦ
 γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνη-
 30· μεῖον. ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· ὅς ὤφθη ἐπὶ
 31 ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
 εἰς Ἱερουσαλὴμ, οἵτινες [νῦν] εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν
 32 λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
 πατέρας ἐπαγγελίαν γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλή-
 33 ρωκεν τοῖς τέκνοις ἡμῶν ἀναστήσας Ἰησοῦν, ὥς καὶ ἐν τῷ
 ψαλμῷ γέγραπται τῷ δευτέρῳ Υἱός μου εἶ ὧς, ἐγὼ
 34 σήμερον γεγέννηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν
 μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν
 35 ὅτι Δώσω ὑμῖν τὰ ὅσια Δαγεῖδ τὰ πιστά. διότι καὶ
 ἐν ἑτέρῳ λέγει Οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθο-
 36 ράν· Δαγεῖδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ
 βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ
 37 καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν δια-

εἶναι, οὐκ

ἦτησαν τὸν

γεγραμμένα περὶ
αὐτοῦ

Αρ.†

Αρ.

φθοράν. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ 38
 τούτου ὑμῖν ἄφεςις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάν- 39
 των ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαιωθῆναι ἐν
 τούτῳ πᾶς ὁ πιστεύων δικαιούται. βλέπετε οὖν μὴ ἐπέλ- 40
 θῇ τὸ εἰρημένον ἐν τοῖς προφήταις

Ἴδετε, οἱ καταφρονηταί, καὶ θαγμάσατε καὶ ἀφα- 41
 νίσθητε,
 ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ἡμῶν,
 ἔργον ὃ οὐ μὴ πιστεύσχητε ἕάν τις ἐκδιηγῆται
 ὑμῖν.

42.†

Ἐξιώντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον 42
 λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. Ἐλθούσης δὲ τῆς 43
 συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν
 σεβομένων προσελύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ, οἵτινες
 προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι
 τοῦ θεοῦ.

τς | ἐρχομένων
 κυρίου

Τῷ δὲ ἔρχομένῳ σαββάτῳ σχε- 44
 δὸν κῆρυγμα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.
 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ 45
 ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.
 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπαν· 46
 Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·
 ἐπεὶ δὲ 47
 ἔπειδ' ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς
 τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· οὕτω γὰρ 48
 ἐντέταλται ὑμῖν ὁ κύριος

ἐπεὶ δὲ

Τέθεικά σε εἰς φῶς ἐθνῶν

τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ 48
 θεοῦ, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν
 αἰώνιον· διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς 49
 χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖ- 50
 κας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ
 ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
 ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. οἱ δὲ ἐκτιναξάμε- 51

κυρίου

38 ruption. Be it known unto you therefore, brethren,
that through this man is proclaimed unto you re-
39 mission of sins: and by him every one that be-
lieveth is justified from all things, from which ye
40 could not be justified by the law of Moses. Beware
therefore, lest that come upon *you*, which is spoken
in the prophets;

41 Behold, ye despisers, and wonder, and 'perish; ^{1 Or, vanish away}
For I work a work in your days,
A work which ye shall in no wise believe, if
one declare it unto you.

42 And as they went out, they besought that these
words might be spoken to them the next sabbath.
43 Now when the synagogue broke up, many of the
Jews and of the devout proselytes followed Paul
and Barnabas: who, speaking to them, urged them
to continue in the grace of God.

44 And the next sabbath almost the whole city was
45 gathered together to hear the word of ²God. But
when the Jews saw the multitudes, they were filled
with jealousy, and contradicted the things which
46 were spoken by Paul, and ³blasphemed. And Paul ^{3 Or, railed}
and Barnabas spake out boldly, and said, It was
necessary that the word of God should first be
spoken to you. Seeing ye thrust it from you, and
judge yourselves unworthy of eternal life, lo, we
47 turn to the Gentiles. For so hath the Lord com-
manded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and
glorified the word of ²God: and as many as were or-
49 dained to eternal life believed. And the word of
the Lord was spread abroad throughout all the re-
50 gion. But the Jews urged on the devout women of
honourable estate, and the chief men of the city,
and stirred up a persecution against Paul and Bar-
51 nabas, and cast them out of their borders. But
they shook

off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be *made whole**, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, ²Jupiter; and Paul, ³Mercury, because he was the chief speaker. And the priest of ²Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like *passions* with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth

1 Or, *saved*

2 Gr. *Zeus*.
3 Gr. *Hermes*.

4 Or, *nature*

* "made whole" omit marg. 1—*Am. Com.*

νοι τὸν κοινορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον,
 52 ὅϊ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
 1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
 εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε
 2 πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. οἱ δὲ
 ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
 3 τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ἱκανὸν μὲν οὖν χρόνον
 διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι
 τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα
 4 γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος
 τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν
 5 τοῖς ἀποστόλοις. ὥς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ
 Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆ-
 6σαι αὐτούς, συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυ-
 7καονίας Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον, κακέϊ
 8 εὐαγγελιζόμενοι ἦσαν. Καί τις ἀνὴρ ἀδύνατος
 ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς
 9 αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. οὗτος ἤκουεν τοῦ Παύ-
 λου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
 10 τοῦ σωθῆναι εἶπεν μεγάλη φωνῇ Ἀνάστηθι ἐπὶ τοὺς πό-
 11δας σου ὀρθός· καὶ ἤλατο καὶ περιεπάτει. οἱ τε ὄχλοι
 ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν Λυ-
 καωνιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέ-
 12βησαν πρὸς ἡμᾶς, ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ
 Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.
 13 ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους
 καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις
 14 ἤθελεν θύειν. ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ
 Παῦλος, διαρρήξαντες τὰ ἱμάτια ἑαυτῶν ἐξεπήδησαν
 15 εἰς τὸν ὄχλον, κρίζοντες καὶ λέγοντες Ἄνδρες, τί ταῦτα
 ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι, εὐαγ-
 γελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν
 ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν

οἱ δὲ

Αρ.

αὐτῶν

καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ὃς ἐν ταῖς 16
 παρωχημέναις γενεαῖς εἶασεν πάντα τὰ ἔθνη πορεύεσθαι
 ταῖς ὁδοῖς αὐτῶν· καίτοι οὐκ ἁμάρτυρον αὐτὸν ἀφήκεν 17
 ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς
 καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρ-
 δίας ὑμῶν. καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς 18
 ὄχλους τοῦ μὴ θύειν αὐτοῖς. Ἐπῆλθαν δὲ ἀπὸ 19
 Ἀντιόχειας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους
 καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομί-
 ζοντες αὐτὸν τεθνηκέαι. κυκλωσάντων δὲ τῶν μαθητῶν 20
 αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον
 ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί 21
 τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρε-
 ψαν εἰς τὴν Δύστραν καὶ εἰς Ἰκόνιον καὶ [εἰς] Ἀντιόχειαν,
 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες 22
 ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. χειροτονήσαντες δὲ 23
 αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ
 νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκει-
 σαν. καὶ διελθόντες τὴν Πισιδίαν ἦλθαν εἰς τὴν Παμ- 24
 φυλίαν, καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν 25
 εἰς Ἀτταλίαν, κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν 26
 ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ
 ἐπλήρωσαν. Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν 27
 ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν
 καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως. διέτριβον δὲ 28
 χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

εἰς τὴν Πέργην

ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ἀπὸ τῆς Ἰουδαίας 1
 ἐδίδασκον τοὺς ἀδελφούς ὅτι Ἐὰν μὴ περιτμηθῇτε τῷ
 ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. γενομένης δὲ 2

16 and the sea, and all that in them is: who in the generations gone by suffered all the nations to
17 walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons,
18 filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, sup-
20 posing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas
21 to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,
22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.
23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had
24 believed. And they passed through Pisidia, and
25 came to Pamphylia. And when they had spoken
26 the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the
27 work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith
28 unto the Gentiles. And they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2 And when

Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

¹ Gr. from early days.

Brethren, ye know how that 'a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying,

Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words

στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος
 3 τούτου.

Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποιοῦν χαρὰν
 4 μεγάλην πᾶσι τοῖς ἀδελφοῖς. παραγενόμενοι δὲ εἰς Ἱεροσόλυμα παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνγγειλάν τε ὅσα ὁ θεὸς
 5 ἐποίησεν μετ' αὐτῶν. Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωυσέως.

6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν
 7 περὶ τοῦ λόγου τούτου. Πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτοὺς Ὁ ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον
 8 τοῦ εὐαγγελίου καὶ πιστεῦσαι, καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς
 9 καὶ ἡμῖν, καὶ οὐθέν ἐτίθει διακρίσιν μεταξὺ ἡμῶν τε καὶ αὐτῶν,
 10 τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν
 11 μαθητῶν ὃν οὐτε οἱ πατέρες ἡμῶν οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύο-
 12 μεν σωθῆναι καθ' ὃν τρόπον καὶ ἐκεῖνοι. Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παῦλον ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν
 13 δι' αὐτῶν. Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος
 14 λέγων Ὁ ἄνδρες ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν
 15 λαὸν τῷ ὀνόματι αὐτοῦ. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι

Ἀρ

οὐδὲν

τῶν προφητῶν, καθὼς γέγραπται

Μετὰ ταῦτα ἀναστρέψω

16

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαγείδ τὴν πεπτω-
κίαν

καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω

καὶ ἀνορθώσω αὐτήν,

ὥπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ- 17

πων τὸν κύριον,

καὶ πάντα τὰ ἔθνη ἐφ' οὗς ἐπικέκληται τὸ ὄνομά

μοῦ ἐπ' αὐτούς,

λέγει Κύριος ποιῶν ταῦτα ἡ γνωστὰ ἀπ' αἰῶνος. 18

διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέ- 19

φουσιν ἐπὶ τὸν θεόν, ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι 20

τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ πνικτοῦ

καὶ τοῦ αἵματος· Μωυσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν 21

τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν

σάββατον ἀναγινωσκόμενος. Τότε ἔδοξε τοῖς 22

ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ

ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν

τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαβ- 23

βᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γρά-

ψαντες διὰ χειρὸς αὐτῶν· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι

ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν

ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. Ἐπειδὴ ἠκούσαμεν ὅτι 24

τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς

ψυχὰς ὑμῶν, οἷς οὐ διεστειλάμεθα, ἔδοξεν ἡμῖν γενομένοις 25

ὁμοθυμαδὸν ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν

τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις 26

παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν 27

καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπι- 28

τίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες, ἀπέχεσθαι

ἡ γνωστὸν ἀπ' αἰ-
ῶνος [ἐστίν] τῷ
θεῷ τὸ ἔργον αὐ-
τοῦ.

Αρ.

ἐκλεξαμένους

- of the prophets; as it is written,
 16 After these things I will return,
 And I will build again the tabernacle of David,
 which is fallen;
 And I will build again the ruins thereof,
 And I will set it up:
 17 That the residue of men may seek after the Lord,
 And all the Gentiles, upon whom my name is called,
 18 Saith the Lord, ^{1 Or, who doeth these things which were known} ¹who maketh these things known
 from the beginning of the world*.
 19 Wherefore my judgement is, that we trouble not them
 20 which from among the Gentiles turn to God; but that
 we ²write unto them, that they abstain from the pollu- ^{2 Or, enjoin them}
 tions of idols, and from fornication, and from what is
 21 strangled, and from blood. For Moses from genera-
 tions of old hath in every city them that preach him,
 being read in the synagogues every sabbath.
 22 Then it seemed good to the apostles and the elders,
 with the whole church, to choose men out of their com-
 pany, and send them to Antioch with Paul and Barna-
 bas; *namely*, Judas called Barsabbas, and Silas, chief
 23 men among the brethren: and they wrote *thus* by them,
 The apostles and the elder brethren† unto the brethren
 which are of the Gentiles in Antioch and Syria and
 24 Cilicia, greeting: Forasmuch as we have heard that
 certain ³which went out from us have troubled you
 with words, subverting your souls; to whom we gave
 25 no commandment; it seemed good unto us, having
 come to one accord, to choose out men and send
 them unto you with our beloved Barnabas and Paul,
 26 men that have hazarded their lives for the name of
 27 our Lord Jesus Christ. We have sent therefore Judas
 and Silas, who themselves also shall tell you the same
 28 things by word of mouth. For it seemed good to the
 Holy Ghost, and to us, to lay upon you no greater bur-
 29 den than these necessary things; that ye abstain from

* For "from the beginning of the world" read "from of old"—*Am. Com.*

† For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.—*Am. Com.*

things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

¹ Or, exhortation

² Or, comforted

³ Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

So they, when they were dismissed, came down 30 to Antioch; and having gathered the multitude together, they delivered the epistle. And when they 31 had read it, they rejoiced for the 'consolation. And 32 Judas and Silas, being themselves also prophets,² exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, 33 they were dismissed in peace from the brethren unto those that had sent them forth³. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, 36 Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded 37 to take with them John also, who was called Mark. But Paul thought not good to take with them him 38 who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp 39 contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went 40 forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra: and **16** behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the 2 brethren that were at Lystra and Iconium. Him 3 would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that

29 εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν
διατηροῦντες ἑαυτοὺς εὖ πράξετε[†]. Ἐρρωσθε.

† φερόμενοι ἐν τῷ
ἀγίῳ πνεύματι †

30 Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ
31 συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν· ἀνα-
32 γνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας τε καὶ
Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ πα-
33 ρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν· ποιήσαντες
δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν
35 πρὸς τοὺς ἀποστείλαντας αὐτούς.[†] Παῦλος δὲ
καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ
εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ
κυρίου.

✱

36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πό-
λιν πᾶσαν ἐν αἷς καταγγέλαμεν τὸν λόγον τοῦ κυρίου, πῶς
37 ἔχουσιν. Βαρνάβας δὲ ἐβούλετο συνπαραλαβεῖν καὶ τὸν
38 Ἰωάννην τὸν καλούμενον Μάρκον· Παῦλος δὲ ἡξίου, τὸν ἀπο-
στάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα
39 αὐτοῖς εἰς τὸ ἔργον, μὴ συνπαραλαμβάνειν τοῦτον. ἐγένετο
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων,
τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
40 Κύπρον. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξήλθεν παρα-
41 δοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν, διήρχετο
δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς ἐκκλη-
1 σίας. Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς
Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος,
2 υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνος, ὃς
ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν·
3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν
περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς
τόποις ἐκείνοις, ἥδεισαν γὰρ ἅπαντες ὅτι Ἑλλήν ὁ

* † ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοὺς (ν. αὐτοῦ) [·, μόνος δὲ Ἰούδας ἐπορεύθη]. †

πατήρ αὐτοῦ ὑπῆρχεν. Ὡς δὲ διεπορεύοντο τὰς πόλεις, 4
 παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα
 ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύ-
 μοις. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ 5
 πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυ- 6
 θέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ
 Ἀσίᾳ, ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπεύραζον εἰς τὴν 7
 Βιθυνίαν πορευθῆναι καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα
 Ἰησοῦ· παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. 8
 καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδῶν 9
 τις ἦν ἐστῶς καὶ παρακαλῶν αὐτὸν καὶ λέγων Διαβὰς
 εἰς Μακεδονίαν βοήθησον ἡμῖν. ὥς δὲ τὸ ὄραμα εἶδεν, 10
 εὐθέως ἐξητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν, συνβιβάζοντες
 ὅτι προσέκκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

Ἀναχθέντες οὖν ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς 11
 Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν, κακείθεν εἰς 12
 Φιλίππους, ἥτις ἐστὶν ἡ πρώτη τῆς μερίδος Μακεδονίας
 πόλις, κολωνία.

Ἡμεν δὲ ἐν ταύτῃ τῇ πόλει 13
 διατρίβοντες ἡμέρας τινάς. τῇ τε ἡμέρᾳ τῶν σαββάτων
 ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
 προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθού-
 σαις γυναῖξιν. καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρό- 14
 πωλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἥς
 ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις
 ὑπὸ Παύλου. ὥς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρε- 15
 κάλεσεν λέγουσα. Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι,
 εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο
 ἡμᾶς.

Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν 16
 προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντή-
 σαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρείχεν τοῖς κυρίοις
 αὐτῆς μαντευομένη· αὕτη κατακολουθοῦσα [τῷ] Παύλῳ 17
 καὶ ἡμῖν ἔκραζεν λέγουσα Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ

4 his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the 5 apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy

7 Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them

8 not; and passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day follow-

12 ing to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a

Roman colony: and we were in this city tarrying 13 certain days. And on the sabbath day we went

forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come

14 together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were

15 spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having ¹a spirit of divi-

¹ Gr. a spirit, a Python.

17 by soothsaying. The same following after Paul and us cried out, saying, These men are ²servants of the

² Gr. bondservants.

1 Or, a way

Most High God, which proclaim unto you ¹the way of salvation. And this she did for many days. 18 But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

2 Gr. come out.

3 Gr. praetors.

But when her masters saw that the hope of their 19 gain was ²gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the ³magis- 20 trates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which 21 it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against 22 them: and the ³magistrates rent their garments off them, and commanded to beat them with rods. And 23 when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, 24 cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and 25 Silas were praying and singing hymns unto God, and the prisoners were listening to them; and sud- 26 denly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor being roused out 27 of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a 28 loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, 29 and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what 30 must I do to be saved? And they said, Believe on 31 the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of ⁴the Lord 32 unto him, with all that were in his house. And he 33 took them the same hour of the night, and washed their stripes; and

4 Some ancient authorities read God.

θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν
 18 σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονη-
 θεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν Πα-
 ραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς·
 19 καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι
 ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν
 Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
 20 ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν
 Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι
 21 ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν
 22 παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν. καὶ συνεπέστη
 ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρῆξαντες αὐτῶν
 23 τὰ ἱμάτια ἐκέλευον ῥαβδίσειν, «πολλὰς δὲ» ἐπιθέντες αὐτοῖς
 πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύ-
 24 λακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην
 λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς
 25 πόδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσο-
 νύκτιον Παῦλος καὶ Σίλας προσεχόμενοι ὕμνουσαν τὸν θεόν,
 26 ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι· ἄφνω δὲ σεισμός ἐγένετο
 μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἡνέψ-
 χθησαν δὲ [παραχρῆμα] αἱ θύραι πᾶσαι, καὶ πάντων τὰ
 27 δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ
 ἰδὼν ἀνεφγμένης τὰς θύρας τῆς φυλακῆς σπασάμενος τὴν
 μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι
 28 τοὺς δεσμούς. ἐφώνησεν δὲ Παῦλος μεγάλη φωνῇ λέγων
 Μηδὲν πράξης σεαυτῷ κακόν, ἅπαντες γὰρ ἐσμεν ἐνθάδε.
 29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσ-
 30 ἔπεσεν τῷ Παύλῳ καὶ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς ἔξω
 31 ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπαν
 Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ
 32 ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ «θεοῦ» σὺν
 33 πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν
 ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ

Καὶ ἰδόντες

πολλὰς τε

Αρ.

κυρίου

ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ ἅπαντες παραχρήμα, ἀναγα- 34
γών τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν, καὶ ἡγαλ-
λιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ. Ἡμέρας δὲ γενομέ- 35
νης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ἀπήγγειλεν δὲ ὁ δε- 36
σμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλ-
καν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύ-
εσθε ἐν εἰρήνῃ. ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες 37
ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-
χοντας, ἔβαλαν εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλ-
λουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα 38
ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν, καὶ 39
ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων
ἀπελθεῖν ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς 40
εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς
ἀδελφούς καὶ ἐξῆλθαν.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν 1
ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων.
κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ 2
σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν, διανοί- 3
γων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστός, ὁ 4
Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν. καὶ τινες ἐξ αὐτῶν 4
ἐπίεσθησαν καὶ προσέκληρώθησαν τῷ Παύλῳ καὶ [τῷ] Σίλῳ,
τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν τε 5
τῶν πρώτων οὐκ ὀλίγαι. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ 5
προσλαβόμενοι τῶν ἀγοραίων αἰδρας τινὰς πονηροὺς καὶ
ὄχλοποιήσαντες ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ 6
οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον·
μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ τινὰς ἀδελφούς 6
ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην
ἀναστατώσαντες οὗτοι καὶ ἐνθάδε παρίσιν, οὓς ὑποδέ- 7

Χριστὸς Ἰησοῦς

34 was baptized, he and all his, immediately. And he brought them up into his house, and set ¹meat before ¹ Gr. a table. them, and rejoiced greatly, with all his house, ²hav- ² Or, having ^{bc}ing believed in God. ^{lieved God}

35 But when it was day, the ³magistrates sent the ³ Gr. prætors.

36 ⁴serjeants, saying, Let those men go. And the jailor ⁴ Gr. victors. reported the words to Paul, *saying*, The ³magistrates

have sent to let you go: now therefore come forth,

37 and go in peace. But Paul said unto them, They

have beaten us publicly, uncondemned, men that are

Romans, and have cast us into prison; and do they

now cast us out privily? nay verily; but let them

38 come themselves and bring us out. And the ⁴ser-

jeants reported these words unto the ³magistrates:

and they feared, when they heard that they were

39 Romans; and they came and besought them; and

when they had brought them out, they asked them

40 to go away from the city. And they went out of

the prison, and entered into *the house of* Lydia: and

when they had seen the brethren, they ⁵comforted ⁵ Or, exhorted them; and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where

2 was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three ⁶sabbath ⁶ Or, weeks

3 days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus,

whom, *said he*, I proclaim unto you, is the Christ.

4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering

a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them

6 forth to the people. And when they found them not, they dragged Jason and certain brethren before

the rulers of the city, crying, These that have turned

7 ⁷the world upside down are come hither also; whom ⁷ Gr. the inhabited earth.

Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the multitude 8 and the rulers of the city, when they heard these things. And when they had taken security from 9 Jason and the rest, they let them go.

And the brethren immediately sent away Paul 10 and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in 11 Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them there- 12 fore believed; also of the Greek women of honourable estate, and of men, not a few. But when the 13 Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren 14 sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that con- 15 ducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his 16 spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with 17 the Jews and the devout persons, and in the market-place every day with them that met with him. And 18 certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. And they took hold of him, 19 and brought him ²unto the ³Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things 20 to our ears:

¹ Gr. *demons*.

² Or, *before*

³ Or, *the hill of Mars*

δεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων
 Καίσαρος πρᾶσσουσι, βασιλεύ ἕτερον λέγοντες εἶναι Ἰη-
 8 σοῦν. ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούον-
 9 τας ταῦτα, καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ
 10 τῶν λοιπῶν ἀπέλυαν αὐτούς. Οἱ δὲ ἀδελφοὶ
 εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν
 εἰς Βέροϊαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν
 11 Ἰουδαίων ἀπῆρσαν· οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσ-
 σαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προ-
 θυμίας, [τὸ] καθ' ἡμέραν ἀνακρίνοντας τὰς γραφὰς εἰ ἔχοι
 12 ταῦτα οὕτως. πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
 τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν
 13 οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης
 Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου
 ὁ λόγος τοῦ θεοῦ, ἦλθον κακεῖ σαλευόντες καὶ ταρασσόντες
 14 τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ
 ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν· ὑπέμεινάν τε
 15 ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. οἱ δὲ καθιστάνοντες τὸν
 Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς
 τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς
 αὐτὸν ἐξήρσαν.
 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου,
 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδω-
 17 λον οὖσαν τὴν πόλιν. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ
 τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ
 18 πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ καὶ
 τῶν Ἐπικουρίων καὶ Στωικῶν φιλοσόφων συνέβαλλον
 αὐτῷ, καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος
 λέγειν; οἱ δὲ Ἕνων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·
 19 ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο. ἐπιλα-
 βόμενοι δὲ αὐτοῦ ἐπὶ τὸν Ἀρειὸν Πάγον ἤγαγον, λέγοντες
 Δυνάμεθα γινῶναι τίς ἡ καινὴ αὕτη [ἡ] ὑπὸ σοῦ λαλουμένη
 20 διδασχῇ; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν·

βουλόμεθα οὖν γινῶναι τίνα θέλει ταῦτα εἶναι. Ἀθηναῖοι ²¹
 δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἡν-
 καίρουσι ἢ λέγειν τι ἢ ἀκοῦειν τι καινότερον. σταθεῖς δὲ ²²
 Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη Ἄνδρες Ἀθη-
 ναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον ²³
 καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ΑΓΝΩΣΤΩ ΘΕΩ. ὁ οὖν
 ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. ὁ ²⁴
 θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος
 οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς
 κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεό- ²⁵
 μένος τινος, αὐτὸς διδοῦς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ
 πάντα· ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ²⁶
 ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προστεταγμένους
 καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸν ²⁷
 θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιν, καί γε οὐ
 μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ²⁸
 ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινὲς τῶν καθ' ὑμᾶς
 ποιητῶν εἰρήκασιν

μὲς

Τοῦ γὰρ καὶ γένος ἐσμέν.

Τοῦ γὰρ καὶ γένος ἐσμέν. ²⁹
 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν
 χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως
 ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. τοὺς μὲν οὖν χρόνους ³⁰
 τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν ἀπαγγέλλει τοῖς ἀνθρώ-
 ποις πάντας πανταχοῦ μετανοεῖν, καθότι ἔστησεν ἡμέραν ³¹
 ἐν ᾗ μέλλει κρίνειν τὴν οἰκογμένην ἐν δικαιοσύνῃ
 ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας
 αὐτὸν ἐκ νεκρῶν. ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ ³²
 μὲν ἐχλεύαζον οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου
 καὶ πάλιν. οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν ³³
 τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ ³⁴
 Διονύσιος [ὁ] Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ
 ἕτεροι σὺν αὐτοῖς.

we would know therefore what these things mean.
 21 (Now all the Athenians and the strangers sojourn-
 ing there 'spent their time in nothing else, but either
 22 to tell or to hear some new thing.) And Paul stood
 in the midst of the Areopagus, and said,

¹ Or, *had leisure
for nothing else*

Ye men of Athens, in all things I perceive that ye
 23 are somewhat ²superstitious*. For as I passed along,
 and observed the objects of your worship, I found
 also an altar with this inscription, ³TO AN UNKNOWN
 GOD. What therefore ye worship in ignorance, this

² Or, *religious*

³ Or, *TO THE
UNKNOWN
GOD.*

24 set I forth unto you. The God that made the world
 and all things therein, he, being Lord of heaven and
 earth, dwelleth not in ⁴temples made with hands;

⁴ Or, *sanctuaries*

25 neither is he served by men's hands, as though he
 needed any thing, seeing he himself giveth to all
 26 life, and breath, and all things; and he made of one
 every nation of men for to dwell on all the face of

the earth, having determined *their* appointed sea-

27 sons, and the bounds of their habitation; that they
 should seek God, if haply they might feel after him,
 and find him, though he is not far from each one of

28 us: for in him we live, and move, and have our be-
 ing; as certain even of your own poets have said,

29 For we are also his offspring. Being then the off-
 spring of God, we ought not to think that ⁵the God-
 head is like unto gold, or silver, or stone, graven by

⁵ Or, *that which is
divine*

30 art and device of man. The times of ignorance
 therefore God overlooked; but now he ⁶command-

⁶ Some ancient au-
thorities read
declareth to men.

31 eth men that they should all everywhere repent: in-
 asmuch as he hath appointed a day, in the which he

⁷ Gr. *the inhabited
earth.*

⁸ Gr. *in.*

⁹ Or, *a man*

will judge ⁷the world in righteousness ⁸by ⁹the man
 whom he hath ordained; whereof he hath given as-
 surance unto all men, in that he hath raised him
 from the dead.

32 Now when they heard of the resurrection of the
 dead, some mocked; but others said, We will hear
 33 thee concerning this yet again. Thus Paul went out
 34 from among them. But certain men clave unto
 him, and believed: among whom also was Dionysi-
 us the Areopagite, and a woman named Damaris,
 and others with them.

* For "somewhat superstitious" read "very religious" and put
 the present text in the marg.—*Am. Com.*

After these things he departed from Athens, and ¹18 came to Corinth. And he found a certain Jew named ²2 Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same ³3 trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he rea- ⁴4 soned in the synagogue every sabbath, and ¹per- suaded Jews and Greeks.

¹ Gr. sought to per-
suade.

But when Silas and Timothy came down from ⁵5 Macedonia, Paul was constrained by the word, testi-
fying to the Jews that Jesus was the Christ. And ⁶6 when they opposed themselves, and ²blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he de- ⁷7 parted thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And ⁸8 Crispus, the ruler of the synagogue, ³believed in the Lord with all his house; and many of the Corin-
thians hearing believed, and were baptized. And the ⁹9 Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am ¹⁰10 with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he ¹¹11 dwelt *there* a year and six months, teaching the word of God among them.

² Or, railed

³ Gr. believed the
Lord.

But when Gallio was proconsul of Achaia, the ¹²12 Jews with one accord rose up against Paul, and brought him before the judgement-seat, saying, ¹³13 This man persuadeth men to worship God contrary to the law. But when Paul was about to open his ¹⁴14 mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if ¹⁵15 they are questions about words and names and your own law, look to it yourselves;

- 1 Μετὰ ταῦτα χωρισθεῖς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κό-
 2 ρινθον. καὶ εὐρὼν τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντι-
 κὸν τῷ γενεῖ, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ
 Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι Κλαύδιον
 χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσ-
 3 ἦλθεν αὐτοῖς, καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενεν παρ' αὐ-
 τοῖς καὶ ἡργάζοντο, ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.
 4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἐπειθὲν
 5 τε Ἰουδαίους καὶ Ἕλληνας. Ὡς δὲ κατῆλθον
 ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο
 τῷ λόγῳ ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις εἶναι
 6 τὸν χριστὸν Ἰησοῦν. ἀντιτασσομένων δὲ αὐτῶν καὶ βλα-
 σφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτοὺς
 Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ
 7 τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. καὶ μεταβὰς ἐκείθεν
 ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομέ-
 νου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν
 ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες
 9 ἐπίστευον καὶ ἐβαπτίζοντο. Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ
 δι' ὀράματος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ
 10 σιωπήσῃς, διότι ἐγώ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται
 σοι τοῦ κακῶσαί σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει
 11 ταύτῃ. Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν
 12 αὐτοῖς τὸν λόγον τοῦ θεοῦ. Γαλλίωνος δὲ ἀνθυ-
 πάτου ὄντος τῆς Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι ὁμοθυ-
 13 μαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες
 ὅτι Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους
 14 σέβεσθαι τὸν θεόν. μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν
 τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους Εἰ μὲν
 ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν, ὧς Ἰουδαῖοι, κατὰ
 15 λόγον ἂν ἀνεσχόμεν ὑμῶν· εἰ δὲ ζητήματά ἐστιν περὶ
 λόγον καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὤψεσθε αὐτοῖς·

ἡργάζετο

ἐγὼ ἀπὸ

ὁμοθυμαδὸν οἱ
Ἰουδαῖοι

κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπῆλθεν 16
αὐτοὺς ἀπὸ τοῦ βήματος. ἐπιλαβόμενοι δὲ πάντες Σωσθέ- 17
νην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος·
καὶ οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν. Ὁ δὲ 18

Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀπο-
ταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα
καὶ Ἀκύλας, κειράμενος ἐν Κενχρεαῖς τὴν κεφαλὴν, εἶχεν
γὰρ εὐχὴν. κατήντησαν δὲ εἰς Ἑφεσον, κακείνους κατέ- 19
λιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέ-
ξατο τοῖς Ἰουδαίοις. ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα 20
χρόνον μείναι οὐκ ἐπένευσεν, ἀλλὰ ἀποταξάμενος καὶ εἰπὼν 21
* Ἰαλίν* ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθῃ
ἀπὸ τῆς Ἑφέσου, καὶ κατελθὼν εἰς Καισαρίαν, ἀναβὰς 22
καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς 23
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων πάντας τοὺς
μαθητάς.

Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ 24
γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἑφεσον, δυνατὸς ὢν ἐν
ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, 25
Κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. οὗτος 26
τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες
δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ
† ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. βουλο- 27
μένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν προτρεψάμενοι
οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·
ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν
διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγ- 28
χετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν

* ἨΔεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσόλυμα [et iterum]†.

† Ἐν δὲ τῇ Ἑφέσῳ ἐπιδημοῦντές τινες Κορίνθιοι καὶ ἀκούσαντες αὐτοῦ παρεκάλουν διελθεῖν σὺν αὐ-
τοῖς εἰς τὴν πατρίδα αὐτῶν· συνεκατανεύσαντος δὲ αὐτοῦ οἱ Ἑφέσιοι ἔγραψαν τοῖς ἐν Κορίνθῳ μαθη-
ταῖς ὅπως ἀποδέξωνται τὸν ἄνδρα†.

- 16 I am not minded to be a judge of these matters.
 17 And he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.
- 18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a
 19 vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue,
 20 and reasoned with the Jews. And when they asked him to abide a longer time, he consented not;
 21 but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from
 22 Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to
 23 Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
- 24 Now a certain Jew named Apollos, an Alexandrian by race, ¹a learned man, came to Ephesus;
 25 and he was mighty in the scriptures. This man had been ²instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the
 26 baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded
 27 ed unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he ³helped
 28 them much which had believed through grace: for he powerfully confuted the Jews, ⁴and that publicly, shewing by the scriptures that Jesus was the Christ.

¹ Or, an eloquent man² Gr, taught by word of mouth.³ Or, helped much through grace them which had believed⁴ Or, shewing publicly

And it came to pass, that, while Apollos was at **19**
Corinth, Paul having passed through the upper
country came to Ephesus, and found certain dis-
ciples: and he said unto them, Did ye receive the **2**
Holy Ghost when ye believed? And they *said* unto
him, Nay, we did not so much as hear whether 'the
Holy Ghost was *given*. And he said, Into what **3**
then were ye baptized? And they said, Into John's
baptism. And Paul said, John baptized with the **4**
baptism of repentance, saying unto the people, that
they should believe on him which should come
after him, that is, on Jesus. And when they heard **5**
this, they were baptized into the name of the Lord
Jesus. And when Paul had laid his hands upon **6**
them, the Holy Ghost came on them; and they
spake with tongues, and prophesied. And they **7**
were in all about twelve men.

¹ Or, there is a Holy
Ghost

And he entered into the synagogue, and spake **8**
boldly for the space of three months, reasoning and
persuading *as to* the things concerning the kingdom
of God. But when some were hardened and disobe- **9**
dient, speaking evil of the Way before the multi-
tude, he departed from them, and separated the
disciples, reasoning daily in the school of Tyrannus.
And this continued for the space of two years; so **10**
that all they which dwelt in Asia heard the word
of the Lord, both Jews and Greeks. And God **11**
wrought special ²miracles by the hands of Paul:
insomuch that unto the sick were carried away **12**
from his body handkerchiefs or aprons, and the
diseases departed from them, and the evil spirits
went out. But certain also of the strolling Jews, **13**
exorcists, took upon them to name over them which
had the evil spirits the name of the Lord Jesus,
saying, I adjure you by Jesus whom Paul preach-
eth. And there were seven sons of one Sceva, a **14**
Jew, a chief priest, which did this. And the evil **15**
spirit answered and said unto them,

² Gr. powers.

- ¹ Ἰησοῦν. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι
ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικά μέρη ἐλθεῖν
² εἰς Ἐφεσον καὶ εὐρεῖν τινὰς μαθητάς, εἶπεν τε¹ πρὸς αὐτούς
Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν
³ Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. Ἐἶπεν τε¹ Εἰς
τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ Ἰωάννου βάπτισμα.
⁴ εἶπεν δὲ Παῦλος Ἰωάννης ἐβάπτισεν βάπτισμα μετανόας,
τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσω-
⁵ σιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. ἀκούσαντες δὲ ἐβαπτίσθη-
⁶ σαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ· καὶ ἐπιθέντος αὐτοῖς
τοῦ Παύλου χειρὰς ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς,
⁷ ἐλάλουν τε γλώσσαις καὶ ἐπροφήτεον. ἦσαν δὲ οἱ πάντες
⁸ ἄνδρες ὥσει δώδεκα. Εἰσελθὼν δὲ εἰς τὴν συνα-
γωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ
⁹ πείθων περὶ τῆς βασιλείας τοῦ θεοῦ. ὥς δέ τινες ἐσκλη-
ρύνοντο καὶ ἠπειθουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ
πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς,
¹⁰ καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου[†]. τοῦτο
δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν
Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
¹¹ Ἕλληνας. Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς
¹² ἐποίει διὰ τῶν χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενούν-
τας ἀποφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σονδάρια ἢ σιμικίν-
θια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύ-
¹³ ματα τὰ πονηρὰ ἐκπορεύεσθαι. Ἐπεχείρησαν δέ τινες καὶ
τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς
ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ
λέγοντες Ὅρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
¹⁴ ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο
¹⁵ ποιοῦντες. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐ-

ὁ δὲ εἶπεν

† ἀπὸ ὥρας ἕως
δεκάτης†

* †Θέλονται δὲ τοῦ Παύλου κατὰ τὴν ἰδίαν βουλὴν πορεύεσθαι εἰς Ἱεροσόλυμα εἶπεν αὐτῷ τὸ πνεῦμα ὑποστρέφειν εἰς τὴν Ἀσίαν· δ·ελθὼν δὲ τα ἀνωτερικά μέρη ἐρχεται εἰς Ἐφεσον, καὶ εὐρύν τινας μαθητάς εἶπεν †

τοῖς τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίστα-
μαι, ὑμεῖς δὲ τίνες ἐστέ; καὶ ἐφαλόμενος ὁ ἄνθρωπος 16
ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν κατακυριεύσας
ἀμφοτέρων ἰσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυ-
ματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ 17
ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς
κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας
αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἑξομολογοῦμενοι καὶ 18
ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ πε- 19
ρίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον
ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ
εὗρον ἀργυρίου μυριάδας πέντε. Οὕτως κατὰ κράτος τοῦ 20
κυρίου ὁ λόγος ἤρξανεν καὶ ἰσχυεν.

ΩΣ ΔΕ ΕΠΛΗΡΩΘΗ ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ 21
πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύεσθαι
εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ
με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν 22
δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς
ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ 23
κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς 24
[ἀργυροῦς] Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην
ἐργασίαν, οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργά- 25
τας εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας
ἡ εὐπορία ἡμῖν ἐστίν, καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον 26
Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
πέισας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ
οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει 27
ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγά-

- Jesus I ¹know, and Paul I know; but who are ye? ^{1 Or, recognisæ}
- 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked
- 17 and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus
- 18 was magnified. Many also of them that had believed came, confessing, and declaring their deeds.
- 19 And not a few of them that practised ²curious arts ^{2 Or, magical} brought their books together, and burned them in the sight of all: and they counted the price of them,
- 20 and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.
- 21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
- 22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
- 23 And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of ³Diana, brought no little business unto the crafts- ^{3 Gr. Artemis.}
- 25 men; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that
- 26 by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no
- 27 gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the

- 1 Gr. *Artemis*. temple of the great goddess 'Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and ²the world worshippeth. And when they heard this, they were filled with 28 wrath, and cried out, saying, Great *is* 'Diana of the Ephesians. And the city was filled with the confu- 29 sion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul 30 was minded to enter in unto the people, the disciples suffered him not. And certain also of the ³chief offi- 31 cers of Asia*, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for 32 the assembly was in confusion; and the more part knew not wherefore they were come together. ⁴And 33 they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, 34 all with one voice about the space of two hours cried out, Great *is* 'Diana of the Ephesians. And when the 35 townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great 'Diana, and of the *image* which fell down from ⁵Jupiter? Seeing then that these things cannot be 36 gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought *hither* these men, which are neither 37 robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with 38 him, have a matter against any man, ⁶the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, 39 it shall be settled in the regular assembly. For indeed 40 ⁷we are in danger to be 'accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. And 41 when he had thus spoken, he dismissed the assembly. And after the uproar was ceased, Paul having 20

* For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)—*Am. Com*

- λης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν
 τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη
 18 [ἡ] Ἀσία καὶ [ἡ] οἰκουμένη σέβεται. ἀκούσαντες δὲ καὶ
 γερόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες Μεγάλη ἡ
 29 Ἀρτεμις Ἐφεσίων. καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως,
 ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες
 Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου.
 30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων
 31 αὐτὸν οἱ μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ
 φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαν-
 32 τὸν εἰς τὸ θέατρον. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἣν
 γὰρ ἡ ἐκκλησία συνεκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν
 33 τίνος ἕνεκα συνεληλύθεισαν. ἐκ δὲ τοῦ ὄχλου συνεβίβα-
 σαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ
 Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι
 34 τῷ δῆμῳ. ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο
 μία ἐκ πάντων ὥσει ἔπὶ ὥρας δύο ἑκραζόντων Μεγάλη ἡ
 35 Ἀρτεμις Ἐφεσίων. καταστείλας δὲ τὸν ὄχλον ὁ γραμ-
 ματεὺς φησιν Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων
 ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς
 36 μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; ἀναντιρῆτων οὖν
 ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν
 37 καὶ μηδὲν προπετὲς πράσσειν. ἡγάγετε γὰρ τοὺς ἄνδρας
 τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν
 38 ἡμῶν. εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται
 ἔχουσιν πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί
 39 εἰσιν, ἐγκαλείτωσαν ἀλλήλοις. εἰ δέ τι περαιτέρω ἐπιζη-
 40 τεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ
 κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον μη-
 41 λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέ-
 λυσεν τὴν ἐκκλησίαν.
- 1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμφάμενος

ἡ δραιοῦντες εἰς το
 ἀμφοδον

ὡς | κρᾶζόντες

Μεγάλη ἡ Ἀρτε-
 μις Ἐφεσίων

Αρ.†

ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
 ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν. διελθὼν δὲ τὰ μέρη 2
 ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν
 Ἑλλάδα, ποιήσας τε μῆνας τρεῖς γενομένης ἐπιβουλῆς 3
 αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν
 ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. συνεί- 4
 πετο δὲ αὐτῷ ὁ Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονι-
 κῶν δὲ Ἀρίσταρχος καὶ Σέκουνδος καὶ Γαῖος Δερβαῖος καὶ
 Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος· οὗτοι δὲ 5
 προσελθόντες ἔμενον ἡμῶς ἐν Τρωάδι· ἡμεῖς δὲ ἐξεπλεύσα- 6
 μεν μετὰ τὰς ἡμέρας τῶν ἁζύμων ἀπὸ Φιλίππων, καὶ ἦλθο-
 μεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὓς
 διετρίψαμεν ἡμέρας ἑπτὰ. Ἐν δὲ τῇ μιᾷ τῶν 7
 σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ Παῦλος διε-
 λέγετο αὐτοῖς, μέλλων ἐξίεναί τῃ ἐπαύριον, παρέτεινέν τε
 τὸν λόγον μέχρι μεσονυκτίου. ἦσαν δὲ λαμπάδες ἱκαναὶ 8
 ἐν τῷ ὑπερφῶ οὗ ἡμεν συνηγμένοι· καθεζόμενος δὲ τις 9
 νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος
 ὕπνῳ βαθεῖ διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατε-
 νεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστεγού κάτω καὶ
 ἦρθη νεκρός. καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ 10
 μὴ θορυβεῖσθαι εἶπεν ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ 10
 συνπεριλαβὼν εἶπεν ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ 10
 ἐν αὐτῷ ἐστίν. ἀναβὰς δὲ [καὶ] κλάσας τὸν ἄρτον καὶ 11
 γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς οὕτως
 ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν 12
 οὐ μετρίως. Ἡμεῖς δὲ προσελθόντες ἐπὶ τὸ 13
 πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀνα-
 λαμβάνειν τὸν Παῦλον, οὕτως γὰρ διατεταγμένος ἦν μέλ-
 λων αὐτὸς πεζεῖν. ὥς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον, 14
 ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην, κακεῖθεν ἀπο- 15
 πλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ
 δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον, τῇ δὲ ἑχομένη ἦλθομεν
 εἰς Μίλητον· κεκρίκει γὰρ ὁ Παῦλος παραπλεύσαι τὴν 16

+ἀχρι τῆς Ἀσίας+

Αρ.

προελθόντες

Παύλου, ἐπὶ πλείον
κατενεχθεὶς

μὴ θορυβεῖσθαι

προσελθόντες

ἐσπέρα | +καὶ μέ-
ναντες ἐν Τρωγυ-
λίῳ τῇ+

sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia.
 2 And when he had gone through those parts, and had given them much exhortation, he came into
 3 Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined
 4 to return through Macedonia. And there accompanied him 'as far as Asia Sopater of Berea, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy;
 5 and of Asia, Tychicus and Trophimus. But these ²had gone before, and were waiting for us at Troas.
 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
 7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
 8 And there were many lights in the upper chamber,
 9 where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up
 10 dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is
 11 in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.
 12 And they brought the lad alive, and were not a little comforted.
 13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he
 14 appointed, intending himself to go ³by land. And ³when he met us at Assos, we took him in, and came
 15 to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day ⁴we touched at Samos; and ⁴the day after we came
 16 to Miletus. For Paul had determined to sail past

¹ Many ancient authorities omit *as far as Asia*.

² Many ancient authorities read *came, and were waiting*.

³ Or, *on foot*

⁴ Many ancient authorities insert *having tarried at Trogyllium*.

Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called 17
 1 Or, *presbyters* to him the ¹elders of the church. And when they 18
 were come to him, he said unto them,

Ye yourselves know, from the first day that I set
 foot in Asia, after what manner I was with you all
 the time, serving the Lord with all lowliness of 19
 mind, and with tears, and with trials which befell
 me by the plots of the Jews: how that I shrank not 20
 from declaring unto you anything that was profita-
 ble, and teaching you publicly, and from house to
 house, testifying both to Jews and to Greeks repent- 21
 ance toward God, and faith toward our Lord Jesus

2 Many ancient au-
 thorities omit
Christ. ²Christ. And now, behold, I go bound in the spirit 22
 unto Jerusalem, not knowing the things that shall
 befall me there: save that the Holy Ghost testifieth 23
 unto me in every city, saying that bonds and afflic-
 tions abide me. But I hold not my life of any ac- 24

3 Or, *in comparison*
of accomplishing
my course count, as dear unto myself, ³so that I may accom-
 plish my course, and the ministry which I received
 from the Lord Jesus, to testify the gospel of the
 grace of God. And now, behold, I know that ye 25
 all, among whom I went about preaching the king-
 dom, shall see my face no more. Wherefore I tes- 26
 tify unto you this day, that I am pure from the
 blood of all men. For I shrank not from declaring 27
 unto you the whole counsel of God. Take heed 28
 unto yourselves, and to all the flock, in the which
 the Holy Ghost hath made you ⁴bishops, to feed

4 Or, *overseers*
 5 Many ancient au-
 thorities read the
Lord. the church of ⁵God*, which he ⁶purchased with his
 own blood. I know that after my departing griev- 29
 ous wolves shall enter in among you, not sparing
 the flock; and from among your own selves shall 30
 men arise, speaking perverse things, to draw away
 the disciples after them. Wherefore watch ye, re- 31

* For "God" read "the Lord" (with marg. Some ancient author-
 ities, including the two oldest MSS., read *God.*)—*Am. Com.*

Ἐφeson, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ, ἔσπευδεν γοῖ εἰ δυνατὸν εἶναι αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

- 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφeson μετεκαλέ-
 18 σατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὡς δὲ παρεγένοντο
 πρὸς αὐτὸν εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης
 19 ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν
 20 πάντα χρόνον ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης
 ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάν-
 21 των μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ὡς οὐδὲν ὑπε-
 στειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ
 22 διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἶκους, διαμαρτυρόμενος
 Ἰουδαίοις τε καὶ Ἑλλήσιν τὴν εἰς θεὸν μετάνοιαν καὶ
 23 πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν[†]. καὶ νῦν ἰδοὺ δεδε-
 μένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν
 24 αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς, πλην ὅτι τὸ πνεῦμα τὸ
 ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ
 25 θλίψεις με μένουσιν· ἀλλ' οὐδενὸς λόγου ποιῶμαι τὴν
 ψυχὴν τιμίαν ἐμαυτῷ ὡς ^{τελειώσω} τὸν δρόμον μου καὶ
 τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρ-
 26 τύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. καὶ νῦν
 ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
 27 πάντες ἐν οἷς διηλθον κηρύσσων τὴν βασιλείαν· διότι
 μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι
 28 ἀπὸ τοῦ αἵματος πάντων, οὐ γὰρ ὑπεστειλάμην τοῦ μὴ
 ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν. προσέχετε
 ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
 ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ
 29 θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου[†]. ἐγὼ
 οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς
 30 εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν [αὐτῶν]
 ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀπο-
 31 σπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν· διὸ γρηγορεῖτε, μηνο-

Αρ.

Χριστόν

τελειώσω

Αρ.†

νεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ
 666 δακρύων νουθετῶν ἕνα ἕκαστον. καὶ τὰ νῦν παρατίθεται 32
 ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ
 οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμέ-
 νοις πᾶσιν. ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς 33
 ἐπεθύμησα· αὐτοὶ γινώσκετε ὅτι ταῖς χρεΐαις μου καὶ τοῖς 34
 οὔσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί. πάντα ὑπέδειξα 35
 ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθε-
 νούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι
 αὐτὸς εἶπεν Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.
 καὶ ταῦτα εἰπὼν θεῖς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς 36
 προσηύξατο. ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ 37
 ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλου
 αὐτὴν, ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι 38
 οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμ-
 πον δὲ αὐτὸν εἰς τὸ πλοῖον.

ἡμᾶς, ἀποσπασθέν-
 τες ἀπ' αὐτῶν

+καὶ Μύρα+

ἡμᾶς ἐξαρτίται

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐ- 1
 τῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς
 τὴν Ῥόδον, κακείθεν εἰς Πάταρα· καὶ εὐρόντες πλοῖον 2
 διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ἀναφάναντες 3
 δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
 εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον, ἐκεῖσε γὰρ τὸ πλοῖον
 ἦν ἀποφορτιζόμενον τὸν γόμον. ἀνευρόντες δὲ τοὺς μαθη- 4
 τὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἷτινες τῷ Παύλῳ
 ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα.
 ὅτε δὲ ἐγένετο ἔξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες 5
 ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ
 τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ
 τὸν αἰγιαλὸν προσκυζόμενοι ἀπησπασάμεθα ἀλλήλους, 6
 καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς
 τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῖον διανύσαντες ἀπὸ 7
 Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι
 τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ 8

- membering that by the space of three years I ceased not to admonish every one night and day with tears.
- 32 And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are
- 33 sanctified. I coveted no man's silver, or gold, or
- 34 apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were
- 35 with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.
- 36 And when he had thus spoken, he kneeled down,
- 37 and prayed with them all. And they all wept sore,
- 38 and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.
- 21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and
- 2 from thence unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and
- 3 set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to
- 4 unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot
- 5 in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city:
- 6 and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.
- 7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the

1 Same ancient authorities read the Lord.

morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which 9 did prophesy. And as we tarried there 'many days', 10 there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking 11 Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both 12 we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do 13 ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he 14 would not be persuaded, we ceased, saying, The will of the Lord be done.

1 Or, *some*

And after these days we ²took up our baggage, 15 and went up to Jerusalem. And there went with 16 us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren 17 received us gladly. And the day following Paul 18 went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And 20 they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many ³thousands there are among the Jews of them which have believed; and they are all zealous for the law: and 21 they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear 22

2 Or, *made ready*

* For "many days" read "some days"—*Am. Com.*

ἐπαύριον ἐξελθόντες ἦλθαμεν εἰς Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ
 9 τῶν ἐπτά ἐμείναμεν παρ' αὐτῷ. τούτῳ δὲ ἦσαν θυγατέρες
 10 τέσσαρες παρθένοι προφητεύουσαι. Ἐπιμενόντων δὲ ἡμέρας
 11 πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης
 ὀνόματι Ἀγαβος, καὶ ἔλθων πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην
 τοῦ Παύλου δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν
 Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ ἐστὶν ἡ
 ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ
 12 παραδώσουσιν εἰς χεῖρας ἔθνων. ὥς δὲ ἠκούσαμεν ταῦτα,
 παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν
 13 αὐτὸν εἰς Ἱερουσαλὴμ. τότε ἀπεκρίθη [ὁ] Παῦλος Τί
 ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ
 γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ
 14 ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. μὴ
 πειθομένον δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου τὸ
 θέλημα γινέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνο-
 16 μεν εἰς Ἱεροσόλυμα· συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ
 Καισαρίας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί
 17 τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. Γενομένων δὲ ἡμῶν εἰς
 18 Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. τῇ δὲ
 ἐπιουσίᾳ εἰσῇει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες
 19 τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασάμενος αὐτοὺς
 ἐξηγείτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν
 20 διὰ τῆς διακονίας αὐτοῦ. οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν
 θεόν, εἰπὴν τε αὐτῷ Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες
 εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες
 21 ζηλωταὶ τοῦ νόμου ὑπάρχουσιν· κατηχήθησαν δὲ περὶ σοῦ
 ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη
 πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
 22 μηδὲ τοῖς ἔθνεσιν περιπατεῖν. τί οὖν ἐστίν; πάντως ἀκού-

23 σονται ὅτι ἐλήλυθας. τοῦτο οὖν ποιήσον ὃ σοι λέγομεν·
 εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἅφ' ἑαυτῶν.
 24 τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον
 ἐπ' αὐτοῖς ἵνα ξυρίσονται τὴν κεφαλὴν, καὶ γινώσκονται
 πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ
 25 στοιχεῖς καὶ αὐτὸς φυλάσσωσιν τὸν νόμον. περὶ δὲ τῶν
 26 ἐπεστείλων ἐθνῶν ἡμεῖς ἅπεστείλαμεν κρίναντες φυ-
 λάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν
 καὶ πόρνεϊαν. τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ
 27 ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆγει εἰς τὸ ἱερόν,
 διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ
 28 ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ
 29 τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον
 πάντα τὸν ὄχλον καὶ ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας, κρά-
 30 ζοντες Ἄνδρες Ἰσραηλεῖται, βοηθεῖτε· οὗτός ἐστιν ὁ
 ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου
 τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλλήνας
 εἰσῆγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον
 31 τούτον. ἦσαν γὰρ πρεσβερακοί τε Τρόφιμον τὸν Ἐφέσιον
 32 ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσῆγα-
 γεν ὁ Παῦλος. ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συν-
 33 δρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἵλκον
 αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.
 34 Ζητούντων τε αὐτὸν ἀποκτείνειν ἀνέβη φάσις τῷ χιλιάρχῳ
 τῆς σπείρης ὅτι ὅλη συνχύννεται Ἱερουσαλὴμ, ὅς ἐξ αὐτῆς
 35 «παραλαβὼν» στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν
 ἐπ' αὐτούς, οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώ-
 τας ἐπαύσαντο τύπτοντες τὸν Παῦλον. τότε ἐγγίσας ὁ
 36 χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι αλύσει
 37 δυοῖ, καὶ ἐπυνθάνετο τίς εἴη καὶ τί ἐστιν πεποιηκώς· ἄλλοι
 38 δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ
 39 γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι

ἐπεστείλωνεν

λαβὼν

- 23 that thou art come. Do therefore this that we say to thee: We have four men which have a vow on
 24 them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest or-
 25 derly, keeping the law. But as touching the Gen-
 tiles which have believed, we ¹wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is
 26 strangled, and from fornication. Then Paul ²took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.
- 27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands
 28 on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath
 29 defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the tem-
 30 ple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors
 31 were shut. And as they were seeking to kill him, tidings came up to the ³chief captain of the ⁴band,
 32 that all Jerusalem was in confusion. And forth-
 with he took soldiers and centurions, and ran down upon them: and they, when they saw the chief cap-
 33 tain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.
 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought

¹ Or, enjoined
 Many ancient authorities read *sent*.

² Or, took the men the next day, and purifying himself &c.

³ Or, military tribune
 Gr. *chiliarch*: and so throughout this book.

⁴ Or, cohort

into the castle. And when he came upon the stairs, 35 so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, 39 a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he 40 had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Brethren and fathers, hear ye the defence which 22 I now make unto you.

And when they heard that he spake unto them in 2 the Hebrew language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought 3 up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, 4 binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, 6 and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard 7 a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? 8 And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me 9

ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ
 λαλοῦντός μοι. εἶπον δέ· Τί ποιήσω, κύριε; ὁ δὲ κύριος 10
 εἶπεν πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι
 λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ὥς δὲ 11
 ᾠδὴν ἐβλεπον· ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγω-
 γούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.
 Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον, μαρτυρούμε- 12
 νος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων, ἔλθων πρὸς 13
 ἐμὲ καὶ ἐπιστὰς εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον·
 καγὼ αὐτῇ τῇ ᾠρᾷ ἀνέβλεψα εἰς αὐτόν. ὁ δὲ εἶπεν· Ὁ 14
 θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα
 αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στό-
 ματος αὐτοῦ, ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους 15
 ὧν ἑώρακας καὶ ἤκουσας. καὶ νῦν τί μέλλεις; ἀναστὰς 16
 βάπτισαι καὶ ἀπόλousαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος
 τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερου- 17
 σαλὴμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν
 ἐκστάσει καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον καὶ ἔξελθε 18
 ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ παραδέξονται σου μαρ-
 τυρίαν περὶ ἐμοῦ. καγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται 19
 ὅτι ἐγὼ ἡμῃ φυλακίζω καὶ δέρων κατὰ τὰς συναγωγὰς
 τοὺς πιστεύοντας ἐπὶ σέ· καὶ ὅτε ἐξεχύνετο τὸ αἷμα Στε- 20
 φάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμῇ ἐφεστῶς καὶ
 συνενδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρουμένων
 αὐτόν. καὶ εἶπεν πρὸς με· Πορεύου, ὅτι ἐγὼ εἰς ἔθνη 21
 μακράν· ἔξαποστελῶ σε. Ἦκουον δὲ αὐτοῦ 22
 ἄχρι τούτου τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέ-
 γοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν
 αὐτὸν ζῆν. κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ 23
 ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν αἶρα ἐκέλευσεν 24
 ὁ χιλιάρχος εἰσάγεσθαι αὐτόν εἰς τὴν παρεμβολήν, εἶπας
 μάλιστα ἵνα ἀνετάξεσθαι αὐτόν ἵνα ἐπιγινῶ δι' ἣν αἰτίαν οὕτως
 ἐπεφώνουν αὐτῷ. ὥς δὲ προέτειναν αὐτὸν τοῖς ἱμασίν 25

ᾠδὴν ἐβλεπον

ἀποστελῶ

beheld indeed the light, but they heard not the voice
 10 of him that spake to me. And I said, What shall
 I do, Lord? And the Lord said unto me, Arise,
 and go into Damascus; and there it shall be told
 thee of all things which are appointed for thee to do.
 11 And when I could not see for the glory of that
 light, being led by the hand of them that were with
 12 me, I came into Damascus. And one Ananias, a
 devout man according to the law, well reported of
 13 by all the Jews that dwelt there, came unto me, and
 standing by me said unto me, Brother Saul, receive
 thy sight. And in that very hour I ¹looked up on
 14 him. And he said, The God of our fathers hath ap-
 pointed thee to know his will, and to see the Right-
 15 eous One, and to hear a voice from his mouth. For
 thou shalt be a witness for him unto all men of what
 16 thou hast seen and heard. And now why tarriest
 thou? arise, and be baptized, and wash away thy
 17 sins, calling on his name. And it came to pass,
 that, when I had returned to Jerusalem, and while
 18 I prayed in the temple, I fell into a trance, and saw
 him saying unto me, Make haste, and get thee quick-
 ly out of Jerusalem: because they will not receive
 19 of thee testimony concerning me. And I said,
 Lord, they themselves know that I imprisoned and
 beat in every synagogue them that believed on thee:
 20 and when the blood of Stephen thy witness was
 shed, I also was standing by, and consenting, and
 21 keeping the garments of them that slew him. And
 he said unto me, Depart: for I will send thee forth
 far hence unto the Gentiles.
 22 And they gave him audience unto this word; and
 they lifted up their voice, and said, Away with such
 a fellow from the earth: for it is not fit that he
 23 should live. And as they cried out, and threw off
 24 their garments, and cast dust into the air, the chief
 captain commanded him to be brought into the cas-
 tle, bidding that he should be examined by scourg-
 ing, that he might know for what cause they so shout-
 25 ed against him. And when they had tied him up
²with the thongs,

¹ Or, *received my
sight and looked
upon him*

² Or, *for*

Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion 26 heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and 27 said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, 28 With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born. They then 29 which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, 23 said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God 3 shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they 4 that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was 5 high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose 7 a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees 8 say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there 9 arose a great clamour: and some

εἶπεν πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος Εἰ ἄνθρω-
 πον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;
 26 ἀκούσας δὲ ὁ ἐκατοντάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγ-
 γειλεν λέγων Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος
 27 Ῥωμαῖός ἐστιν. προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ
 28 Λέγε μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη Ναί. ἀπεκρίθη δὲ ὁ
 χιλιάρχος Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην
 29 εὐθὺς οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνε-
 τάξειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός
 ἐστὶν καὶ ὅτι αὐτὸν ἦν δεδεκώς.
 30 Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλὲς τὸ τί
 κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευ-
 σεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ
 1 καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. ἀτενίσας δὲ
 Ἰαῦλος τῷ συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ
 2 συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς
 3 ἡμέρας. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶ-
 4 σιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς
 αὐτὸν εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε κεκονιαμένε·
 5 καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν
 6 κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες εἶπαν Τὸν ἀρχι-
 7 ερέα τοῦ θεοῦ λοιδορεῖς; ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελ-
 8 φοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ ὅτι Ἀρχοντα
 τοῦ λαοῦ σοὶ οὐκ ἐρεῖς κακῶς. Γινούς δὲ ὁ Παῦλος ὅτι
 τὸ ἐν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων
 ἔκραζεν ἐν τῷ συνεδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός
 εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν
 9 κρίνομαι. τοῦτο δὲ αὐτοῦ Ἰαλοῦντος ἔγένετο ἵστάσις
 τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.
 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγε-
 λον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφό-
 9 τερα. ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς

τῷ συνεδρίῳ ὁ
Παῦλος

ἐγὼ | εἰπόντος |
ἐπέπεσεν

μὲν

τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος—. Πολλῆς δὲ ¹⁰ γινομένης στάσεως φοβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσεν τὸ στρατεύμα καταβὰν ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν [†] εἰς τὴν παρεμβολήν. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος ¹¹ εἶπεν Θάρσει, ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ οὗτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. Γε- ¹² νομένης δ' ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πίνειν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. ἦσαν δὲ πλείους ¹³ τεσσεράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι· οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέ- ¹⁴ ροις εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν ¹⁵ ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὥς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς ¹⁶ τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἐκατονταρχῶν ¹⁷ ἔφη Τὸν νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον, ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτόν ¹⁸ ἤγαγεν πρὸς τὸν χιλιάρχον καὶ φησιν Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἄγαγεῖν πρὸς σέ, ἔχοντά τι λαλῆσαί σοι. ἐπιλαβόμενος δὲ ¹⁹ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι; εἶπεν δὲ ²⁰ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὐρίον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὥς μέλλον τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ· σὺ οὖν μὴ πεισθῇς ²¹

τε

τε

Αρ.

νεανίσκου

- of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?
- 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
- 11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
- 12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had
- 13 killed Paul. And they were more than forty which
- 14 made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we
- 15 have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near,
- 16 are ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into
- 17 the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something
- 18 to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.
- 19 And the chief captain took him by the hand, and going aside asked him privately, What is that thou
- 20 hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat
- 21 more exactly concerning him. Do not thou therefore yield

*Or, having come
in upon them,
and he entered
&c.*

unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man 22 go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the 23 centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and *he bade them* provide beasts, that they 24 might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form: 25

Claudius Lysias unto the most excellent governor 26 Felix, greeting. This man was seized by the Jews, 27 and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause 28 wherefore they accused him, I brought him down unto their council: whom I found to be accused about ques- 29 tions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it 30 was shewn to me that there would be a plot against the man*, I sent him to thee forthwith, charging his accusers also to speak against him before thee.²

¹ Some ancient authorities omit *I brought him down unto their council.*

² Many ancient authorities add *Farewell.*

So the soldiers, as it was commanded them, took 31 Paul, and brought him by night to Antipatris. But 32 on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came 33 to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had 34 read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy 35 cause†, said he, when thine accusers also are come: and he commanded him to be kept in Herod's ³palace.

³ Gr. *Prætorium.*

And after five days the high priest Ananias came 24 down

* "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging etc.*—*Am. Com.*

† For "hear thy cause" read "hear thee fully"—*Am. Com.*

with certain elders, and *with* an orator, one Tertullus; 2 and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of 4 thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout ¹the world, and a ring- 5 leader of the sect of the Nazarenes: who moreover as- 6 sayed to profane the temple: on whom also we laid 7 hold:² from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, 8 whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my 11 defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to wor- 12 ship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, 13 nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse 14 me. But this I confess unto thee, that after the Way which they call ³a sect, so serve I the God of our fathers, believing all things which are according to the law, and 15 which are written in the prophets: having hope toward God, which these also themselves ⁴look for, that there shall be a resurrection both of the just and unjust. 16 Herein do I also exercise myself to have a conscience 17 void of offence toward God and men alway. Now after ⁵many years* I came to bring alms to my nation, 18 and offerings: ⁶amidst which they found me purified in the temple, with no crowd, nor yet with tumult: 19 but *there were* certain Jews from Asia—who ought to have been here before thee,

¹ Gr. the inhabited earth.

² Some ancient authorities insert and we would have judged him according to our law. ⁷ But the chief captain Ly-sias came, and with great violence took him away out of our hands. ⁸ Commanding his accusers to come before thee.

³ Or, heresy

⁴ Or, accept

⁵ Or, some

⁶ Or, in presenting which

* For "many years" read "some years"—*Am. Com.*

and to make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, ¹his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

And as he reasoned of righteousness, and ²temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favour with the Jews, Felix left Paul in bonds.

³Or, having entered upon his province Festus therefore, ³having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait* to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul

* For "laying wait" read "laying a plot"—*Am. Com.*

20 καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ, — ἢ αὐτοὶ οὗτοι εἰπά-
 21 τωσαν τί εἶρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου ἢ
 περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι
 22 Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.
 23 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ
 περὶ τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ χιλιάρχος κατα-
 24 βῇ διαγνώσομαι τὰ καθ' ὑμᾶς· διαταξάμενος τῷ ἑκατον-
 τάρχῃ τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κω-
 24 λύνει τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ. Μετὰ δὲ
 ἡμέρας τιὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ
 25 ἰδίᾳ γυναικὶ οὔσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ
 25 ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. δια-
 λεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ
 κρίματος τοῦ μέλλοντος ἔμβοσος γενόμενος ὁ Φῆλιξ ἀπε-
 κρίθη· Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακα-
 26 λέσομαί σε· ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται [αὐτῷ]
 ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος
 27 ὠμίλει αὐτῷ. Διετίας δὲ πληρωθείσης ἔλαβεν
 διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέ-
 σθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

1 Φῆστος οὖν ἐπιβὰς τῇ ἑπαρχείᾳ μετὰ τρεῖς ἡμέρας
 2 ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρίας, ἐνεφάνισάν τε αὐτῷ
 οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου,
 3 καὶ παρεκάλουν αὐτὸν αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
 μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες
 4 ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη
 τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν, ἑαυτὸν δὲ μέλλειν
 5 ἐν τάχει ἐκπορεύεσθαι· Οἱ οὖν ἐν ὑμῖν, φησίν, δυνατοὶ
 συνκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεῖ-
 6 τωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
 οὐ πλείους ὀκτῶ ἢ δέκα, καταβὰς εἰς Καισαρίαν, τῇ
 ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον

ἐπαρχείῳ

ἀχθῆναι. παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ 7
 ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ
 βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδεῖξαι,
 τοῦ Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν 8
 Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἤμαρτον.
 ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀπο- 9
 κριθεὶς τῷ Παύλῳ εἶπεν Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς
 ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; εἶπεν δὲ ὁ Παῦλος 10
 Ἔστῳς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὗ με δεῖ κρίνεσθαι.
 Ἰουδαίους οὐδὲν ἠδίκηκα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις.
 εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραι- 11
 τοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι κατηγοροῦσίν
 μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικα-
 λούμαι. τότε ὁ Φῆστος συναλλάξας μετὰ τοῦ συμβουλίου 12
 ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

Αρ.†

Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς 13
 καὶ Βερνίκη κατήντησαν εἰς Καισαρίαν ἄσπασάμενοι τὸν
 Φῆστον. ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος 14
 τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων Ἀνὴρ
 τίς ἐστιν καταλελιμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ 15
 γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς
 καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
 καταδίκην· πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥω- 16
 μαίοις χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορού-
 μενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον ἔχει 17
 ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. συνελθόντων οὖν
 ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς καθίσας
 ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ 18
 σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ
 ὑπενόουν ἡ πονηρῶν, ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισι- 19
 δαιμονίας εἶχον πρὸς αὐτὸν καὶ περί τινος Ἰησοῦ τεθνηκό-
 τος, ἐν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορούμενος δὲ ἐγὼ τὴν 20
 περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορεύεσθαι εἰς

πονηρῶν

- 7 to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; 8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor 9 against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and 10 there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. 11 If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can 'give me up unto them. I appeal 12 unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
- 13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, ²and saluted 14 Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is 15 a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence 16 against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, 18 and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought 19 no charge of such evil things as I supposed; but had certain questions against him of their own 're- 20 affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to

¹ Gr. grant me by favour: and so in ver. 16.

² Or, having saluted

³ Or, superstition

Jerusalem, and there be judged of these matters.

But when Paul had appealed to be kept for the
¹ Gr. *the Augustus.* decision of ¹the emperor, I commanded him to be
kept till I should send him to Cæsar. And Agrippa ²²
² Or, *was wishing* *said* unto Festus, I also ²could wish to hear the man
myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and ²³
Bernice, with great pomp, and they were entered
into the place of hearing, with the chief captains,
and the principal men of the city, at the command
of Festus Paul was brought in. And Festus saith, ²⁴
King Agrippa, and all men which are here present
with us, ye behold this man, about whom all the
multitude of the Jews made suit to me, both at Je-
rusalem and here, crying that he ought not to live
any longer. But I found that he had committed ²⁵
nothing worthy of death: and as he himself appealed
to ¹the emperor I determined to send him. Of whom ²⁶
I have no certain thing to write unto my lord.
Wherefore I have brought him forth before you,
and specially before thee, king Agrippa, that, after
examination had, I may have somewhat to write.
For it seemeth to me unreasonable, in sending a ²⁷
prisoner, not withal to signify the charges against
him.

And Agrippa said unto Paul, Thou art permitted ²⁶
to speak for thyself. Then Paul stretched forth his
hand, and made his defence:

I think myself happy, king Agrippa, that I am to ²
make my defence before thee this day touching all
the things whereof I am accused by the Jews: ³es-
pecially because thou art expert in all customs and
questions which are among the Jews: wherefore I
beseech thee to hear me patiently. My manner of ⁴
life then from my youth up, which was from the
beginning among mine own nation, and at Jerusa-
lem, know all the Jews; having knowledge of me ⁵
from the first, if they be willing to testify, how that
after the straitest sect of our religion I lived a Phar-
isee. And now I stand *here* to be judged for the ⁶
hope of the promise made of God unto our fathers;
unto which *promise* our twelve tribes, ⁷

- 21 Ἱεροσόλυμα κακεῖ κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐ-
- 22 τὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον, φησίν,
- 23 ἀκούσῃ αὐτοῦ. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ
- 24 Φῆστου ἤχθη ὁ Παῦλος. καὶ φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συνπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι
- ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν
- 25 μηκέτι. ἐγὼ δὲ κατελαβόμην μὴδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν
- 26 ἔκρινα πέμπειν. περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης
- 27 σχῶ τί γράψω· ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον
- 1 μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν.
- 2 τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο. Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολο-
- 3 γεῖσθαι, μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαι μακροθύμως
- 4 ἀκοῦσαί μου. Τὴν μὲν οὖν βίωσίν μου ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν τε Ἱεροσολύμοις
- 5 ἴσασι πάντες Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
- 6 ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
- 7 τοῦ θεοῦ ἔστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν

ἐνέτυχόν

περὶ

καταντήσκειν

* πολλούς

ἐν ἑκτενεΐᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει ἡ καταν-
 τήσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασι-
 λεῦ· τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς 8
 ἐγείρει; Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα 9
 Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι· ὃ καὶ 10
 ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ
 ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν
 λαβὼν, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον, καὶ 11
 κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς
 ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμανόμενος αὐτοῖς
 ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. Ἐν οἷς πορευόμενος 12
 εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν
 ἀρχιερέων ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, 13
 οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με
 φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους· πάντων τε καταπε- 14
 σόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με
 τῇ Ἑβραϊᾷ διαλέκτῳ Σαοὺλ Σαοὺλ, τί με διώκεις;
 σκληρόν σοι πρὸς κέντρα λακτίζειν. ἐγὼ δὲ εἶπα Τίς εἶ, 15
 κύριε; ὁ δὲ κύριος εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις·
 ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας σοῦ· εἰς τοῦτο 16
 γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπὲρ τὴν καὶ μάρτυρα
 ὦν τε εἰδὲς με ὦν τε ὀφθῆσομαί σοι, ἐξαίρουμένός σε 17
 ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς ὃς ἐγὼ ἀποστέλλω
 σε ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκο- 18
 τοῦ εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν,
 τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς
 ἡγιασμένοις πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, 19
 οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, ἀλλὰ τοῖς ἐν 20
 Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώ-
 ραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν
 καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα
 πρᾶσσοντας. Ἔνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν 21
 τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. ἐπικουρίας οὖν τυχὼν 22

earnestly serving *God* night and day, hope to attain.
 And concerning this hope I am accused by the Jews,
 8 O king! Why is it judged incredible with you, if God
 9 doth raise the dead? I verily thought with myself,
 that I ought to do many things contrary to the name
 10 of Jesus of Nazareth. And this I also did in Jerusa-
 lem: and I both shut up many of the saints in pris-
 ons, having received authority from the chief priests,
 and when they were put to death, I gave my vote
 11 against them. And punishing them oftentimes in
 all the synagogues, I strove to make them blaspheme;
 and being exceedingly mad against them, I perse-
 12 cuted them even unto foreign cities. ¹Whereupon ¹Or, On which oc-
 as I journeyed to Damascus with the authority and ^{rand}
 13 commission of the chief priests, at midday, O king,
 I saw on the way a light from heaven, above the
 brightness of the sun, shining round about me and
 14 them that journeyed with me. And when we were
 all fallen to the earth, I heard a voice saying unto
 me in the Hebrew language, Saul, Saul, why perse-
 cutest thou me? it is hard for thee to kick against
 15 ²the goad. And I said, Who art thou, Lord? And ²Gr. goads.
 the Lord said, I am Jesus whom thou persecutest.
 16 But arise, and stand upon thy feet: for to this end
 have I appeared unto thee, to appoint thee a minis-
 ter and a witness both of the things ³wherein thou ³Many ancient
 hast seen me, and of the things wherein I will ap- ^{authorities read}
 17 pear unto thee; delivering thee from the people, and ^{which thou hast}
 18 from the Gentiles, unto whom I send thee, to open ^{seen.}
 their eyes, ⁴that they may turn from darkness to ⁴Or, to turn them
 light, and from the power of Satan unto God, ^{that}
 they may receive remission of sins and an inheri-
 tance among them that are sanctified by faith in me.
 19 Wherefore, O king Agrippa, I was not disobedient
 20 unto the heavenly vision: but declared both to them
 of Damascus first, and at Jerusalem, and throughout
 all the country of Judæa, and also to the Gentiles,
 that they should repent and turn to God, doing
 21 works worthy of ⁵repentance. For this cause the ⁵Or, their repent-
 Jews seized me in the temple, and assayed to kill ^{ance}
 22 me. Having therefore obtained the help

- ¹ Or, *if*
Or, *whether*
² Or, *is subject to*
suffering

that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; ¹how that 23 the Christ ²must suffer, and ³how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus made his defence, Festus saith 24 with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, 25 I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king 26 knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? 27 I know that thou believest. And Agrippa *said* unto 28 Paul, With but* little persuasion thou wouldest fain make me a Christian. And Paul *said*, I would to 29 God, that whether with little† or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Ber- 30 nice, and they that sat with them: and when they 31 had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man 32 might have been set at liberty, if he had not appealed unto Cæsar.

- ³ Or, *cohort*

And when it was determined that we should sail ²⁷ for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augus- 2 tan ³band. And embarking in a ship of Adramyt- 2 tium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedo- nian of Thessalonica, being with us. And the next 3 day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and ⁴refresh himself.

- ⁴ Gr. *receive attention*.

* "With but" etc. add marg. Or, *In a little time*—*Am. Com.*

† "whether with little" etc. add marg. Or, *both in little and in great*, i.e. in all respects—*Am. Com.*

τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρό-
 23 μενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προ-
 φῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς, εἰ παθη-
 τὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει
 24 καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. Ταῦ-
 τα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ φη-
 σὶν Μαῖνι, Παῦλε· τὰ πολλά σε γράμματα εἰς μαῖνιαν
 25 περιτρέπει. ὁ δὲ Παῦλος Οὐ μαίνομαι, φησὶν, κράτιστε
 Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγ-
 26 γομαι. ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν[†]
 παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τούτων οὐ
 πείθομαι οὐθέν, οὐ γὰρ ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.
 27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι
 28 πιστεύεις. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον Ἐν ὀλίγῳ
 29 ῥ' με πείθεις Χριστιανὸν ποιῆσαι. ὁ δὲ Παῦλος Εὐξαίμην
 ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ
 ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι
 τοιούτους ὁποῖος καὶ ἐγώ εἰμι παρεκτὸς τῶν δεσμῶν τού-
 30 των. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἦ
 31 τε Βερνίκη καὶ οἱ συνκαθήμενοι αὐτοῖς, καὶ ἀναχωρήσαν-
 τες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου
 32 ἢ δεσμῶν ἄξιον ᾗ πράσσει ὁ ἄνθρωπος οὗτος. Ἀγρίππας
 δὲ τῷ Φῆστῳ ἔφη Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος
 οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

καὶ
αὐτόν τι

Αρ.†

ἄξιόν τι

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν,
 2 παρεδίδουν τὸν τε Παῦλον καὶ τινες ἐτέρους δεσμώτας
 ἑκατοντάρχη ὀνόματι Ιουλίῳ σπειρῆς Σεβαστῆς. ἐπιβάν-
 τες δὲ πλοίῳ Ἀδραμυντηνῷ μέλλοντι πλεῖν εἰς τοὺς κατὰ
 τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου
 3 Μακεδόνης Θεσσαλονικέως· τῇ τε ἐτέρᾳ κατήχθημεν εἰς
 Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος
 ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.

† δι' ἡμερῶν δεκά-
πεντε †

Αρ.

κακείθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ 4
τοὺς ἀνέμους εἶναι ἐναντίους, τό τε πέλαγος τὸ κατὰ τὴν 5
Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες [†] κατήλθαμεν εἰς
Μύρρα τῆς Λυκίας. Κακεί εὐρὼν ὁ ἑκατοντάρχης πλοῖον 6
Ἀλεξανδρινὸν πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς
αὐτό. ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις 7
γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέ-
μου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, μόλις τε 8
παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
Καλοὺς Λιμένας, ὃ ἐγγὺς ἦν πόλις Λασέα. Ἰκα- 9
νοῦ δὲ χρόνου διαγεγομένου καὶ ὄντος ἤδη ἐπισφαλοῦς
τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,
παρήναι ὁ Παῦλος λέγων αὐτοῖς Ἄνδρες, θεωρῶ ὅτι μετὰ 10
ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ
τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσσεσθαι
τὸν πλοῦν. ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ 11
ναυκλήρῳ μᾶλλον ἐπέθετο ἢ τοῖς ὑπὸ Παύλου λεγομένοις.
ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν 12
οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι ἐκείθεν, εἴ πως δύ-
ναιτο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα
τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χώρον. Ὑπο- 13
πνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι
ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. μετ' οὐ πολὺν 14
δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος
Εὐρακύλων· συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμέ- 15
νου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα. νησίον 16
δέ τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν μόλις
περικρατεῖς γενέσθαι τῆς σκάφης, ἣν ἄραντες βοηθείαις 17
ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοι τε μὴ εἰς τὴν
Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.
σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο, 18
καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔριψαν. 19
μήτε δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας 20

4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary.
 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city of*
 6 Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.
 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the
 8 lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasca.

¹ Or, suffering us to get there

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the
 11 ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by

12 Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter *there; which is* a haven of Crete, looking

² Gr. down the south-west wind and down the north-west wind.

13 ²north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along
 14 Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is

15 called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and
 16 were driven. And running under the lee of a small island called ³Cauda, we were able, with difficulty,

³ Many ancient authorities read Cauda.

17 to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day
 19 they began to throw *the freight* overboard; and the third day they cast out with their own hands the
 20 ⁴tackling of the ship. And when neither sun nor

⁴ Or, furniture

stars shone upon us for many

days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. And 21 when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: 22 for there shall be no loss of life among you, but *only* of the ship. For there stood by me this night 23 an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before 24 Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: 25 for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast 26 upon a certain island.

1 Or, *prayed*

But when the fourteenth night was come, as we 27 were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and 28 found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And 29 fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and 1wished for the day. And as the sailors were seek- 30 ing to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the cen- 31 turion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut 32 away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought 33 them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to 34 take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken 35 bread, he gave thanks to God in the presence of all: and he brake it,

ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιη-
 21 ρεῖτο ἐλπὶς πᾶσα τοῦ σώζεσθαι ἡμῶς. Πολλῆς τε ἀσιτίας
 ὑπαρχούσης τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
 "Εδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι
 ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τῇ
 22 ζημίαν. καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ
 23 ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου· παρέστη
 γὰρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὐ εἰμί, ᾧ καὶ λατρεῶ,
 24 ἄγγελος λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παρα-
 στῆναι, καὶ ἰδοὺ κεχάρισταί σοι ὁ θεὸς πάντας τοὺς πλέον-
 25 τας μετὰ σοῦ. διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ
 26 ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. εἰς νῆσον
 27 δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ τεσσαρεσκαί-
 δεκάτῃ ἡμέρᾳ ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ
 μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται ἵπροσάγειν τινα αὐτοῖς
 28 χώραν. καὶ βολίσαντες εὗρον ὀργυῖας εἴκοσι, βραχὺ δὲ
 διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυῖας δεκα-
 29 πέντε· φοβούμενοί τε μὴ που κατὰ τραχεῖς τόπους ἐκπέ-
 σωμεν ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἠϋχοντο
 30 ἡμέραν γενέσθαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ
 τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν
 προφάσει ὡς ἐκ πύργου ἀγκύρας μελλόντων ἐκτείνειν,
 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις
 "Εὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ
 32 δύνασθε. τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς
 33 σκάφης καὶ εἶσαν αὐτὴν ἐκπεσεῖν. Ἀχρι δὲ οὗ ἡμέρα
 ἡμελλεν γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας μεταλα-
 βεῖν τροφῆς λέγων Τεσσαρεσκαίδεκάτῃ σήμερον ἡμέραν
 προσδοκῶντες ἄσιτοι διατελεῖτε, μὴθὲν προσλαβόμενοι·
 34 διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς
 τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρίξ
 35 ἀπὸ τῆς κεφαλῆς ἀπολείται. εἶπας δὲ ταῦτα καὶ λαβὼν
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας

προσαχεῖν

ἤρξατο ἐσθίειν. εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ ³⁶
 προσελάβοντο τροφῆς. ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ ³⁷
 πλοίῳ ὥς ἑβδομήκοντα ἕξ. κορεσθέντες δὲ τροφῆς ἐκού- ³⁸
 φίζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.
 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον ³⁹
 δέ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλευόντο εἰ
 δύναιντο ἐκσωῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόν- ⁴⁰
 τες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν
 πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατεῖ-
 χον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθά- ⁴¹
 λασσον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῶρα ἐρείσασα
 ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας.
 Τῶν δὲ στρατιωτῶν βουλή ἐγένετο ἵνα τοὺς δεσμώτας ⁴²
 ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγῃ. ὁ δὲ ἑκατον- ⁴³
 τάρχης βουλόμενος διασωῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς
 τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν
 ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, καὶ τοὺς λοι- ⁴⁴
 ποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ
 πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελιτήνη ἡ ¹
 νήσος καλεῖται. οἳ τε βάρβαροι παρείχαν οὐ τὴν τυχού- ²
 σαν φιланθρωπίαν ἡμῖν, ἄψαντες γὰρ πυρὰν προσελάβοντο
 πάντας ἡμᾶς διὰ τὸν ἕτερον τὸν ἐφεστῶτα καὶ διὰ τὸ ψύχος.
 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλῆθος καὶ ³
 ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θερμῆς ἐξελθοῦσα
 καθῆψε τῆς χειρὸς αὐτοῦ. ὥς δὲ εἶδαν οἱ βάρβαροι κρεμά- ⁴
 μενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
 Πάντως φοιεὺς ἐστὶν ὁ ἄνθρωπος οὗτος ὃν διασωθέντα ἐκ
 τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶπεν. ὁ μὲν οὖν ἀποτινά- ⁵
 ξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· οἱ δὲ προσε- ⁶
 δόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω
 νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων καὶ θεωρούντων
 μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον

36 and began to eat. Then were they all of good
 37 cheer, and themselves also took food. And we¹ Some ancient
 were in all in the ship ^{about threescore} ^{ancient}
 38 and sixteen souls. And when they had eaten ^{souls.*} ^{sixteen}
 enough, they lightened the ship, throwing out the
 39 wheat into the sea. And when it was day, they
 knew not the land: but they perceived a certain
 bay with a beach, and they took counsel whether² Some ancient
 40 they could ^{bring the ship} ^{safe to shore.} drive the ship upon it. And casting off
 the anchors, they left them in the sea, at the same
 time loosing the bands of the rudders; and hoisting
 up the foresail to the wind, they made for the beach.
 41 But lighting upon a place where two seas met, they
 ran the vessel aground; and the foreship struck and
 remained unmoveable, but the stern began to break
 42 up by the violence of the waves. And the soldiers'
 counsel was to kill the prisoners, lest any of them
 43 should swim out, and escape. But the centurion,
 desiring to save Paul, stayed them from their pur-
 pose; and commanded that they which could swim
 should cast themselves overboard, and get first to
 44 the land: and the rest, some on planks, and some
 on other things from the ship. And so it came to
 pass, that they all escaped safe to the land.
 28 And when we were escaped, then we knew that³ Some ancient
 2 the island was called Melita. And the barbarians ^{authorities read}
 shewed us no common kindness: for they kindled a ^{Melitane.}
 fire, and received us all, because of the present rain,
 3 and because of the cold. But when Paul had gath-
 ered a bundle of sticks, and laid them on the fire, a
 viper came out ^{4 Or, from the heat} by reason of the heat, and fastened
 4 on his hand. And when the barbarians saw the
 beast hanging from his hand, they said one to
 another, No doubt this man is a murderer, whom,
 though he hath escaped from the sea, yet Justice
 5 hath not suffered to live. Howbeit he shook off the
 6 beast into the fire, and took no harm. But they ex-
 pected that he would have swollen, or fallen down
 dead suddenly: but when they were long in expecta-
 tion, and beheld nothing amiss come to him, they
 changed their minds, and said

* Omit marg. 1.—Am. Com.

that he was a god.

Now in the neighbourhood of that place were 7
lands belonging to the chief man of the island,
named Publius; who received us, and entertained
us three days courteously. And it was so, that the 8
father of Publius lay sick of fever and dysentery:
unto whom Paul entered in, and prayed, and laying
his hands on him healed him. And when this was 9
done, the rest also which had diseases in the island
came, and were cured: who also honoured us with 10
many honours; and when we sailed, they put on
board such things as we needed.

And after three months we set sail in a ship of 11
Alexandria, which had wintered in the island, whose
sign was ¹The Twin Brothers. And touching at 12
Syracuse, we tarried there three days. And from 13
thence we ²made a circuit, and arrived at Rhegium:
and after one day a south wind sprang up, and on
the second day we came to Puteoli; where we found 14
brethren, and were intreated to tarry with them
seven days: and so we came to Rome. And from 15
thence the brethren, when they heard of us, came to
meet us as far as The Market of Appius, and The
Three Taverns: whom when Paul saw, he thanked
God, and took courage.

And when we entered into Rome, ³Paul was 16
suffered to abide by himself with the soldier that
guarded him.

And it came to pass, that after three days he called 17
together ⁴those that were the chief of the Jews: and
when they were come together, he said unto them,
I, brethren, though I had done nothing against the
people, or the customs of our fathers, yet was de-
livered prisoner from Jerusalem into the hands of
the Romans: who, when they had examined me, 18
desired to set me at liberty, because there was no
cause of death in me. But when the Jews spake 19
against it, I was constrained to appeal unto Cæsar;
not that

¹ Gr. *Dioscuri*.

² Some ancient
authorities read
cast loose.

³ Some ancient au-
thorities insert
*the centurion de-
livered the pris-
oners to the cap-
tain of the preto-
rian guard: but*.

⁴ Or, *those that were
of the Jews first*

7 αὐτὸν εἶναι θεόν. Ἐν δὲ τοῖς περὶ τὸν τόπον
ἐκείνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Πο-
πλίῳ, ὃς ἀναδεξάμενος ἡμᾶς ἡμέρας τρεῖς^{τρεῖς ἡμέρας} φιλοφρόνως
8 ἐξένισεν. ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς
καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι, πρὸς ὃν ὁ Παῦλος
εἰσελθὼν καὶ προσευξάμενος ἐπιθεῖς τὰς χεῖρας αὐτῷ ἰάσατο
9 αὐτόν. τούτου δὲ γενομένου [καὶ] οἱ λοιποὶ οἱ ἐν τῇ νήσῳ
10 ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο, οἱ καὶ
πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένους ἐπέθεντο
τὰ πρὸς τὰς χρείας.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει-
μακότεν ἐν τῇ νήσῳ Ἀλεξανδρινῷ, παρασήμῳ Διοσκοῦροις.
12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας
13 τρεῖς, ὅθεν περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ
μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἦλθο-
14 μεν εἰς Ποτιόλους, οὗ εὐρόντες ἀδελφοὺς παρεκλήθημεν
παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώ-
15 μην ἦλθαμεν. κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ
ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ
Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
16 ἔλαβε θάρσος. Ὅτε δὲ εἰσῆλθαμεν εἰς Ῥώμην,
ἔπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν[†] σὺν τῷ φυλάσ-
σοντι αὐτὸν στρατιώτῃ.

* | ἔξω τῆς πα-
ρεμβολῆς |

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συνκαλέσασθαι αὐτὸν
τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν
ἔλεγεν πρὸς αὐτοὺς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις δέσμιος ἐξ
Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
18 οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδε-
19 μίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί· ἀντιλεγόντων δὲ
τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς

† ὁ ἐκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ, τῷ δὲ Παύλῳ ἐπετράπη |

τοῦ ἔθνους μου ἔχων τι κατηγορεῖν. διὰ ταύτην οὖν τὴν 20
αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι, εἵνεκεν
γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.
οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε γράμματα περὶ σοῦ 21
ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν
ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν.
ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ 22
τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ
ἀντιλέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθαν 23
πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυ-
ρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ τοῦ
Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν ἀπὸ
πρωῖ ἕως ἑσπέρας. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις 24
οἱ δὲ ἠπίσταντο, ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους 25
ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν ὅτι Καλῶς
τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαίου τοῦ προφήτου
πρὸς τοὺς πατέρας ὑμῶν λέγων 26

Πορεύεσθι πρὸς τὸν λαόν τοῦτον καὶ εἰπόν

Ἄκοῦ ἄκούσετε καὶ οὐ μὴ συνῆτε,

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδτε·

ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τοῦτου, 27

καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμмыσαν·

μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς

καὶ τοῖς ὠσὶν ἀκούσωσιν

καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν,

καὶ ἰάσονται αὐτοὺς.

γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο 28
τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Αρ.

Ἐνέμενεν δὲ διетуὰν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπε- 30
δέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, κηρύσσων 31
τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου
Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

- 20 I had aught to accuse my nation of. For this
 cause therefore did I 'intreat you to see and to
 speak with *me*: for because of the hope of Israel I
 21 am bound with this chain. And they said unto him,
 We neither received letters from Judæa concerning
 thee, nor did any of the brethren come hither and
 22 report or speak any harm of thee. But we desire to
 hear of thee what thou thinkest: for as concerning
 this sect, it is known to us that everywhere it is
 spoken against.
- 23 And when they had appointed him a day, they
 came to him into his lodging in great number; to
 whom he expounded *the matter*, testifying the king-
 dom of God, and persuading them concerning Jesus,
 both from the law of Moses and from the prophets,
 24 from morning till evening. And some believed the
 things which were spoken, and some disbelieved.
- 25 And when they agreed not among themselves, they
 departed, after that Paul had spoken one word,
 Well spake the Holy Ghost ²by Isaiah the prophet ²Or, through
 26 unto your fathers, saying,
 Go thou unto this people, and say,
 By hearing ye shall hear, and shall in no wise
 understand;
 And seeing ye shall see, and shall in no wise
 perceive:
- 27 For this people's heart is waxed gross,
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.
- 28 Be it known therefore unto you, that this salvation
 of God is sent unto the Gentiles: they will also hear. ³
- 30 And he abode two whole years in his own hired
 dwelling; and received all that went in unto him,
 31 preaching the kingdom of God, and teaching the
 things concerning the Lord Jesus Christ with all
 boldness, none forbidding him.

¹ Or, call for you,
 to see and to speak
 with you

³ Some ancient
 authorities insert
 ver. 29 And when
 he had said these
 words, the Jews
 departed, having
 much disputing
 among them-
 selves.

THE GENERAL PRINCIPLES OF

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

THE GENERAL EPISTLE OF JAMES.

¹ Gr. *bondservant*. JAMES, a ¹servant of God and of the Lord Jesus **1**
Christ, to the twelve tribes which are of the Disper-
² Gr. *wissheth joy*. sion, ²greeting.

³ Or, *trials* Count it all joy, my brethren, when ye fall into **2**
manifold ³temptations; knowing that the proof* of **3**
your faith worketh patience. And let patience have **4**
its perfect work, that ye may be perfect and entire,
lacking in nothing.

But if any of you lacketh wisdom, let him ask of **5**
God, who giveth to all liberally and upbraideth not;
and it shall be given him. But let him ask in faith, **6**
nothing doubting: for he that doubteth is like the
⁴ Or, *that a double-* surge of the sea driven by the wind and tossed. For **7**
minuted man, un- let not that man think ⁴that he shall receive any
stable in all his thing of the Lord; a doubleminded man, unstable **8**
ways, shall receive in all his ways.
any thing of the
Lord.

But let the brother of low degree glory in his high **9**
estate: and the rich, in that he is made low: because **10**
as the flower of the grass he shall pass away. For **11**
the sun ariseth with the scorching wind, and with-
ereth the grass; and the flower thereof falleth, and
the grace of the fashion of it perisheth: so also
shall the rich man fade away in his goings.

Blessed is the man that endureth temptation: for **12**
when he hath been approved, he shall receive the
crown of life, which *the Lord* promised to them that
love him. Let no man say when he is tempted, **I 13**

* For "proof" read "proving"—*Am. Com.*

ΙΑΚΩΒΟΥ

- 1 **ΙΑΚΩΒΟΣ** θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος
 ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.
- 2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς
 3 περιπέσητε ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν
 4 τῆς πίστεως κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον
 τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ
 5 λειπόμενοι. Εἰ δέ τις ὑμῶν λείπεται σοφίας,
 αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνει-
 6 δίζοντος, καὶ δοθήσεται αὐτῷ· αἰτείτω δὲ ἐν πίστει, μηδὲν
 διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσ-
 7 σης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ· μὴ γὰρ οἰέσθω ὁ ἄν-
 8θρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου· ἀνὴρ
 9 δίψυχος, ἀκατάστατός ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυ-
 10 χάσθω δὲ [ὁ] ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὑψεῖ αὐτοῦ, ὁ δὲ
 πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου πα-
 11 ρελεύεται. ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξή-
 ρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ
 εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπόλετο· οὕτως καὶ ὁ πλού-
 12 σιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. Μα-
 κάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δοκιμὸς γενόμενος
 λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς
 13 ἀγαπῶσιν αὐτόν. μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ

κυρίου,

θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ἕκαστος δὲ πειράζεται ὑπὸ τῆς 14
 ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· εἴτα ἡ ἐπι- 15
 θυμία σὺλλαβοῦσα τίκτει ἁμαρτίαν, ἣ δὲ ἁμαρτία ἀποτε-
 λεσθεῖσα ἀποκνέει θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου 16
 ἀγαπητοί. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον 17
 ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων,
 παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. βου- 18
 ληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς
 ἀπαρχὴν τινὰ τῶν ἁυτοῦ κτισμάτων.

ἑαυτοῦ

Ἰστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος 19
 ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς
 εἰς ὀργήν, ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργά- 20
 ζεται. διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν 21
 κακίας ἐν πραύτῃτι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνά-
 μενον σῶσαι τὰς ψυχὰς ὑμῶν. Γίνεσθε δὲ ποιηταὶ λόγου 22
 καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοὺς. ὅτι εἴ 23
 τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν
 ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν
 ἐσόπτρῳ, κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ 24
 εὐθέως ἐπελάθετο ὅποιος ἦν. ὁ δὲ παρακύψας εἰς νόμον 25
 τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς
 ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακά-
 ριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς 26
 εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ ἀλλὰ ἀπατῶν
 καρδίαν ἑαυτοῦ, τούτου μάταιος ἡ θρησκεία. θρησκεία 27
 καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν,
 ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν,
 ὥσπῃλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

αὐτοῦ

αὐτοῦ

Χριστοῦ,

Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν 1
 πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης; ἐὰν 2
 γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος

- am tempted ¹of God: for God ²cannot be tempted
 14 with ³evil, and he himself tempteth no man: but
 each man is ⁴tempted, when he is drawn away by
 15 his own lust, and enticed. Then the lust, when it
 hath conceived, beareth sin: and the sin, when it is
 16 fullgrown, bringeth forth death. Be not deceived,
 17 my beloved brethren. Every good ⁵gift and every
 perfect boon* is from above, coming down from the
 Father of lights, with whom can be no variation,
 18 neither shadow that is cast by turning. Of his own
 will he brought us forth by the word of truth, that
 we should be a kind of firstfruits of his creatures.
 19 ⁶Ye know *this*, my beloved brethren. But let every
 man be swift to hear, slow to speak, slow to wrath:
 20 for the wrath of man worketh not the righteousness
 21 of God. Wherefore putting away all filthiness and
 overflowing of ⁷wickedness, receive with meekness
 the ⁸implanted word, which is able to save your
 22 souls. But be ye doers of the word, and not hear-
 23 ers only, deluding your own selves. For if any one
 is a hearer of the word, and not a doer, he is like
 unto a man beholding ⁹his natural face in a mir-
 24 ror: for he beholdeth himself, and goeth away, and
 straightway forgetteth what manner of man he was.
 25 But he that looketh into the perfect law, the *law* of
 liberty, and *so* continueth, being not a hearer that
 forgetteth, but a doer that worketh, this man shall
 26 be blessed in his doing. If any man ¹⁰thinketh him-
 self to be religious, while he bridleth not his tongue
 but deceiveth his heart, this man's religion is vain.
 27 Pure religion and undefiled before our God and Fa-
 ther is this, to visit the fatherless and widows in
 their affliction, *and* to keep himself unspotted from
 the world.
 2 ¹¹My brethren, hold not the faith of our Lord Jesus
 Christ, *the Lord* of glory, with respect of persons.
 2 For if there come into your ¹²synagogue a man
 with a gold ring,

¹ Gr. from.² Or, is untried in evil³ Gr. evil things.⁴ Or, tempted by his own lust, being drawn away by it, and enticed⁵ Or, giving⁶ Or, Know ye⁷ Or, malice⁸ Or, inborn⁹ Gr. the face of his birth.¹⁰ Or, seemeth to be¹¹ Or, do ye, in accepting persons, hold the faith . . . glory?¹² Or, assembly* For "boon" read "gift"—*Am. Com.*

in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him ³ that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; ¹are ye ⁴ not divided ²in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; ⁵ did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? But ye ⁶ have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the hon- ⁷ ourable name ³by the which ye are called? How- ⁸ beit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit ⁹ sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet ¹⁰ stumble in one *point*, he is become guilty of all. For he that said, Do not commit adultery, said also, ¹¹ Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are ¹² to be judged by a law of liberty. For judgement *is* ¹³ without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

What doth it profit, my brethren, if a man say he ¹⁴ hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of ¹⁵ daily food, and one of you say unto them, Go in ¹⁶ peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is ¹⁷ dead in itself. ⁴Yea, a man will say, Thou hast ¹⁸ faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. Thou believest that ⁵God is one; thou ¹⁹ doest well: the ⁶devils also believe, and

¹ Or, *do ye not make distinctions*

² Or, *among yourselves*

³ Gr. *which was called upon you.*

⁴ Or, *But some one will say*

⁵ Some ancient authorities read *there is one God.*

⁶ Gr. *demons.*

ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
 3 ἐσθῆτι, ἐπιβλέψῃτε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα
 τὴν λαμπρὰν καὶ εἶπητε Σὺ κάθου ὧδε καλῶς, καὶ τῷ
 πτωχῷ εἶπητε Σὺ στῆθι ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν
 4 μου, ὃ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλο-
 5 γισμῶν πονηρῶν; Ἀκούσατε, ἀδελφοί μου ἀγαπητοί.
 οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους
 ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο
 6 τοῖς ἀγαπῶσιν αὐτόν; ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν.
 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλ-
 7 κουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσιν τὸ
 8 καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; εἰ μέντοι νόμον
 τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν
 9 πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· εἰ δὲ προσω-
 πολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
 10 νόμου ὡς παραβάται. Ὅστις γὰρ ὅλον τὸν νόμον τηρή-
 11 σῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. ὁ γὰρ
 εἰπὼν Μὴ μοιχεύῃς εἶπεν καὶ Μὴ φονεύῃς· εἰ δὲ
 οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.
 12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας
 13 μέλλοντες κρίνεσθαι. ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιή-
 14 σαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως. Τί
 ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα
 15 δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ἐὰν
 ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς
 16 ἐφημέρου τροφῆς, εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν Ὑπάγετε
 ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ
 17 αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος; οὕτως καὶ
 ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.
 18 ἀλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις καὶ γὰρ ἔργα ἔχω. δεῖξόν
 μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δεῖξω ἐκ
 19 τῶν ἔργων μου τὴν πίστιν. σὺ πιστεύεις ὅτι εἰς θεὸν
 ἔστιν; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ

ἐκεῖ ἢ κάθου
 διεκρίθητε
 πονηρῶν.

ἔχεις;

ὁ θεὸς ἐστίν

φρίσσουν. θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ 20
πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν; Ἀβραὰμ ὁ πατήρ 21
ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν
γίον αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις ὅτι ἡ πίστις 22
συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις
ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα Ἐπί- 23
στευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. ὁρᾶτε ὅτι ἐξ ἔρ- 24
γων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.
ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, 25
ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα;
ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως 26
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες 1
ὅτι μείζον κρίμα ληψόμεθα· πολλὰ γὰρ πταίμεν ἅπαν- 2
τες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς
χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. εἰ δὲ τῶν ἵππων τοὺς 3
χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι
αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν· ἰδοὺ 4
καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ
ὁρμὴ τοῦ εὐθύνοντος βούλεται· οὕτως καὶ ἡ γλῶσσα 5
μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ ἡλίκον πῦρ
ἡλίκην ἕλκην ἀνάπτει· καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς 6
ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ
σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς
γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γέννης. πάντα γὰρ 7
φύσις θηρίων τε καὶ πετεινῶν ἑρπετῶν τε καὶ ἐναλίων
δαμάζεται καὶ δεδάσται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν 8
δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστα-
τον κακόν, μεστὴ ἰοῦ θανατηφόρου. ἐν αὐτῇ εὐλογοῦμεν 9
τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς
ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας· ἐκ τοῦ 10

20 shudder. But wilt thou know, O vain man, that
 21 faith apart from works is barren? Was not Abraham
 our father justified by works, in that he offered up
 22 Isaac his son upon the altar? ¹Thou seest that faith ^{Or, Seest thou ... perfect?}
 wrought with his works, and by works was faith
 23 made perfect; and the scripture was fulfilled which
 saith, And Abraham believed God, and it was reck-
 oned unto him for righteousness; and he was called
 24 the friend of God. Ye see that by works a man is
 25 justified, and not only by faith. And in like man-
 ner was not also Rahab the harlot justified by
 works, in that she received the messengers, and
 26 sent them out another way? For as the body apart
 from the spirit is dead, even so faith apart from
 works is dead.

3 Be not many* teachers, my brethren, knowing
 2 that we shall receive ²heavier judgement. For in ²Gr. greater.
 many things we all stumble. If any stumbleth not
 in word, the same is a perfect man, able to bridle
 3 the whole body also. Now if we put the horses'
 bridles into their mouths, that they may obey us,
 4 we turn about their whole body also. Behold, the
 ships also, though they are so great, and are driven
 by rough winds, are yet turned about by a very
 small rudder, whither the impulse of the steersman
 5 willeth. So the tongue also is a little member, and ³Or, how great a forest
 boasteth great things. Behold, ³how much wood is
 6 kindled by how small a fire! And the tongue is ⁴a
 fire: ⁴the world of iniquity among our members is
 the tongue, which defileth the whole body, and set-
 teth on fire the wheel of ⁵nature, and is set on fire ⁵Or, that world of iniquity, the tongue, is among our members that which etc.
 7 by hell. For every ⁷kind of beasts and birds, of
 creeping things and things in the sea, is tamed, and
 8 hath been tamed ⁸by ⁹mankind: but the tongue can
 no man tame; *it is a restless evil, it is full of deadly*
 9 poison. Therewith bless we the Lord and Father; ⁹Gr. the human nature.
 and therewith curse we men, which are made after
 10 the likeness of God: out of the

* For "many" read "many of you"—Am. Com.

same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the 11 fountain send forth from the same opening sweet *water* and bitter? can a fig tree, my brethren, yield 12 olives, or a vine figs? neither *can* salt water yield sweet.

Who is wise and understanding among you? let 13 him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and fac- 14 tion in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh 15 down from above, but is earthly, ¹sensual, ²devilish. For where jealousy and faction are, there is confu- 16 sion and every vile deed. But the wisdom that is 17 from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, with- out ³variance, without hypocrisy. And the fruit 18 of righteousness is sown in peace ⁴for them that make peace.

Whence *come* wars and whence *come* fightings ⁴ among you? *come they* not hence, *even* of your pleasures that war in your members? Ye lust, and have 2 not: ye kill, and ⁵covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, 3 and receive not, because ye ask amiss, that ye may spend *it* in your pleasures. Ye adulteresses*, know 4 ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or 5 think ye that the scripture ⁶speaketh in vain? ⁷Doth the spirit which ⁸he made to dwell in us long unto envying? But he giveth ⁹more grace. Wherefore 6 *the scripture* saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto 7 God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. 8 Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, 9 and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in 10 the sight of the Lord,

¹ Or, natural Or, animal

² Gr. demoniacal.

³ Or, doubtfulness Or, partiality

⁴ Or, by

⁵ Gr. are jealous.

⁶ Or, saith in vain,

⁷ Or, The spirit which he made to dwell in us he yearneth for even unto jealous envy. Or, That spirit which he made to dwell in us yearneth for us even unto jealous envy.

⁸ Some ancient authorities read dwelleth in us.

⁹ Gr. a greater grace.

* "adulteresses" add marg. That is, *who break your marriage vow to God.*—Am. Com.

αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. *ἐν* χρή,
 11 ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. μήτι ἡ πηγὴ ἐκ τῆς
 12 αὐτῆς ὁπῆς βρύνει τὸ γλυκὺ καὶ τὸ πικρὸν; μὴ δύναται,
 ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὕτε
 13 ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Τίς σοφὸς καὶ ἐπι-
 στήμων ἐν ὑμῖν; δεξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ
 14 ἔργα αὐτοῦ ἐν πραύτητι σοφίας. εἰ δὲ ζῆλον πικρὸν ἔχετε
 καὶ ἐριθίαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύ-
 15 δεσθε κατὰ τῆς ἀληθείας. οὐκ ἔστιν αὕτη ἡ σοφία ἄνω-
 θεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.
 16 ὅπου γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ πᾶν
 17 φαῦλον πρᾶγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή
 ἐστίν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπειθής, μεστή ἐλέους
 18 καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος· καρπὸς δὲ
 δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.
 1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντέθην,
 ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν
 2 ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· *ῥ* φονεύετε· καὶ ζηλοῦτε, *φ* φονεύετε.
 καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε
 3 διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμβάνετε,
 διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανή-
 4 σητε. μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου
 ἔχθρα τοῦ θεοῦ ἐστίν; ὅς ἐὰν οὖν βουλῇ φίλος εἶναι
 5 τοῦ κόσμου, ἐχθρὸς τῷ θεοῦ καθίσταται. ἢ δοκεῖτε ὅτι
 κενῶς ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα
 6 ὃ κατώκισεν ἐν ἡμῖν; *μ* μείζονα· δὲ δίδωσιν χάριν· διὸ
 λέγει· Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς
 7 δὲ δίδωσιν χάριν. Ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ
 8 τῷ διαβόλῳ, καὶ φεύγεται ἀφ' ὑμῶν· ἐγγίσατε τῷ θεῷ,
 καὶ ἐγγίσει ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ
 9 ἀγνίστατε καρδίας, δίψυχοι. ταλαιπωρήσατε καὶ πενθή-
 σατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος· *μ* μετατραπήτω·
 10 καὶ ἡ χαρὰ εἰς κατήφειαν· ταπεινώθητε ἐνώπιον Κυρίου,

φονεύετε.

λέγει; πρὸς.....
ἡμῖν; μείζονα
 ν. λέγει; πρὸς....
 ..ἡμῖν, μείζονα.

μεταστραφήτω

καὶ ὑψώσει ὑμᾶς. Μὴ καταλαλεῖτε ἀλλήλων, ¹¹
 ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν
 αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
 κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς. εἰς ᾧ ἔστιν ¹² νο-
 μοθέτης καὶ κριτῆς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ
 δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

ἔστιν ὁ
 *
 θελήσῃ
 ὑμῶν ὡς πῶρ·
 ὑμῖν.

Ἄγε νῦν οἱ λέγοντες Σήμερον ἢ αὔριον πορευσόμεθα ¹³
 εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
 ἔμπορευσόμεθα καὶ κερδήσομεν· οἷτινες οὐκ ἐπίστασθε ¹⁴
 ᾧ τῆς αὔριον ποία ἢ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε ᾧ πρὸς ὀλίγον
 φαινόμενη, ἔπειτα καὶ ἀφανιζομένη· ἀντὶ τοῦ λέγειν ὑμᾶς ¹⁵
 Ἐὰν ὁ κύριος θέλῃ, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ
 ἐκεῖνο. νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν· πᾶσα ¹⁶
 καυχῆσις τοιαύτη πονηρά ἐστιν. εἰδοῦσι οὖν καλὸν ποιεῖν ¹⁷
 καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν. Ἄγε ¹
 νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς τάλαι-
 πωρίαις ὑμῶν ταῖς ἐπερχομέναις. ὁ πλοῦτος ὑμῶν σέση- ²
 πεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, ὁ χρυσὸς ³
 ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύ-
 ριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς πῶρ ⁴
 ἔθνησαγρίσατε ἐν ἐσχαταῖς ἡμέραις. ἰδοὺ ὁ μισθὸς τῶν
 ἐργατῶν τῶν ἀμηνσάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος
 ἀφ' ἡμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ⁵
 ὦτα Κυρίου Σαβαώθ εἰσελήλυθαν· ἐτρυφήσατε ἐπὶ τῆς
 γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν
 ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. ⁶
 οὐκ ἀντιτάσσεται ὑμῖν;

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ ⁷
 κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς
 γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ προῖμον καὶ ὕψιμον.

* τὰ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς ἐστε ἢ

and he shall exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the 12 law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and 14 trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then 15 vanisheth away. ¹For that ye ought to say, If the Lord will, we shall both live, and do this or that. 16 But now ye glory in your vauntings: all such glory- 17 ing is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 Go to now, ye rich, weep and howl for your mis- 2 eries that are coming upon you. Your riches are 3 corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony ²against you, and shall eat your 2 Or, unto flesh as fire. Ye have laid up your treasure in the 4 last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. 5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a 6 day of slaughter. Ye have condemned, ye have killed the righteous *one*; he doth not resist you.

7 Be patient therefore, brethren, until the ³coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until ⁴it receive the early and latter rain.

¹ Gr. *Instead of your saying.*

² Or, unto

³ Gr. *presence.*

⁴ Or, *he*

¹ Gr. *presence.*

Be ye also patient; stablish your hearts: for the ¹coming of the Lord is at hand. Murmur not, brethren, ⁹one against another, that ye be not judged: behold, the judge standeth before the doors. Take, brethren, ¹⁰for an example of suffering and of patience, the prophets who spake in the name of the Lord. Be ¹¹hold, we call them blessed which endured: ye have heard of the ²patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

² Gr. *endurance*

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but ³let your yea be yea, and your nay, nay; that ye fall not under judgement.

³ Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.

Is any among you suffering? let him pray. Is ¹³any cheerful? let him sing praise. Is any among ¹⁴you sick? let him call for the elders of the church; and let them pray over him, ⁴anointing him with oil in the name of the Lord: and the prayer of faith ¹⁵shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to ¹⁶another, and pray one for another, that ye may be healed. The supplication of a righteous man avail-
eth much in its working. Elijah was a man of like ¹⁷⁵passions with us, and he prayed ⁶fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; ¹⁸and the heaven gave rain, and the earth brought forth her fruit.

⁴ Or, *having anointed*

⁵ Or, *nature*

⁶ Gr. *with prayer.*

My brethren, if any among you do err from the ¹⁹truth, and one convert him; ⁷let him know, that he ²⁰which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

⁷ Some ancient authorities read *know ye.*

- 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν,
 9 ὅτι ἡ παρουσία τοῦ κυρίου ἥγγικεν. μὴ στενάζετε,
 ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθήτε· ἰδοὺ ὁ κριτὴς
 10 πρὸ τῶν θυρῶν ἔστηκεν. ὑπόδειγμα λάβετε, ἀδελφοί, τῆς
 κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἱ
 11 ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. ἰδοὺ μακαρίζομεν τοὺς
 ὑπομείναντας· τὴν ὑπομονὴν Ἰώβ ἡκούσατε, καὶ τὸ τέλος
 Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ Κύριος
 12 οἰκτίρμων. Πρὸ πάντων δέ, ἀδελφοί μου, μὴ
 ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον
 τινα ὄρκον· ἤτω δέ ὑμῶν τό Ναί ναὶ καὶ τό Οὐ οὐ,
 13 ἵνα μὴ ὑπὸ κρίσιν πέσητε. Κακοπαθεῖ τις ἐν
 14 ὑμῖν; προσευχέσθω· εὐθυμεί τις; ψαλλέτω. ἀσθενεῖ τις
 ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλη-
 σίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν
 15 τῷ ὀνόματι [τοῦ κυρίου]· καὶ ἡ εὐχὴ τῆς πίστεως σώσει
 τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· καὶ ἁμαρτίας
 16 ἢ πεποιηκώς, ἀφεθήσεται αὐτῷ. ἐξομολογεῖσθε οὖν ἀλλή-
 λους τὰς ἁμαρτίας καὶ Ἦ προσεύχεσθε ὑπὲρ ἀλλήλων, ὅπως εὐχεσθε
 17 ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. Ἡλείας
 ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
 τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς
 18 τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
 ἔδωκεν ὑετὸν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς. ἔδωκεν ὑετὸν
 19 Ἀδελφοί μου, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-
 20 θείας καὶ ἐπιστρέψῃ τις αὐτόν, Ἦ γνωσκέτε ὅτι ὁ ἐπι-
 στρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν
 Ἦ αὐτοῦ ἐκ θανάτου καὶ καλῶσι πλῆθος ἁμαρτιῶν. ἐκ θανάτου αὐτοῦ

ΠΕΤΡΟΥ Α

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρε-
 πιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,
 Ἀσίας, καὶ Βιθυνίας, κατὰ πρόγνωσιν θεοῦ πατρός, ἐν
 ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
 Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς
 ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,
 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,
 τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ
 φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκα-
 λυφθῆναι ἐν καιρῷ ἐσχάτῳ· ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον
 ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ
 δοκίμιον ὑμῶν τῆς πίστεως πολυτιμώτερον χρυσοῦ τοῦ
 ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὗρεθῇ εἰς ἔπαινον
 καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὃν
 οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρώντες πιστεύοντες
 δὲ ἀγαλλιᾶτε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῃ, κομι-
 ζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν. Περὶ
 τῆς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφηταὶ οἱ περὶ
 τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐραυνῶντες εἰς τίνα
 ἢ ποῖον καιρὸν ἔδῃλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προ-
 μαρτυρούμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ
 ταῦτα δόξας· οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ
 διηκόνουν αὐτά, ἀλλὰ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγε-

Αρ.†

ἐδηλοῦτο

αὐτὰ ἃ

THE FIRST EPISTLE GENERAL OF

P E T E R.

- 1 PETER, an apostle of Jesus Christ, to the elect who
are sojourners of the Dispersion in Pontus, Galatia,
2 Cappadocia, Asia, and Bithynia, according to the fore-
knowledge of God the Father, in sanctification of the
Spirit, unto obedience and sprinkling of the blood of
Jesus Christ: Grace to you and peace be multiplied.
- 3 Blessed *be* the God and Father of our Lord Jesus
Christ, who according to his great mercy begat us again
unto a living hope by the resurrection of Jesus Christ
4 from the dead, unto an inheritance incorruptible, and
undefiled, and that fadeth not away, reserved in heav-
5 en for you, who by the power of God are guarded
through faith unto a salvation ready to be revealed in
6 the last time. Wherein ye greatly rejoice, though now
for a little while, if need be, ye have been put to grief
7 in manifold ¹temptations, that the proof of your faith, ¹ Or, *trials*
being more precious than gold that perisheth though
it is proved by fire, might be found unto praise and
glory and honour at the revelation of Jesus Christ:
8 whom not having seen ye love; on whom, though now
ye see him not, yet believing, ye rejoice greatly with
9 joy unspeakable and ²full of glory: receiving the end ² Gr. *glorified*.
- 10 of your faith, *even* the salvation of *your* souls. Concern-
ing which salvation the prophets sought and searched
diligently, who prophesied of the grace that *should come*
11 unto you: searching what *time* or what manner of time
the Spirit of Christ which was in them did point unto,
when it testified beforehand the sufferings ³of Christ, ³ Gr. *unto*.
- 12 and the glories that should follow them. To whom it
was revealed, that not unto themselves, but unto you,
did they minister these things, which now have been
announced unto you through them that preached the

¹ Gr. *in*.² Or, *Holy Spirit*

gospel unto you ¹by the ²Holy Ghost sent forth from heaven; which things angels desire to look into.

³ Gr. *is being brought.*

Wherefore girding up the loins of your mind, be ³sober and set your hope perfectly on the grace that ³is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning ¹⁴yourself according to your former lusts in *the*

⁴ Or, *like the Holy One which called you*

time of your ignorance: but ⁴like as he which called ¹⁵you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; ¹⁶for I am holy. And if ye call on him as Father, ¹⁷who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not ¹⁸with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: who was foreknown indeed before the foundation ²⁰of the world, but was manifested at the end of the times for your sake, who through him are believers ²¹in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your ²²

⁵ Many ancient authorities read *from a clean heart.*⁶ Or, *God who liveth*

obedience to the truth unto unfeigned love of the brethren, love one another ²³from the heart fervently: having been begotten again, not of corruptible seed, ²³but of incorruptible, through the word of ⁶God, which liveth and abideth. For, 24

All flesh is as grass,

And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth:

⁷ Gr. *saying.*

But the ⁷word of the Lord abideth for ever. 25
And this is the ⁷word of good tidings which was preached unto you.

⁸ Or, *malice*

Putting away therefore all ⁸wickedness, and all 26
guile, and hypocrisies, and envies, and all evil speak-

⁹ Gr. *reasonable.**

ings, as newborn babes, long for the ⁹spiritual milk 27
which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious: 3

* In marg. ⁹ for "*reasonable*" read "*belonging to the reason.*"—*Am. Com.*

λισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

- 13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν,
νῆφοντες τελείως, ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν
14 ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὥς τέκνα ὑπακοῆς, μὴ
συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπι-
15 θυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοῖς
16 ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται
17 [ὅτι] "Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος. καὶ εἰ πατέρα ἐπι-
καλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκά-
στου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀνα-
18 στράφητε· εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλγτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαρα-
19 δότου, ἀλλὰ τιμίῳ αἵματι ὡς ἁμνοῦ ἁμώμου καὶ ἀσπίλου
20 Χριστοῦ, προσεγνωμένου μὲν πρὸ καταβολῆς κόσμου,
21 φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς τοὺς
δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα
22 εἶναι εἰς θεόν. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν
τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ
23 καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ἀναγεγεννημένοι
οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου
24 ζῶντος θεοῦ καὶ μένοντος· διότι

πάντα σὰρξ ὡς χόρτος,

καὶ πάντα δόξα αὐτῆς ὡς ἄνθος χόρτου·

ἐξηράνθη ὁ χόρτος,

καὶ τὸ ἄνθος ἐξέπεσεν·

- 25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

- 1 τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. Ἄ-
ποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπό-
2 κρισιν καὶ φθόνους καὶ πάσας καταλαλίās, ὡς ἀρτιγέν-
νητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν
3 αὐτῷ αὐξηθῇτε εἰς σωτηρίαν, εἰ ἐγεῖσασθε ὅτι χρηστὸς

S s

ὑποκρίσεις

ὁ κύριος. πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀν- 4
 ὁρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν
 ἔντιμον καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε οἶκος 5
 πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς
 θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ· διότι 6
 περιέχει ἐν γραφῇ

Ἰδοὺ τίθημι ἐν Σιών λίθον ἐκλεκτὸν ἀκρογων-
 αῖον ἔντιμον,

καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ καταισχυνθῇ.
 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος 7
 ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη
 εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ 8
 πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθύν-
 τες· εἰς ὃ καὶ ἐτέθησαν. ὑμεῖς δὲ γένος ἐκλεκτόν, βασι- 9
 λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,
 ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς
 καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἳ ποτε οὐ λαὸς 10
 νῦν δὲ λαὸς θεοῦ, οἳ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

Ἀγαπητοί, παρακαλῶ ὡς παροίκοις καὶ παρεπιδή- 11
 μοις ἀπέχσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρα-
 τεύονται κατὰ τῆς ψυχῆς· τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς 12
 ἔθνεσιν ἔχοντες καλῇν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς
 κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι
 τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· 13
 εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ 14
 πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθο-
 ποιῶν (ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποι- 15
 οῦντας φιμοῖν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)
 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας 16
 τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. πάντας τιμήσατε, 17
 τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα

- 4 unto whom coming, a living stone, rejected indeed
 5 of men, but with God elect, ¹precious, ye also, as ¹ Or, *honourable*
 living stones, are built up ²a spiritual house, to be ² Or, *a spiritual*
 a holy priesthood, to offer up spiritual sacrifices, ² Or, *house for a holy*
 6 acceptable to God through Jesus Christ. Because ² Or, *priesthood*
 it is contained in ³scripture, ³ Or, *a scripture*
 Behold, I lay in Zion a chief corner stone, elect,
¹precious:
 And he that believeth on ⁴him shall not be put ⁴ Or, *it*
 to shame.
 7 ⁵For you therefore which believe is the ⁵precious- ⁵ Or, *In your sight*
 ness: but for such as disbelieve, ⁶ Or, *honour*
 The stone which the builders rejected,
 The same was made the head of the corner;
 8 and,
 A stone of stumbling, and a rock of offence; ⁷ Gr. *who*.
⁷for they ⁸stumble at the word, being disobedient: ⁸ Or, *stumble, being disobedient to*
 9 whereunto also they were appointed. But ye are an ⁸ Or, *the word*
 elect race, a royal priesthood, a holy nation, a people
 for *God's* own possession, that ye may shew forth
 the excellencies of him who called you out of dark-
 10 ness into his marvellous light: which in time past
 were no people, but now are the people of God:
 which had not obtained mercy, but now have obtained
 mercy.
 11 Beloved, I beseech you as sojourners and pilgrims,
 to abstain from fleshly lusts, which war against the
 12 soul; having your behaviour seemly among the
 Gentiles; that, wherein they speak against you as
 evil-doers, they may by your good works, which
 they behold, glorify God in the day of visitation.
 13 Be subject to every ⁹ordinance of man for the ⁹ Gr. *creation*.
 Lord's sake: whether it be to the king, as supreme;
 14 or unto governors, as sent ¹⁰by him for vengeance ¹⁰ Gr. *through*.
 on evil-doers and for praise to them that do well.
 15 For so is the will of God, that by well-doing ye
 should put to silence the ignorance of foolish men:
 16 as free, and not ¹¹using your freedom for a cloke of ¹¹ Gr. *having*.
 17 ¹²wickedness, but as bondservants of God. Honour ¹² Or, *malice*
 all men. Love the brotherhood. Fear God. Honour
 the king.

1 Gr. *Household-servants.*

2 Gr. *grace.*

3 Gr. *of.*

4 Or, *his cause*

5 Or, *carried up . . . to the tree*

6 Gr. *bruise.*

7 Or, *Overseer*

8 Or, *manner of life*

9 Or, *husbands (as Sarah . . . ye are become), doing well, and not being afraid*

10 Or, *afraid with*

11 Gr. *unto the female vessel, as weaker.*

12 Gr. *sympathetic.*

¹Servants, *be* in subjection to your masters with 18
all fear; not only to the good and gentle, but also
to the froward. For this is ²acceptable, if for 19
conscience ³toward God a man endureth griefs,
suffering wrongfully. For what glory is it, if, 20
when ye sin, and are buffeted *for it*, ye shall take it
patiently? but if, when ye do well, and suffer *for it*,
ye shall take it patiently, this is ²acceptable with
God. For hereunto were ye called: because Christ 21
also suffered for you, leaving you an example, that
ye should follow his steps: who did no sin, neither 22
was guile found in his mouth: who, when he was 23
reviled, reviled not again; when he suffered, threat-
ened not; but committed ⁴*himself* to him that judg-
eth righteously: who his own self ⁵bare our sins in 24
his body upon the tree, that we, having died unto
sins, might live unto righteousness; by whose ⁶stripes
ye were healed. For ye were going astray like 25
sheep; but are now returned unto the Shepherd and
⁷Bishop of your souls.

In like manner, ye wives, *be* in subjection to your **3**
own husbands; that, even if any obey not the word,
they may without the word be gained by the ⁸behav-
iour of their wives; beholding your chaste ⁸behav- 2
iour *coupled* with fear. Whose *adorning* let it not 3
be the outward adorning of plaiting the hair, and of
wearing jewels of gold, or of putting on apparel;
but *let it be* the hidden man of the heart, in the in- 4
corruptible *apparel* of a meek and quiet spirit, which
is in the sight of God of great price. For after this 5
manner aforetime the holy women also, who hoped
in God, adorned themselves, being in subjection to
their own ⁹husbands: as Sarah obeyed Abraham, 6
calling him lord: whose children ye now are, if ye
do well, and are not ¹⁰put in fear by any terror.

Ye husbands, in like manner, dwell with *your* **7**
wives according to knowledge, giving honour ¹¹unto
the woman, as unto the weaker vessel, as being also
joint-heirs of the grace of life; to the end that your
prayers be not hindered.

Finally, *be* ye all likeminded, ¹²compassionate, lov- 8
ing as brethren, tender-

- 18 τιμᾶτε. Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ
 φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν
 19 ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν
 20 θεοῦ ὑποφέρει τις λύπας πάσχω· ἀδίκως· ποῖον γὰρ κλέος
 εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγα-
 θοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ
 21 θεῷ. εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν
 ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολου-
 22 θήσγητε τοῖς ἴχνεσιν αὐτοῦ· ὃς ἁμαρτίαν οὐκ ἐποίησεν
 23 οὐδὲ εἰρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ὃς λοιδο-
 ρούμενος οὐκ ἀντελοιδόρει, πάσχω· οὐκ ἠπείλει, παρεδί-
 24 δου δὲ τῷ κρίνοντι δικαίως· ὃς τὰς ἁμαρτίας ἡμῶν ἁγτός ἡμῶν
 ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς
 ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ
 25 μῶλωπι ἰάθητε. ἦτε γὰρ ὡς πρόβατα πλανώμενοι,
 ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν
 1 ψυχῶν ὑμῶν. Ὁμοίως γυναῖκες ὑποτασσόμεναι
 τοῖς ἰδίοις ἀνδράσιν, ἵνα ἢ εἰ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ καὶ
 τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθήσονται
 2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν.
 3 ὣν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως
 4 χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς
 καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ ἡσυχίου καὶ πραέως πραέως καὶ ἡσυ-
χίου
 5 πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής. οὕτως γάρ
 ποτε καὶ αἱ ἁγίαι γυναῖκες αἱ ἐλπίζουσιν εἰς θεὸν ἐκόσμουν
 6 ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὥς Σάρρα (ὡς.....καλοῦσα,
ἥς.....τέκνα,)
 ὑπήκουεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενή-
 θητε τέκνα ἁγαθοποιῶσαι καὶ μὴ φοβοῦμεναι μηδεμίαν
 7 πτόχιν. Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ
 γνῶσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικεῖῳ ἀπονέμοντες
 τιμὴν, ὡς καὶ Ἰσραὴλ τοῖς ἡγεταῖς χάριτος ζωῆς, εἰς τὸ μὴ
 8 ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν. Τὸ δὲ τέ- συνκληρονόμοις
ταῖς προσευχαῖς
 λος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὖσπλαγ-

χνοι, ταπεινόφρονες, μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ 9
ἢ λαιδορίαν ἀντὶ λαιδορίας τοῦναντίον δὲ εὐλογοῦντες,
ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

ὁ γὰρ θέλων ζωὴν ἀγαπᾷ 10

καὶ ἰδεῖν ἡμέρας ἀγαθὰς

παγσάτω τὴν γλῶσσαν ἀπὸ κακοῦ

καὶ χεῖλῃ τοῦ μὴ λαλήσαι δόλον,

ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, 11

ζητησάτω εἰρήνην καὶ διωξάτω ἀγτὴν.

ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους 12

καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,

πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ 13

γένησθε; ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. 14

τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, 15

ἔτοιμοι αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον

περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραύτητος καὶ φόβου,

συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαεῖσθε κατα- 16

σχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ

ἀναστροφὴν. κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ 17

θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας. ὅτι καὶ Χρι- 18

ἐπαθεν στός ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων,

ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ

ζωοποιηθεὶς δὲ πνεύματι· ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύ- 19

μασιν πορευθεὶς ἐκήρυξεν, ἀπειθήσασιν ποτε ὅτε ἀπεξεδέ- 20

χετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευα-

ζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὁκτὼ ψυχαί,

Ἀρ.† διεσώθησαν δι' ὕδατος. ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει 21

βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως

ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων 22

Ἀρ. αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Χρι- 1

9 hearted, humbleminded: not rendering evil for evil,
 or reviling for reviling; but contrariwise blessing;
 for hereunto were ye called, that ye should inherit a
 10 blessing. For,

He that would love life,
 And see good days,
 Let him refrain his tongue from evil,
 And his lips that they speak no guile:
 11 And let him turn away from evil, and do good;
 Let him seek peace, and pursue it.
 12 For the eyes of the Lord are upon the righteous,
 And his ears unto their supplication:
 But the face of the Lord is upon them that do
 evil.

13 And who is he that will harm you, if ye be zealous
 14 of that which is good? But and if ye should suffer
 for righteousness' sake, blessed *are ye*: and fear not
 15 their fear, neither be troubled; but sanctify in your
 hearts Christ as Lord: *being* ready always to give
 answer to every man that asketh you a reason concern-
 ing the hope that is in you, yet with meekness
 16 and fear: having a good conscience; that, wherein
 ye are spoken against, they may be put to shame
 17 who revile your good manner of life in Christ. For
 it is better, if the will of God should so will, that ye
 18 suffer for well-doing than for evil-doing. Because
 Christ also 'suffered for sins once, the righteous for
 the unrighteous, that he might bring us to God; be-
 ing put to death in the flesh, but quickened in the
 19 spirit; in which also he went and preached unto the
 20 spirits in prison, which aforetime were disobedient,
 when the longsuffering of God waited in the days
 of Noah, while the ark was a preparing,² wherein few,
 21 that is, eight souls, were saved through water: which
 also ³after a true likeness doth now save you, *even*
 baptism, not the putting away of the filth of the
 flesh, but the ⁴'interrogation of a good conscience toward
 God, through the resurrection of Jesus Christ;
 22 who is on the right hand of God, having gone into
 heaven; angels and authorities and powers being
 made subject unto him.

¹ Many ancient authorities read *died*.

² Or, *into which few, that is, eight souls, were brought safely through water*

³ Or, *in the anti-type*

⁴ Or, *inquiry*
 Or, *appeal*

Forasmuch then as Christ suffered in the flesh, arm **4**

ye yourselves also with the same ¹mind; for he that
²hath suffered in the flesh hath ceased ²from sin; that **2**
³ye no longer should live the rest of your time in the
³flesh to the lusts of men, but to the will of God. For **3**
the time past may suffice to have wrought the desire of
the Gentiles, and to have walked in lasciviousness, lusts,
winebibbings, revellings, carousings, and abominable
idolatries: wherein they think it strange that ye run **4**
not with *them* into the same ⁴excess of riot, speaking
evil of *you*: who shall give account to him that is **5**
ready to judge the quick and the dead. For unto this **6**
end ⁵was the gospel preached even to the dead, that
they might be judged according to men in the flesh,
but live according to God in the spirit.

But the end of all things is at hand: be ye therefore **7**
of sound mind and be sober unto ⁶prayer: above all **8**
things being fervent in your love among yourselves;
for love covereth a multitude of sins: using hospitality **9**
one to another without murmuring: according as each **10**
hath received a gift, ministering it among yourselves,
as good stewards of the manifold grace of God; if any **11**
man speaketh, *speaking* as it were oracles of God; if
any man ministereth, *ministering* as of the strength
which God supplieth: that in all things God may be
glorified through Jesus Christ, whose is the glory and
the dominion ⁷for ever and ever. Amen.

Beloved, think it not strange concerning the fiery **12**
trial among you, which cometh upon you to prove you,
as though a strange thing happened unto you: but in- **13**
somuch as ye are partakers of Christ's sufferings, re-
joice; that at the revelation of his glory also ye may
rejoice with exceeding joy. If ye are reproached ⁸for **14**
the name of Christ, blessed *are ye*; because the *Spirit*
of glory and the Spirit of God resteth upon you. For **15**
let none of you suffer as a murderer, or a thief, or an
evil-doer, or as a meddler in other men's matters: but **16**
if *a man suffer* as a Christian, let him not be ashamed;
but let him glorify God in this name. For the time **17**
is come for judgement to begin at the house of God:
and if *it begin* first at us, what *shall be* the

στοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
 ■ ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαιται ἁμαρτίαις, εἰς
 τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν
 3 ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. ἀρκετὸς γὰρ ὁ παρε-
 ληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι,
 πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις,
 4 κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις. ἐν ᾧ ξενί-
 ζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς σωτηρίας
 5 ἀνάχυσιν, βλασφημοῦντες· οἱ ἀποδώσουσιν λόγον τῷ
 6 ἐτοίμως κρίνοντι ζῶντας καὶ νεκρούς· εἰς τοῦτο γὰρ καὶ
 νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους
 σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ
 8 νήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην
 ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλῶς πληθεύει τὸν πληθὸν ἁμαρτιῶν.
 9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ· ἕκαστος καθὼς
 10 ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ
 11 οἰκονόμοι ποικίλης χάριτος θεοῦ· εἴ τις λαλεῖ, ὡς λόγια
 θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἢς χορηγῇ ὁ θεός· ἵνα
 ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν
 ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς
 πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαινόντος,
 13 ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαί-
 ρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε
 14 ἀγαλλιώμενοι. εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακά-
 ριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς
 15 ἀναπαύεται. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ
 16 κλέπτης ἢ κακοποιὸς ἢ ὡς ἄλλοτριεπίσκοπος· εἰ δὲ ὡς
 Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ
 17 ὀνόματι τούτῳ. ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα
 ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ

ἀμαρτίας

Αρ.

τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ δ
 δ δίκαιος μόλις σώζεται, ὁ [δέ] ἄσεβης καὶ ἁμαρτωλὸς
 αὐτῶν ποῦ φανεῖται; ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ
 τοῦ θεοῦ πιστῷ κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἐν
 ἀγαθοποιίᾳ.

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συνπρεσβύτε-
 ρος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς
 μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, ποιμάνετε
 Αρ. τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἐκου-
 σίως, μὴδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, μὴδ' ὥς κατακυ-
 ριεύοντες τῶν κληρῶν ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·
 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράν-
 τινον τῆς δόξης στέφανον. Ὅμοιως, νεώτεροι, ὑποτάγητε
 πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην
 ἐγκομβώσασθε, ὅτι [ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται
 ταπεινοῖς δὲ δίδωσιν χάριν.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὁ
 ὑμᾶς ὑψώσῃ ἐν καιρῷ, πᾶσαν τὴν μέριμναν ἡμῶν ἐπιρί-
 ψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. Νήψατε,
 γρηγορήσατε. ὁ ἀντίδικος ἡμῶν διάβολος ὡς λέων ὠρυό-
 μενος περιπατῶν ζητῶν καταπιεῖν· ὃ ἀντίστητε στερεοὶ
 τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ
 ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. Ὁ δὲ θεὸς πάσης χάριτος,
 τῷ ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ,
 ὁλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει.
 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι,
 δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην
 εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν στήτε. Ἀσπάζεται
 ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός
 μου. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

Εἰρήνῃ ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

18 end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the
19 ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that
2 shall be revealed: Tend the flock of God which is among you, ¹exercising the oversight, not of constraint, but willingly, ²according unto God*; nor yet
3 for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making
4 yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive
5 the crown of glory that fadeth not away. ³Like-wise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth
6 grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you
7 in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh
9 about, seeking whom he may devour: whom withstand stedfast in ⁴your faith, knowing that the same sufferings are ⁵accomplished in your ⁶brethren who
10 are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself ⁷perfect, ⁸stablish, strengthen⁸ you. To him *be* the dominion ⁹for ever and ever. Amen.

12 By Silvanus, ¹⁰our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand
13 ye fast therein. ¹¹She that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my
14 son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

* For "according unto God" read "according to the will of God" (and so in marg. 2). Comp. Rom. viii. 27.—*Am. Com.*

¹ Some ancient authorities omit exercising the oversight.

² Some ancient authorities omit according unto God.

³ Or, Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility

⁴ Or, the

⁵ Gr. being accomplished.

⁶ Gr. brotherhood.

⁷ Or, restore

⁸ Many ancient authorities add settle.

⁹ Gr. unto the ages of the ages.

¹⁰ Gr. the.

¹¹ That is, The church, or, The sister.

THE SECOND EPISTLE GENERAL OF P E T E R.

¹ Many ancient authorities read ¹SIMON PETER, a ²servant and apostle of Jesus **1**
Symeon. Christ, to them that have obtained ³a like precious
² Gr. *bondservant.* faith with us in the righteousness of ⁴our God and
³ Gr. *an* ^{equally} Saviour Jesus Christ: Grace to you and peace be **2**
⁴ Or, *our God and the Saviour** multiplied in the knowledge of God and of Jesus
 our Lord; seeing that his divine power hath granted **3**
 unto us all things that pertain unto life and godli-
 ness, through the knowledge of him that called us **4**
⁵ Some ancient authorities read ⁵by his own glory and virtue; whereby he hath **4**
through glory and virtue. granted unto us his precious and exceeding great
 promises; that through these ye may become par-
 takers of ⁶the divine nature, having escaped from **5**
 the corruption that is in the world by lust. Yea, **5**
 and for this very cause adding on your part all dili-
 gence, in your faith supply virtue; and in *your* vir-
 tue knowledge; and in *your* knowledge ⁷temper- **6**
⁷ Or, *self-control* ance; and in *your* ⁷temperance patience; and in *your*
 patience godliness; and in *your* godliness love of **7**
 the brethren†; and in *your* love of the brethren love.
 For if these things are yours and abound, they make **8**
 you to be not idle nor unfruitful unto the knowl-
 edge of our Lord Jesus Christ. For he that lacketh **9**
⁸ Or, *closing his eyes* these things is blind, ⁸seeing only what is near,
 having forgotten the cleansing from his old sins.
 Wherefore, brethren, give the more diligence to 10
 make your calling and election sure: for if ye do
 these things, ye shall never stumble: for thus shall 11
 be richly supplied unto you the entrance into the
 eternal kingdom of our Lord and Saviour Jesus
 Christ.

* Let marg. ⁴ and the text exchange places.—*Am. Com.*

† For "love of the brethren" read "brotherly kindness" (twice)
 with marg. Gr. *love of the brethren.*—*Am. Com.*

ΠΕΤΡΟΥ Β

- ¹ ἸΣΙΜΩΝ ΠΕΤΡΟΣ δοῦλος καὶ ἀπόστολος Ἰησοῦ ΣΥΜΕΩΝ
 Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ
² τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· χάρις
 ὑμῖν καὶ εἰρήνῃ πληθυνθείῃ ἐν ἐπιγνώσει τοῦ Θεοῦ καὶ
³ Ἰησοῦ τοῦ κυρίου ἡμῶν, ὥς πάντα ἡμῖν τῆς θείας
 δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης
 διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἡμᾶς ^{ἰδέα δόξης καὶ ορε-} διὰ δόξης καὶ
⁴ ἀρετῆς, δι' ὧν τὰ τίμια ^{τῇ} καὶ μέγιστα ἡμῖν ἐπαγγέλματα ^{ἡμῖν καὶ μέγιστα}
 δεδωρήται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύ-
 σεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
⁵ φθορᾶς. καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέ-
 γκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν
⁶ δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνῶσει τὴν ἐγκρά-
 τειαν, ἐν δὲ τῇ ἐγκρατεῖᾳ τὴν ὑπομονήν, ἐν δὲ τῇ
⁷ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ-
⁸ φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην· ταῦτα γὰρ ὑμῖν
 ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργους οὐδὲ ἀκάρπους
 καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπί-
⁹ γνῶσιν· ᾧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάξων,
 λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. ἁμαρτημάτων
¹⁰ διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν Αρ.
 κλήσιν καὶ ἐκλογὴν ποιῆσαι· ταῦτα γὰρ ποιῶντες οὐ μὴ
¹¹ πταισῆτέ ποτε· οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται
 ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
 καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

Διὸ μελλήσω αἰεὶ ὑμᾶς ὑπομνήσκειν περὶ τούτων, 12
καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.
δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, 13
διεγείρειν ὑμᾶς ἐν ὑπομνήσει, εἰδὼς ὅτι ταχινή ἐστιν ἡ 14
ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν
Ἰησοῦς Χριστὸς ἐδήλωσέν μοι· σπουδάσω δὲ καὶ ἐκάστοτε 15
ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖ-
σθαι. οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες 16
ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύ-
ναμιν καὶ παρουσίαν, ἀλλ' ἐπίπτει γεννηθέντες τῆς ἐκείνου
μεγαλειότητος. λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ 17
δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρε-
ποῦς δόξης Ὁ υἱὸς μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς
ὃν ἐγὼ εὐδόκησα,— καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκούσαμεν 18
ἐξ οὐρανῷ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.
καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς 19
ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ,
ἕως οὗ ἡμέρα διαυγασῇ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς
καρδίαις ὑμῶν· τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα 20
προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, οὐ γὰρ 21
θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ
πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ 1
ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
αἵρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην
ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· καὶ 2
πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγαίαις, δι' οὓς
ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· καὶ ἐν πλεονεξίᾳ 3
πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπα-
λαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. εἰ γὰρ 4
ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειροῖς
ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους, καὶ 5

- 12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and
 13 are established in the truth which is with *you*. And I think it right, as long as I am in this tabernacle, to
 14 stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly,
 15 even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my ¹decease to call these things to remembrance. ¹ Or, *departure*
 16 For we did not follow cunningly devised fables, when we made known unto you the power and ²coming of ² Gr. *presence*.
 our Lord Jesus Christ, but we were eyewitnesses of
 17 his majesty. For he ³received from God the Father ³ Gr. *having received*.
 honour and glory, when there ⁴came such a voice to ⁴ Gr. *was brought*
 him from the excellent glory*, This is my beloved Son, ⁵ by the majestic glory.
 18 in whom I am well pleased: and this voice we *ourselves*
 heard ⁵come† out of heaven, when we were with him ⁵ Gr. *brought*.
 19 in the holy mount. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take
 heed, as unto a lamp shining in a ⁶dark place, until the ⁶ Gr. *squalid*.
 day dawn, and the day-star arise in your hearts:
 20 knowing this first, that no prophecy of scripture is of
 21 ⁷private interpretation. For no prophecy ever ⁸came ⁷ Or, *special*
 by the will of man: but men spake from God, being ⁸ Gr. *was brought*.
 moved by the ⁹Holy Ghost. ⁹ Or, *Holy Spirit*
2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in ¹⁰destructive heresies, denying even the Master that bought them, bringing upon
 2 themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way
 3 of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth
 4 not, and their destruction slumbereth not. For if God spared not angels when they sinned, but ¹¹cast them ¹¹ Or, *cast them into dungeons*
 down to ¹²hell, and committed them to ¹³pits of darkness, ¹² Gr. *Tartarus*.
 5 ness, to be reserved unto judgement; and ¹³ Some ancient authorities read *chains*.

* For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. ⁴—*Am. Com.*

† For "come" read "borne" and omit marg. ⁵—*Am. Com.*

spared not the ancient world, but preserved Noah with
1 Gr. a herald. seven others, ¹a preacher of righteousness, when he
brought a flood upon the world of the ungodly; and 6
turning the cities of Sodom and Gomorrah into ashes
condemned them with an overthrow, having made
them an example unto those that should live ungodly;
and delivered righteous Lot, sore distressed by the las- 7
civious life of the wicked (for that righteous man dwell- 8
2 Gr. tormented. ing among them, in seeing and hearing, ²vexed *his*
righteous soul from day to day with *their* lawless
deeds): the Lord knoweth how to deliver the godly 9
out of temptation, and to keep the unrighteous under
punishment unto the day of judgement; but chiefly 10
them that walk after the flesh in the lust of defilement,
and despise dominion. Daring, selfwilled, they trem-
ble not to rail at ³dignities: whereas angels, though 11
greater in might and power, bring not a railing judge-
ment against them before the Lord. But these, as 12
4 Gr. natural. creatures without reason, born ⁴mere animals ⁵to be
5 Or, to take and to destroy taken and destroyed, railing in matters whereof they
6 Or, corruption are ignorant, shall in their ⁶destroying surely be de-
stroyed, suffering wrong as the hire of wrong-doing; 13
7 Many ancient authorities read deceivings. *men* that count it pleasure to revel in the day-time,
8 Gr. an adulter-
ess. spots and blemishes, revelling in their ⁷love-feasts*
while they feast with you; having eyes full of ⁸adul- 14
tery, and that cannot cease from sin; enticing unsted-
fast souls; having a heart exercised in covetousness;
children of cursing; forsaking the right way, they went 15
astray, having followed the way of Balaam the *son* of
9 Many ancient authorities read Bosor. ⁹Beor, who loved the hire of wrong-doing; but he was 16
rebuked for his own transgression: a dumb ass spake
with man's voice and stayed the madness of the proph-
et. These are springs without water, and mists driven 17
by a storm; for whom the blackness of darkness hath
been reserved. For, uttering great swelling *words* of 18
vanity, they entice in the lusts of the flesh, by lascivious-
ness, those who are just escaping from them that live in
error; promising them liberty, while they themselves 19
are bondservants of corruption; for of ¹⁰whom a man
is overcome, of the same is he also brought into bond-
age. For if, after they have escaped the defilements 20

* For "love-feasts" read "deceivings" and in marg.⁷ read Some ancient authorities read *love-feasts*.—*Am. Com.*

ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύ-
 νης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,
 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν,
 7 ὑπόδειγμα μελλόντων ἀσεβέσιν τεθεικώς, καὶ δίκαιον Λῶτ
 καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀνα-
 8 στροφῆς ἐρύσατο,— βλέμματι γὰρ καὶ ἀκοῇ [†] δίκαιος ἐγκα-
 τοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνό-
 9 μοις ἔργοις ἐβασάνιζεν,— οἶδεν Κύριος εὐσεβεῖς ἐκ πειρα-
 σμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους
 10 τηρεῖν, μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ
 πορευομένους καὶ κυριότητος καταφρονούντας. τολμηταί,
 11 αὐθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες, ὅπου ἄγγε-
 λοι ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν
 12 [παρὰ Κυρίῳ] βλάβημον κρίσιν. οὗτοι δέ, ὥς ἄλογα ζῶα
 γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦ-
 σιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται,
 13 ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν
 ἡμέρᾳ τρυφήν, σπῖλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
 14 ἀπάταις· αὐτῶν συνενωχούμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες ἀγάπαις
 μεστοὺς μοιχαλίδος καὶ ἀκαταπάστους ἁμαρτίας, δελεά-
 ζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονε-
 15 ξίας ἔχοντες, κατάρas τέκνα, ἑκαταλείποντες· εὐθείαν ὁδὸν καταλιπόντες
 ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ
 16 Ῥεωρ [†] ὃς μισθὸν ἀδικίας ἡγάπησεν· ἔλεγεν δὲ ἔσχεν Βοσὸρ | μισθὸν
 ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ αἰδικίας ἡγάπησαν
 φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
 17 οὗτοι εἰσιν πηγαὶ ἀνδρῶν καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλα-
 18 νόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. ὑπέρογκα
 γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
 σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν
 19 πλάνῃ ἀναστρεφομένους, ἐλευθερίαν αὐτοῖς ἐπαγγελλόμε-
 νοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ὃ γάρ τις ἡττη-
 20 ται, τούτῳ δεδούλωται. εἰ γὰρ ἀποφυγόντες τὰ μιάσματα

ἡμῶν

τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου[†] καὶ σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. κρεῖττον γὰρ²¹ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέφαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς· συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας²² ΚΨΩΝ ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὙΣ λουσαμένη εἰς κυλισμὸν βορβόρου.

συνεστῶτα

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,¹ ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν, μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων² προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος, τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύ-³ σονται ἐπ' ἔσχατων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι καὶ λέγον-⁴ τες Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι⁵ οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος Ἰσυνεστῶτα τῷ τοῦ θεοῦ λόγῳ, δι' ὧν ὁ τότε κόσμος⁶ ὕδατι κατακλυσθεὶς ἀπώλετο· οἱ δὲ νῦν οὐρανοὶ καὶ ἡ⁷ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς,⁸ ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κγρίῳ ὥς χίλια ἔτη καὶ χίλια ἔτη ὥς ἡμέρα μία. οὐ βραδύνει Κύριος τῆς⁹ ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολίσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. Ἦξει δὲ ἡμέρα Κυρίου¹⁰ ὥς κλέπτῃς, ἐν ᾗ οἱ οὐρανοὶ ροιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα ἑυρεθήσεται. Τούτων οὕτως πάντων λυομένων¹¹

Αρ.†

of the world through the knowledge of ¹the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become
 21 worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the
 22 holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

¹ Many ancient authorities read *our*.

3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere
 2 mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the
 3 Lord and Saviour through your apostles: knowing this first, that ²in the last days mockers shall come
 4 with mockery, walking after their own lusts, and saying, Where is the promise of his ³coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the
 5 creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and ⁴amidst water, by the word of God; ⁴ Or, *through*
 6 by which means the world that then was, being over-
 7 flowed with water, perished: but the heavens that now are, and the earth, by the same word have been
⁵stored up for fire, being reserved against the day of
 judgement and destruction of ungodly men.

² Gr. *in the last of the days*.

³ Gr. *presence*.

⁵ Or, *stored with fire*

8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a
 9 thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to re-
 10 pentance. But, the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the ⁶elements shall be dissolved with fervent heat, and the earth and the works that
 11 are therein shall be ⁷burned up. Seeing that these things are thus all to be dissolved,

⁶ Or, *heavenly bodies*

⁷ The most ancient manuscripts read *discovered*.

1 Or, *hastening*

2 Gr. *presence*.

3 Or, *heavenly bodies*

what manner of persons ought ye to be in *all* holy living and godliness, looking for and earnestly desiring the ²coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the ³elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and ⁴for ever. Amen.

4 Gr. *unto the day of eternity*.

ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς
 12 καὶ εὐσεβείαις, προσδοκῶντας καὶ σπεύδοντας τὴν παρου-
 σίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
 13 λυθήσονται καὶ στοιχεῖα καυσούμενα ἵκνεται¹ καινοῦς
 δὲ οὐρανοῦς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
 14 προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Διό,
 ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
 15 ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, καὶ τὴν τοῦ κυρίου
 ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ ἀγα-
 πητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ
 16 σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν
 ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα,
 ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς
 17 λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. Ὑμεῖς
 οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ
 τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου
 18 στηριγμοῦ, αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου
 ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ
 νῦν καὶ εἰς ἡμέραν αἰῶνος.

Ap.†

ΙΩΑΝΟΥ Α

Ο ΗΝ ΑΠ' ΑΡΧΗΣ, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς 1
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψη-
λάφησαν, περὶ τοῦ λόγου τῆς ζωῆς, — καὶ ἡ ζωὴ ἐφανε- 2
ρώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν
ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ
ἐφανερώθη ἡμῖν, — ὃ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγ- 3
γέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡ-
μῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς
καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ ταῦτα 4
γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ἢ πεπληρωμένη.

ὑμῶν

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ 5
καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία
οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. Ἐὰν εἴπωμεν ὅτι 6
κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶ-
μεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν 7
τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἔστιν ἐν τῷ φωτί, κοινω-
νίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ
αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν 8
ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλή-
θεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας 9
ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρ-
τίας καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας. Ἐὰν εἴπω- 10
μεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ
λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. Τεκνία μου, 1
ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη,

THE FIRST EPISTLE GENERAL OF
JOHN.

- 1 THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, 2 concerning the ¹Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was 3 with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his 4 Son Jesus Christ: and these things we write, that ²our joy may be fulfilled. 5 And this is the message which we have heard from him, and announce unto you, that God is light, 6 and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, 7 we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, 8 we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all un- 9 righteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.
- 2 My little children, these things write I unto you, that ye may not sin. And if any man sin,

¹ Or, word

² Many ancient authorities read *your*.

¹ Or, *Comforter*
Or, *Helper*
Gr. *Paraclete*.

we have an ¹Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; 2 and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep 3 his commandments. He that saith, I know him, 4 and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, 5 in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith 6 he abideth in him ought himself also to walk even as he walked.

Beloved, no new commandment write I unto you, 7 but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto 8 you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and 9 hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and 10 there is none occasion of stumbling in him. But he 11 that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

² Or, *I wrote*

I write unto you, *my* little children, because your 12 sins are forgiven you for his name's sake. I write 13 unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. ²I have written unto you, little children, because ye know the Father. ²I have written unto you, fathers, be- 14 cause ye know him which is from the beginning. ²I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the 15 world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the 16

- παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
 2 δίκαιοι, καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν
 ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ ἴμόνον· ἀλλὰ καὶ περὶ ὅλου μόνων
 3 τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν
 4 αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ὁ λέγων ὅτι
 Ἔγνωνκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης
 5 ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ὅς δ' ἂν
 τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
 θεοῦ τετελειώται. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ
 6 ἐσμέν· ὁ λέγων ἐν αὐτῷ μένειν ὑφείλει καθὼς ἐκεῖνος
 περιεπάτησεν καὶ αὐτὸς περιπατεῖν.
 7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντο-
 λὴν παλαιὰν ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ
 8 ἐστίν ὁ λόγος ὃν ἠκούσατε. πάλιν ἐντολὴν καινὴν
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν,
 ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
 9 φαίνει. Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν
 ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.
 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάν-
 11 δαλον ἐν αὐτῷ οὐκ ἔστιν· ὁ δὲ μισῶν τὸν ἀδελφὸν οὐκ ἔστιν ἐν αὐτῷ
 αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
 καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν
 12 τοὺς ὀφθαλμοὺς αὐτοῦ. Γράφω ὑμῖν, τέκνια,
 ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ·
 13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
 γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
 14 ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα·
 ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
 ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος
 [τοῦ θεοῦ] ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.
 15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐὰν τις
 ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς
 16 ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς

σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν· καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία ¹⁷ [αὐτοῦ], ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Αρ.

Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ¹⁸ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. ἐξ ἡμῶν ¹⁹ ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ ²⁰ τοῦ ἁγίου· οἶδατε πάντες·¹ οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶ- ²¹ δατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. Τίς ἐστίν ²² ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν ²³ πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. Ὑμεῖς ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ²⁴ ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ [ἐν] τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστίν ἡ ἐπαγ- ²⁵ γελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ²⁶ ὑμᾶς. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ²⁷ ἐν ὑμῖν, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστίν καὶ οὐκ ἔστιν ψεῦδος,² καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ²⁸ ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ἐὰν εἰδῇτε ὅτι δίκαιός ²⁹ ἐστίν, γινώσκετε ὅτι³ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

ὑμᾶς, ἀλλὰ τὸ . . .
.....ψεῦδος·

καὶ

- flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.
- 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
- 18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest how that they all are not of
- 20 us. And ye have an anointing from the Holy One,
- 21 ²and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and ³because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.
- 25 And this is the promise which he promised ⁴us, *even* the life eternal. These things have I written unto you concerning them that would lead you astray.
- 27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, ⁵and is true, and is no lie, and even as it taught you, ⁶ye abide in him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be
- 29 ashamed before him at his ⁷coming. If ye know that he is righteous, ⁸ye know that every one also that doeth righteousness is begotten of him.

¹ Or, that not all are of us

² Some very ancient authorities read and ye all know.

³ Or, that

⁴ Some ancient authorities read you.

⁵ Or, so it is true, and is no lie; and even as &c.

⁶ Or, abide ye

⁷ Gr. from him.

⁸ Gr. presence.

⁹ Or, know ye

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. Beloved, ² now are we children of God, and it is not yet made manifest what we shall be. We know that, if ¹he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that ³hath this hope *set* on him purifieth himself, even as he is pure. Every one that doeth sin doeth also ⁴lawlessness: and sin is lawlessness. And ye know ⁵that he was manifested to ²take away sins; and in him is no sin. Whosoever abideth in him sinneth ⁶not: whosoever sinneth hath not seen him, neither ³knoweth him. *My* little children, let no man lead ⁷you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the ⁸devil; for the devil sinneth from the beginning. To this end was the son of God manifested, that he might destroy the works of the devil. Whosoever ⁹is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are ¹⁰manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message ¹¹which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, ¹²and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. ¹³ We know that we have passed out of death into ¹⁴life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother- ¹⁵er is a murderer: and ye know that no murderer hath eternal life abiding in him. Here- ¹⁶

1 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα
 τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν. διὰ τοῦτο ὁ κόσμος
 2 οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. Ἀγαπητοί, νῦν
 τέκνα θεοῦ ἔσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδα-
 3 μεθα αὐτὸν καθὼς ἐστίν. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα
 ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός
 4 ἐστίν.

Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνο-
 5 μίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. καὶ οἴδατε ὅτι
 ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν
 6 αὐτῷ οὐκ ἔστιν. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει·
 πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.
 7 Ἐκτενία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην
 8 δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν· ὁ ποιῶν τὴν
 ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος
 ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
 9 τὰ ἔργα τοῦ διαβόλου.

Πᾶς ὁ γεγεννημένος
 ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ
 μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέν-
 10 νηται. ἐν τούτῳ φανερά ἐστίν τὰ τέκνα τοῦ θεοῦ καὶ
 τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην
 οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφόν
 11 αὐτοῦ. ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς,
 12 ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Καὶ ἐκ τοῦ πονηροῦ
 ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος
 ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ
 τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.
 14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν
 ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει
 15 ἐν τῷ θανάτῳ. πᾶς ὁ μισῶν τὸν ἀδελφὸν ἑαυτοῦ ἄν-
 θρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος
 16 οὐκ ἔχει ζωὴν αἰώνιον ἐν ἑαυτῷ μένουσαν. Ἐν

Παιδί

ἑαυτοῦ

ἑαυτοῦ

τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν
τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
ἀδελφῶν τὰς ψυχὰς θείναι. ὅς δ' ἂν ἔχη τὸν βίον τοῦ 17
κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ
θεοῦ μένει ἐν αὐτῷ; Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ 18
τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. Ἐν 19
τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμ-
προσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν κατα- 20
γινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρ-
δίας ἡμῶν καὶ γινώσκει πάντα. Ἀγαπητοί, ἐὰν ἡ καρδία 21
μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ 22
ὁ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς
αὐτοῦ τηροῦμεν καὶ τὰ ἄρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.
καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα «πιστεύσωμεν» τῷ 23
ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν
ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. καὶ ὁ τηρῶν τὰς 24
ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν
τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος
οὗ ἡμῖν ἔδωκεν.

πιστευωμεν

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 1
μάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευ-
δοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. Ἐν 2
τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμο-
λογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ «ἐληλυθότα» ἐκ τοῦ θεοῦ 3
ἐστίν, καὶ πᾶν πνεῦμα ὃ «μὴ ὁμολογεῖ» τὸν Ἰησοῦν ἐκ 3
τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου,
ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν
ἤδη. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νε- 4
νικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
κόσμῳ· αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ 5
κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ 6

ἐληλυθέναι

λύει

by know we love, because he laid down his life for us: and we ought to lay down our lives for the
 17 brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God
 18 abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.
 19 Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our
 20 heart condemn us; because God* is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward
 22 God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the
 23 things that are pleasing in his sight. And this is his commandment, that we should ²believe in the name of his Son Jesus Christ, and love one another,
 24 even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.
 4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many
 2 false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is
 3 of God: and every spirit which ³confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh;
 4 and now it is in the world already. Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in
 5 the world. They are of the world: therefore speak
 6 they *as* of the world, and the world heareth them. We

¹ Gr. *persuade*.

² Gr. *believe the name*.

³ Some ancient authorities read *annulleth Jesus*.

* For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)—*Am. Com.*

are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of 7
 God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth 8
 not God; for God is love. Herein was the love of 9
 1 Or, in our case God manifested 'in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved 10
 God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved 11
 us, we also ought to love one another. No man 12
 hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and 13
 he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Fa- 14
 ther hath sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the 15
 Son of God, God abideth in him, and he in God. And we know and have believed the love which 16
 God hath 'in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may 17
 have boldness in the day of judgement; because as he is, even so are we in this world. There is no 18
 fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he 19
 first loved us. If a man say, I love God, and 20

τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

- 7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ
θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ
8 γινώσκει τὸν θεόν. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι
9 ὁ θεὸς ἀγάπη ἐστίν. ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ
θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν
10 ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ἐν τούτῳ
ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν,
ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐ-
11 τοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἀγα-
πητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλο-
12 μεν ἀλλήλους ἀγαπᾶν. θεὸν οὐδεὶς πώποτε θεάταται·
ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ
13 ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. ἐν τούτῳ γινώ-
σκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ
14 πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς τεθεάμεθα
καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα
15 τοῦ κόσμου. ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς [Χριστός]
ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς
16 ἐν τῷ θεῷ. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν
τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς
ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
17 καὶ ὁ θεὸς ἐν αὐτῷ [μένει]. Ἐν τούτῳ τετελείωται ἡ
ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ
τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμέν
18 ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,
ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ
φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται
19 ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγά-
20 πησεν ἡμᾶς. ἐὰν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ

ἠγαπήσαμεν

τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν. καὶ ταύτην τὴν ²¹ ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ ¹ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώ- ² σκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν· αὕτη γάρ ³ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, ὅτι πᾶν τὸ ⁴ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν· τίς ἐστιν [δὲ] ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι ⁵ Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; Οὗτός ἐστιν ὁ ἐλθὼν ⁶ δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι «μόνον» ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ⁷ ἀλήθεια. ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα ⁸ καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ ⁹ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ¹⁰ ἐν «αὐτῷ»· ὁ μὴ πιστεύων «τῷ θεῷ» ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη ¹¹ ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων ¹² τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. Ταῦτα ἔγραψα ὑμῖν ¹³ ἵνα εἰδῇτε ὅτι ζωὴν ἔχετε αἰώνιοι, τοῖς πιστεύουσιν εἰς

Αρ.

μόνον

Αρ.

Αρ.

αὐτῷ | Αρ.†

hateth his brother, he is a liar: for he that loveth¹ not his brother whom he hath seen, 'cannot love
 21 God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

¹ Many ancient authorities read how can he love God whom he hath not seen?

- 5 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that
 2 begat loveth him also that is begotten of him. Hereby we know that we love the children of God, when
 3 we love God, and do his commandments. For this is the love of God, that we keep his commandments:
 4 and his commandments are not grievous. For whatsoever is begotten of God overcome the world:
 and this is the victory that hath overcome the world,
 5 *even* our faith. And who is he that overcome the world, but he that believeth that Jesus is the Son of
 6 God? This is he that came by water and blood, *even* Jesus Christ; not ²with the water only, but ²Gr. *in*.
²with the water and ²with the blood. And it is the Spirit that beareth witness, because the Spirit is the
 8 truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three
 9 agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.
 10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the wit-
 11 ness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal
 12 life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.
 13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on

the name of the Son of God. And this is the 14
boldness which we have toward him, that, if we
ask any thing according to his will, he heareth us:
and if we know that he heareth us whatsoever we 15
ask, we know that we have the petitions which we
have asked of him. If any man see his brother 16
sinning a sin not unto death, ¹he shall ask, and *God*
will give him life for them that sin not unto death.
There is ²a sin unto death: not concerning this do I
say that he should make request. All unrighteous- 17
ness is sin: and there is ²a sin not unto death.

We know that whosoever is begotten of God sin- 18
neth not; but he that was begotten of God keepeth
³him*, and the evil one toucheth him not. We know 19
that we are of God, and the whole world lieth in the
evil one. And we know that the Son of God is 20
come, and hath given us an understanding, that we
know him that is true, and we are in him that is
true, *even* in his Son Jesus Christ. This is the true
God, and eternal life. *My* little children, guard 21
yourselves from idols.

¹ Or, *he shall ask
and shall give
him life, even to
them &c.*

² Or, *sin*

³ Or, *himself*

* Substitute marg. ³ for the text, and add marg. ³ Some ancient manuscripts read *him*.—*Am. Com.*

- 14 τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. καὶ αὕτη ἐστὶν ἡ παρρησία
 ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ
 15 θέλημα αὐτοῦ ἀκούει ἡμῶν. καὶ ἐὰν οἶδαμεν ὅτι ἀκούει
 ἡμῶν ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ
 16 ἡτήκαμεν ἀπ' αὐτοῦ. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
 ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ
 δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
 ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα
 17 ἐρωτήσῃ. πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία
 18 οὐ πρὸς θάνατον. Οἶδαμεν ὅτι πᾶς ὁ γεγεν-
 νημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ
 τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.
 19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ
 20 πονηρῷ κεῖται. οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ
 δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἄληθινόν· καὶ
 ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
 21 οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. Τεκνία,
 φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

ἀληθινόν,

ΙΩΑΝΟΥ Β

Ἑλλεκτῇ Κυρία

Ο ΠΡΕΣΒΥΤΕΡΟΣ ἑκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις 1
αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος
ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν 2
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς
τὸν αἰῶνα· ἔσται μεθ' ἡμῶν χάρις ἑλεος εἰρήνη παρὰ 3
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός,
ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπα- 4
τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
πατρός. καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὥς ἐντολὴν 5
γράφων σοι καινὴν ἀλλὰ ἣν εἵχαμεν ἀπ' ἀρχῆς, ἵνα ἀγα-
πῶμεν ἀλλήλους. καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περι- 6
πατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν,
καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. ὅτι 7
πολλοὶ πλάνοι ἐξῆλθαν εἰς τὸν κόσμον, οἱ μὴ ὁμολο-
γούντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν
ὁ πλάνος καὶ ὁ ἀντίχριστος. βλέπετε ἑαυτοὺς, ἵνα μὴ 8
ἀπολέσῃτε ἀ ἡργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβ-
βητε. πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ 9
χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ
τὸν πατέρα καὶ τὸν υἱὸν ἔχει. εἴ τις ἔρχεται πρὸς ὑμᾶς 10
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν
εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ λέγων γὰρ αὐτῷ 11
χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Αῖ.

Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ 12
χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς
καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ὑμῶν
πεπληρωμένη ᾖ. Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς 13
σου τῆς ἐκλεκτῆς.

ἡμῶν

THE SECOND EPISTLE OF

JOHN.

- 1 THE elder unto the elect lady* and her children,
 whom I love in truth; and not I only, but also all
 2 they that know the truth; for the truth's sake which
 3 abideth in us, and it shall be with us for ever: Grace,
 mercy, peace shall be with us, from God the Father,
 and from Jesus Christ, the Son of the Father, in truth
 and love.
- 4 I rejoice greatly that I have found *certain* of thy
 children walking in truth, even as we received com-
 5 mandment from the Father. And now I beseech
 thee, lady*, not as though I wrote to thee a new com-
 mandment, but that which we had from the begin-
 6 ning, that we love one another. And this is love,
 that we should walk after his commandments. This
 is the commandment, even as ye heard from the be-
 7 ginning, that ye should walk in it. For many de-
 ceivers are gone forth into the world, *even* they that
 confess not that Jesus Christ cometh in the flesh.
- 8 This is the deceiver and the antichrist. Look to
 yourselves, that ye ¹lose not the things which ²we
 have wrought, but that ye receive a full reward. ¹ Or, *destroy*
² Many ancient au-
 thorities read *ye*.
- 9 Whosoever ³goeth onward and abideth not in the ³ Or, *taketh the lead*
 teaching of Christ, hath not God: he that abideth in
 the teaching, the same hath both the Father and the
 10 Son. If any one cometh unto you, and bringeth
 not this teaching, receive him not into *your* house,
 11 and give him no greeting: for he that giveth him
 greeting partaketh in his evil works.
- 12 Having many things to write unto you, I would
 not *write them* with paper and ink: but I hope to
 come unto you, and to speak face to face that your
 13 joy may be fulfilled. The children of thine elect
 sister salute thee.

* "lady" add marg. Or, *Cyria*—*Am. Com.*

THE THIRD EPISTLE OF

JOHN.

THE elder unto Gaius the beloved, whom I love in 1
truth.

Beloved, I pray that in all things thou mayest 2
prosper and be in health, even as thy soul prosper-
eth. For I ¹rejoiced greatly, when brethren came 3
and bare witness unto thy truth, even as thou walk-
est in truth. Greater ²joy have I none than ³this, to 4
hear of my children walking in the truth.

¹ Or, rejoice greatly, when brethren come and bear witness

² Some ancient authorities read grace.*

³ Or, these things, that I may hear

Beloved, thou doest a faithful work in whatsoever 5
thou doest toward them that are brethren and stran-
gers withal; who bare witness to thy love before the 6
church: whom thou wilt do well to set forward on
their journey worthily of God: because that for the 7
sake of the Name they went forth, taking nothing
of the Gentiles. We therefore ought to welcome 8
such, that we may be fellow-workers with the truth†.

I wrote somewhat unto the church: but Diotre- 9
phes, who loveth to have the preeminence among
them, receiveth us not. Therefore, if I come, I will 10
bring to remembrance his works which he doeth,
prating against us with wicked words: and not con-
tent therewith, neither doth he himself receive the
brethren, and them that would he forbiddeth, and
casteth *them* out of the church. Beloved, imitate 11
not that which is evil, but that which is good. He
that doeth good is of God: he that doeth evil hath
not seen God. Demetrius hath the witness of all 12
men, and of the truth itself: yea, we also bear wit-
ness; and thou knowest that our witness is true.

I had many things to write unto thee, but I am 13
unwilling to write *them* to thee with ink and pen:
but I hope shortly to see thee, and we shall speak 14
face to face. Peace *be* unto thee. The friends sa-
lute thee. Salute the friends by name.

* Dele marg. 2.—*Am. Com.*

† For "with the truth" read "for the truth"—*Am. Com.*

ΙΩΑΝΟΥ Γ

1 Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαίω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ
ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ
3 ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ. ἐχάρην γὰρ λίαν
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,
4 καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζότεραν τούτων
οὐκ ἔχω ἡχαρίν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ
5 περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν

χαράν

6 ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους, οἱ ἐμαρτύρη-
σαν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιή-
7 σεις προπέμψας ἀξίως τοῦ θεοῦ· ὑπὲρ γὰρ τοῦ ὀνόματος
8 ἐξῆλθαν μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. ἡμεῖς
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ
γινώμεθα τῇ ἀληθείᾳ.

9 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν
10 Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω,
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυα-
ρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς
ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει
καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγα-
θοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν
12 θεόν. Δημητρίω μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς
τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι
ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

13 Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος
14 καὶ καλάμου σοι γράφειν· ἐλπίζω δὲ εὐθέως σε ἰδεῖν,
15 καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνῃ σοι. ἀσπάζ-
ζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

ΙΟΥΔΑ

Αρ.† ΙΟΥΔΑΣ, Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώ- 1
βου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ 2
τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη 2
πληθυνθείη.

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν 3
περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ᾧπαξ παραδοθείσῃ
τοῖς ἁγίοις πίστει. παρεισεδύησαν γάρ τινες ἄνθρωποι, οἱ 4
πάσαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν
τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν
μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνού-
μενοι.

Αρ.† | Ἰησοῦς
Αρ.† Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας 5
ᾧπαξ ἵπνάντα, ὅτι Ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας
τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν, ἀγγέλους 6
τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολι-
πόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας
δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· ὡς Σόδομα καὶ 7
Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὁμοιον τρόπον
τούτοις ἐκποριεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς
ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου εἰκὴν ὑπέχου-
σαι.

Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι 8
σάρκα μὲν μιαινουσιν, κυριότητα δὲ ἀθετοῦσιν, ἐόξας δὲ
βλασφημοῦσιν. Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ 9
διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωυσέως σώ-
ματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας,

THE GENERAL EPISTLE OF JUDE.

- 1 JUDAS*, a 'servant of Jesus Christ, and brother of James, ²to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.
- 3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered 4 unto the saints. For there are certain men crept in privily, *even* they who were of old set forth† unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying ³our only Master and Lord, Jesus Christ.
- 5 Now I desire to put you in remembrance, though ye know all things once for all, how that ⁴the Lord, having saved a people out of the land of Egypt, 6 ⁵afterward destroyed them that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement 7 of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth ⁶as an example, 8 suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at ⁷dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement,

¹ Gr. bondservant.

² Or, to them that are beloved in God the Father, and kept for Jesus Christ, being called

³ Or, the only Master, and our Lord Jesus Christ

⁴ Many very ancient authorities read Jesus.

⁵ Gr. the second time.

⁶ Or, as an example of eternal fire, suffering punishment.

⁷ Gr. glories.

* For "Judas" read "Jude" and add marg. Gr. *Judas*.—*Am. Com.*

† For "set forth" read "written of beforehand" putting the present text into the marg.—*Am. Com.*

but said, The Lord rebuke thee. But these rail at 10
 whatsoever things they know not: and what they
 understand naturally, like the creatures without reason,
 in these things are they ¹destroyed. Woe unto 11
 them! for they went in the way of Cain, and ²ran
 riotously in the error of Balaam for hire, and per-
 ished in the gainsaying of Korah. These are they 12
 who are ³hidden rocks in your love-feasts when
 they feast with you, shepherds that without fear
 feed themselves; clouds without water, carried along
 by winds; autumn trees without fruit, twice dead,
 plucked up by the roots; wild waves of the sea, 13
 foaming out their own ⁴shame; wandering stars, for
 whom the blackness of darkness hath been reserved
 for ever. And to these also Enoch, the seventh 14
 from Adam, prophesied, saying, Behold, the Lord
 came with ⁵ten thousands of his holy ones, to exe- 15
 cute judgement upon all, and to convict all the un-
 godly of all their works of ungodliness which they
 have ungodly wrought, and of all the hard things
 which ungodly sinners have spoken against him.
 These are murmurers, complainers, walking after 16
 their lusts (and their mouth speaketh great swelling
words), shewing respect of persons for the sake of
 advantage.

But ye, beloved, remember ye the words which 17
 have been spoken before by the apostles of our Lord
 Jesus Christ; how that they said to you, In the last 18
 time there shall be mockers, walking after ⁶their
 own ungodly lusts. These are they who make 19
 separations, ⁷sensual, having not the Spirit. But 20
 ye, beloved, building up yourselves on your most
 holy faith, praying in the Holy Spirit, keep your- 21
 selves in the love of God, looking for the mercy of
 our Lord Jesus Christ unto eternal life. ⁸And on 22
 some* have mercy, ⁹who are in doubt; and some save, 23
 snatching them out of the fire; and on some have
 mercy with fear; hating even the garment spotted
 by the flesh.

* Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.* — *Am. Com.*

10 ἀλλὰ εἶπεν Ἐπιτιμῆσαι σοὶ Κύριος. Οὗτοι δὲ ὅσα
 μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς
 11 τὰ ἄλογα ζῷα ἐπίστανται, ἐν τούτοις φθείρονται. οὐαὶ
 αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ
 τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ
 12 Κορὲ ἀπώλοντο. οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπι-
 λάδες συνευωχούμενοι, ἀφόβως ἐαγτοῦς ποιμαίνοντες,
 νεφέλαι ἄνδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα
 13 φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα, κύματα
 ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέ-
 14 ρες ἵπλανῆται οἷς ὁ ζόφος τοῦ σκοτούς εἰς αἰῶνα τετήρη-
 ἀπὸ Ἀδὰμ Ἐνὼχ λέγων Ἴδου ἦλθεν Κύριος ἐν ἀγίαις
 15 μυριάσιν ἀγίου, ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι
 πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας
 αὐτῶν ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν
 16 ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. Οὗ-
 τοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας
 αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
 θαυμάζοντες πρόσωπα ὠφελίας χάριν.
 17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προει-
 ρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ
 18 Χριστοῦ· ὅτι ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου ἔσονται
 ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν
 19 ἀσεβειῶν. Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦ-
 20 μα μὴ ἔχοντες. Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
 ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ
 21 προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσ-
 δεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 22 εἰς ζωὴν αἰώνιον. Καὶ οὓς μὲν ἔλεατε διακρινομένους
 23 σώζετε ἐκ πύργου ἀρπάζοντες, οὓς δὲ ἔλεατε ἐν φόβῳ,
 μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐπιλωμένον
 χιτῶνα.

πλάνητες οἷς ζό-
φος

Ap.†

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ ²⁴
στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλ-
λιάσει μόνῳ θεῷ σωτῇρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ ²⁵
τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία
πρὸ παντός τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς
αἰῶνας· ἀμήν.

24 Now unto him that is able to guard you from
stumbling, and to set you before the presence of his
25 glory without blemish in exceeding joy, to the only
God our Saviour, through Jesus Christ our Lord, *be*
glory, majesty, dominion and power, before all time,
and now, and ¹for evermore. Amen.

¹ Gr. *unto all the
ages.*

ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

¹ Gr. *bondservant*. PAUL, a ¹servant of Jesus Christ, called *to be* an **1**
 apostle, separated unto the gospel of God, which he **2**
² Or, *through* promised afore ²by his prophets in the holy script-
 ures, concerning his Son, who was born of the seed **3**
³ Gr. *determined*. of David according to the flesh, who was ³declared **4**
⁴ Or, *in* *to be* the Son of God ⁴with power, according to the
 spirit of holiness, by the resurrection of the dead;
even Jesus Christ our Lord, through whom we **5**
⁵ Or, *to the faith* received grace and apostleship, unto obedience ⁵of
 faith among all the nations, for his name's sake :
 among whom are ye also, called *to be* Jesus Christ's: **6**
 to all that are in Rome, beloved of God, called *to be* **7**
 saints: Grace to you and peace from God our Fa-
 ther and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for **8**
⁶ Or, *because* you all, ⁶that your faith is proclaimed throughout
 the whole world. For God is my witness, whom I **9**
 serve in my spirit in the gospel of his Son, how un-
 ceasingly I make mention of you, always in my
 prayers making request, if by any means now at **10**
⁷ Gr. *in*. length I may be prospered ⁷by the will of God to
 come unto you. For I long to see you, that I may **11**
 impart unto you some spiritual gift, to the end ye
 may be established; that is, that I with you may be **12**
 comforted in you, each of us by the other's faith,

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

- 1 ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, Χριστοῦ Ἰησοῦ
2 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ ὃ προεπηγγέλato διὰ
3 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις περὶ τοῦ υἱοῦ
4 αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα,
5 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιοσύ-
6 νης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου
7 ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπα-
8 κοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος
9 αὐτοῦ, ἐν οἷς ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
10 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις. Ἀρ.
11 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
12 Ἰησοῦ Χριστοῦ.
- 8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ
9 Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλ-
10 εται ἐν ὅλῳ τῷ κόσμῳ. μάρτυς γάρ μου ἐστὶν ὁ θεός,
11 ὃς λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
12 υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησίαν ὑμῶν ποιοῦμαι πάν-
τοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ
εὐδοωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν
πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, τοῦτο δὲ ἐστὶν
συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως

ὑμῶν τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι 13
πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι
τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς
καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἑλληνσίν 14

Α/.

τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·
οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- 15
γελίσασθαι. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις 16
γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
τε [πρώτον] καὶ Ἑλληνι· δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ 17
ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται
Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ 18
πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
ἐν ἀδικίᾳ κατεχόντων, διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν 19
ἐστὶν ἐν αὐτοῖς, ὃ Θεὸς γὰρ αὐτοῖς ἐφάνέρωσεν. τὰ 20
γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
νοούμενα καθορᾶται, ἥ τε αἰδὶς αὐτοῦ δύναμις καὶ
θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες 21
τὸν Θεὸν οὐχ ὥς Θεὸν ἐδόξασαν ἢ ἡυχάρισθησαν, ἀλλὰ
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη
ἡ ἀσύνετος αὐτῶν καρδία· φάσκοντες εἶναι σοφοὶ ἐμω- 22
ράνθησαν, καὶ Ἡλλοῶσαν τὴν Δόξαν τοῦ ἀφθάρτου Θεοῦ 23
ἐν ὁμοιώματι εἰκότος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
καὶ τετραπόδων καὶ ἐρπετῶν. Διὸ παρέδωκεν 24

αὐτοὺς ὃ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
αὐτοῖς, οὔτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ 25
ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ
τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
Διὰ τοῦτο παρέδωκεν αὐτοὺς ὃ Θεὸς εἰς πάθη ἀτιμίας· 26
αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν
εἰς τὴν παρὰ φύσιν, ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν 27
φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει

1. 12-1. 27. TO THE ROMANS.

- 13 both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God ^{1 Gr. from.} ¹by faith* unto faith: as it is written, But the righteous shall live ¹by faith*.
- 18 For ²the wrath of God is revealed from heaven ^{2 Or, a wrath} against all ungodliness and unrighteousness of men, 19 who ³hold down† the truth in unrighteousness; be- ^{3 Or, hold the truth} cause that which may be known of God is manifest 20 in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; ⁴that they may be without excuse: ^{4 Or, so that they are} 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
- 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be 25 dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed ⁵for ever. Amen. ^{5 Gr. unto the ages.}
- 26 For this cause God gave them up unto ⁶vile passions: for their women changed the natural use ^{6 Gr. passions of dishonour.} 27 into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust

* For "by faith" read "from faith" and omit the marg.—*Am. Com.*

† For "hold down" read "hinder"—*Am. Com.*

one toward another, men with men working un-
 seemliness, and receiving in themselves that recom-
 pense of their error which was due.

¹ Gr. *did not ap-
 prove.*

And even as they refused to have God in *their* 28
 knowledge, God gave them up unto a reprobate
 mind, to do those things which are not fitting; being 29
 filled with all unrighteousness, wickedness, covet-
 ousness, maliciousness; full of envy, murder, strife,
 deceit, malignity; whisperers, backbiters, ²hateful to 30
 God, insolent, haughty, boastful, inventors of evil
 things, disobedient to parents, without understand- 31
 ing, covenant-breakers, without natural affection,
 unmerciful: who, knowing the ordinance of God, 32
 that they which practise such things are worthy of
 death, not only do the same, but also consent with
 them that practise them.

³ Gr. *the other.*

⁴ Many ancient au-
 thorities read
For.

Wherefore thou art without excuse, O man, whoso- **2**
 ever thou art that judgest: for wherein thou judgest
²another, thou condemnest thyself; for thou that
 judgest dost practise the same things. ⁴And we 2
 know that the judgement of God is according to truth
 against them that practise such things. And reckon- 3
 est thou this, O man, who judgest them that practise
 such things, and doest the same, that thou shalt es-
 cape the judgement of God? Or despisest thou the 4
 riches of his goodness and forbearance and longsuf-
 fering, not knowing that the goodness of God leadeth
 thee to repentance? but after thy hardness and im- 5
 penitent heart treasurest up for thyself wrath in the
 day of wrath and revelation of the righteous judge-
 ment of God; who will render to every man accord- 6
 ing to his works: to them that by patience in well- 7
 doing seek for glory and honour and incorruption,
 eternal life: but unto them that are factious, and 8
 obey not the truth, but obey unrighteousness, *shall be*
 wrath and indignation, tribulation and anguish, upon 9
 every soul of man that worketh evil, of the Jew first,
 and also of the Greek; but glory and honour and 10
 peace to every man that worketh good, to the Jew
 first, and also to the Greek: for there is no respect of 11
 persons with God. For as many as 12

αὐτῶν εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν ἀσχημο-
 σύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς
 28 πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. Καὶ καθὼς
 οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδω-
 κεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ κατῆ-
 29 κοντα, πεπληρωμένους πάσῃ ἀδικίᾳ ἡ πονηρία πλεονεξία κακία, μεστοὺς φθόνου φόβου ἔριδος δόλου κακοηθίας, κακία πονηρία πλε-
 30 ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφά-
 νους, ἀλαζόνες, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
 31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελέημονας· οἷτινες
 32 τὸ δικαίωμα τοῦ θεοῦ ἐπιγινόντες, ὅτι οἱ τὰ τοιαῦτα ἐπιγινώσκοντες |
 πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν Ἀρ.†
 ἀλλὰ καὶ συνευδοκῶσιν τοῖς πράσσουσιν.

1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
 γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ
 2 πράσσεις ὁ κρίνων· οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ γάρ
 ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
 πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ
 4 θεοῦ; ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνο-
 χῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
 5 χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν
 σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις
 σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-
 6 κρισίας τοῦ θεοῦ, ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα
 7 αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ
 8 τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον· τοῖς δὲ ἐξ
 ἐριθίας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
 9 ὀργὴν καὶ θυμὸς, θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν
 ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶ-
 10 τον καὶ Ἑλλήνος· δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ
 11 ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· οὐ
 12 γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ. Ὅσοι

γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολύνται· καὶ ἔσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται· εὖ γὰρ οἱ ἀκροαταὶ 13 νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ 14 τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος· οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν 15 ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἡ καὶ ἀπολογουμένων, ἐν ᾗ ἡμέρᾳ ἡ κρίνῃ· ὁ θεὸς τὰ κρυπτὰ 16 τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ τοῦ Ἰησοῦ.

Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ 17 καυχᾶσαι ἐν θεῷ καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις 18 τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε 19 σεαυτὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδεύ- 20 τὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, — ὁ οὖν διδάσκων 21 ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσό- 22 μενος τὰ εἰδῶλα ἱεροσυλεῖς; ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς 23 παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα 24 τοῦ Θεοῦ δι' ἡμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον 25 πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομή σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιο- 26 ματα τοῦ νόμου φυλάσσης, εὖχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; καὶ κρίνῃ ἡ ἐκ φύσεως ἀκρο- 27 βυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. οὐ γὰρ ὁ ἐν τῷ φανερῷ 28 Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν 29 πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

Τί οὖν τὸ περισσὸν τοῦ Ἰου- 1 δαίου, ἡ τίς ἡ ὠφελία τῆς περιτομῆς; πολὺ κατὰ πάντα 2

ἡμέρα ἢ ν. ἡμέρα
ὅ: ε | κρίνῃ
Ἰησοῦ Χριστοῦ

- have sinned* without law shall also perish without law: and as many as have sinned* under law shall be judged by law; 13 for not the hearers of a law† are ¹just before God, but the 14 doers of a law† shall be ²justified: ‡for when Gentiles which ¹Or, righteous
²Or, accounted righteous
have no§ law do by nature the things of the law, these, hav-
15 ing no|| law, are a law unto themselves; in that they shew the
work of the law written in their hearts, their conscience bear-
ing witness therewith, and their ³thoughts¶ one with another ³Or, reasonings
16 accusing or else excusing *them*; in the day when God ⁴shall ⁴Or, judgeth
judge the secrets of men, according to my gospel, by Jesus
Christ.
- 17 But if thou bearest the name of a Jew, and retest upon ⁵Or, a law
18 ⁵the law, and gloriest in God, and knowest ⁶his will, and ⁶Or, the Will
provest the things that are excellent, being instructed out of ⁷Or, provest** the
19 the law, and art confident that thou thyself art a guide of the things that differ
20 blind, a light of them that are in darkness, ⁸a corrector of the ⁸Or, an instructor
foolish, a teacher of babes, having in the law the form of
21 knowledge and of the truth; thou therefore that teachest
another, teachest thou not thyself? thou that preachest a
22 man should not steal, dost thou steal? thou that sayest a
man should not commit adultery, dost thou commit adulte-
23 ry? thou that abhorrest idols, dost thou ⁹rob temples? thou ⁹Or, commit sacri-
who gloriest in ⁵the law, through thy transgression of the law leget†
24 dishonourest thou God? For the name of God is blasphemed
25 among the Gentiles because of you, even as it is written. For
circumcision indeed profiteth, if thou be a doer of the law:
but if thou be a transgressor of the law, thy circumcision is
26 become uncircumcision. If therefore the uncircumcision
keep the ordinances of the law, shall not his uncircumcision
27 be reckoned for circumcision? and shall not the uncircum-
cision which is by nature, if it fulfil the law, judge thee,
who with the letter and circumcision art a transgressor of
28 the law? For he is not a Jew, which is one outwardly;
neither is that circumcision, which is outward in the flesh:
29 but he is a Jew, which is one inwardly; and circumcision
is that of the heart, in the spirit, not in the letter; whose
praise is not of men, but of God.
- 3** What advantage then hath the Jew? or what is the profit
2 of circumcision? Much every

* "have sinned" add marg. Gr. *sinned*.—*Am. Com.* † For "a law" read "the law"—*Am. Com.* ‡ Enclose ver. 14 and 15 in a parenthesis.—*Am. Com.* § For "which have no" read "that have not the"—*Am. Com.* || For "having no" read "not having the"—*Am. Com.* ¶ "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another*—*Am. Com.* ** In marg. ⁷ for "provest" read "dost distinguish"—*Am. Com.* †† Omit the marg.—*Am. Com.*

way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? 3 shall their want of faith make of none effect the faithfulness of God? ¹God forbid: yea, let God be 4 found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how 6 shall God judge the world? ²But if the truth of 7 God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as 8 we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

² Many ancient authorities read For.

³ Or, do we excuse ourselves?

What then? ³are we in worse case* than they? 9 No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, 10

There is none righteous, no, not one;

There is none that understandeth, 11

There is none that seeketh after God;

They have all turned aside, they are together 12 become unprofitable;

There is none that doeth good, no, not so much as one:

Their throat is an open sepulchre; 13

With their tongues they have used deceit:

The poison of asps is under their lips:

Whose mouth is full of cursing and bitterness: 14

Their feet are swift to shed blood; 15

Destruction and misery are in their ways; 16

And the way of peace have they not known: 17

There is no fear of God before their eyes. 18

* For "in worse case" read "better" and omit the marg.—*Am. Com.*

τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια
 3 τοῦ θεοῦ. τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία
 4 αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ; μὴ γένοιτο· γινέ-
 σθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,
 καθάπερ γέγραπται

“Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου

καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί
 ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ
 6 ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν
 7 κόσμον; εἰ ᾧ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι γάρ
 ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρ-
 8 τωλὸς κρίνομαι, καὶ μὴ καθὼς βλασφημούμεθα [καὶ] καθὼς
 φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ
 τὰ ἀγαθὰ; ὣν τὸ κρίμα ἔνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως, προηγιασάμεθα γὰρ
 Ἰουδαίους τε καὶ Ἑλλήνας πάντας ὑφ’ ἁμαρτίαν εἶναι,
 10 καθὼς γέγραπται ὅτι

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

11 οὐκ ἔστιν ᾧ γινώσκων, οὐκ ἔστιν ᾧ ἐκζητῶν τὸν
 θεόν· ὁ συνίων, οὐκ ἔ-
 στί· ὁ ἱζητῶν

12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν·

οὐκ ἔστιν ᾧ ποιῶν χρηστότητα, οὐκ ἔστιν ἕως
 ἑνός. ὁ χρηστότητα ἕως

13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν,

ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,

ὁ δὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν,

14 ὣν τὸ στόμα ᾧ ἄρας καὶ πικρίας γέμει·

αὐτῶν

15 ὅξεῖς οἱ πόδες αὐτῶν ἐκχέει αἷμα,

16 σὺντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν
 ὀφθαλμῶν αὐτῶν.

Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, 19
 ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος
 τῷ θεῷ· διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα 20
 σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυ- 21
 ρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, δικαιοσύνη δὲ 22
 θεοῦ διὰ πίστεως [Ἰησοῦ] Χριστοῦ, εἰς πάντας τοὺς πιστεύ-
 οντας, οὐ γάρ ἐστιν διαστολή. πάντες γὰρ ἡμαρτον καὶ 23
 ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, δικαιούμενοι δωρεὰν τῇ 24
 αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·
 ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ 25
 αὐτοῦ αἵματι εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
 πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ 26
 θεοῦ, πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
 καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ
 πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξε- 27
 κλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ
 νόμου πίστεως. λογιζόμεθα ἄρα δικαιῶσθαι πίστει ἄν- 28
 θρωπον χωρὶς ἔργων νόμου. ἡ Ἰουδαίων ὁ θεὸς ἴσους; 29
 οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, εἴπερ εἰς ὁ θεός, ὃς δικαιώσει 30
 περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ 31
 νόμον ἰστάνομεν.

Τί οὖν ἐροῦμεν Ἰσραὴλ τὸν προπάτορα ἡμῶν κατὰ 1
 σάρκα; εἰ γὰρ Ἰσραὴλ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· 2
 ἀλλ' οὐ πρὸς θεόν, τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευ- 3
 σεν δὲ Ἰσραὴλ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
 δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται 4
 κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, 5
 πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἀσεβῆ, λογίζεται ἡ
 πίστις αὐτοῦ εἰς δικαιοσύνην, καθάπερ καὶ Δανιὲλ λέγει 6
 τὸν μακαρισμὸν τοῦ ἀνθρώπου ὃν ὁ θεὸς λογίζεται δικαι-
 οσύνην χωρὶς ἔργων

Αρ.

τῆς

Αρ.

οὖν
μόνων

εὐρηκέναι

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the
 20 judgement of God: because ¹by ²the works of the law shall no flesh be ³justified in his sight: for ⁴through the law *cometh*
 21 the knowledge of sin. *But now apart from the law a
 righteousness of God hath been manifested, being witnessed
 22 by the law and the prophets; even the righteousness of God through faith ⁵in Jesus Christ unto all ⁶them that believe;
 23 for there is no distinction; for all have sinned†, and fall
 24 short of the glory of God; being justified freely by his grace
 25 through the redemption that is in Christ Jesus: whom God
 †set forth‡ ⁶to be a propitiation, through ⁸faith, by his blood§,
 to shew his righteousness, because of the passing over of the
 26 sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be ¹⁰just, and the ¹⁰justifier of him that ¹¹hath
 27 faith ⁵in Jesus. Where then is the glorying? It is excluded.
 By what manner of law? of works? Nay: but by a law of
 28 faith. ¹²We reckon therefore that a man is justified by faith
 29 apart from ³the works of the law. Or is God *the God* of
 Jews only? is he not *the God* of Gentiles also? Yea, of Gen-
 30 tiles also: if so be that God is one, and he shall justify the
 circumcision ¹by faith, and the uncircumcision ¹³through
 31 faith. ¶Do we then make ¹⁴the law of none effect ¹³through
 faith? God forbid: nay, we establish ¹⁴the law.
4 What then shall we say ¹⁵that Abraham, our forefather
 2 according to the flesh, hath found¶? For if Abraham was
 justified ¹by works, he hath whereof to glory; but not toward
 3 God. For what saith the scripture? And Abraham believed
 4 God, and it was reckoned unto him for righteousness. Now
 to him that worketh, the reward is not reckoned as of grace,
 5 but as of debt. But to him that worketh not, but believeth
 on him that justifieth the ungodly, his faith is reckoned for
 6 righteousness. Even as David also pronounceth blessing
 upon the man, unto whom God reckoneth righteousness
 7 apart from works, *saying*,

* Begin a paragraph.—*Am. Com.* † “have sinned” add marg. Gr. *sinned*.—*Am. Com.* ‡ “set forth” omit marg. ⁷ (“purposed”)—*Am. Com.* § For “by his blood” read “in his blood” (retaining the comma after “faith”) and omit marg. ⁹—*Am. Com.* ¶ Make a paragraph of verse 31.—*Am. Com.* ¶ For “according to the flesh, hath found” read “hath found according to the flesh” and put the present text into the margin.—*Am. Com.*

Blessed are they whose iniquities are forgiven,

And whose sins are covered.

Blessed is the man to whom the Lord will not reckon sin.

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body ²now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured

¹ Or, through law

² Many ancient authorities omit now.

- 7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκα-
 λύφθησαν αἱ ἁμαρτίαι,
 8 μακάριος ἄνθρωπος ὁ ὧν οὐ μὴ λογίσχεται Κύριος ἁμαρ-
 τίαν.
 9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν
 ἀκροβυστίαν; λέγομεν γάρ Ἐλογίσθη τῷ Ἀβραάμ ἡ
 10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ
 ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκρο-
 11 βυστίᾳ· καὶ σημεῖον ἔλαβεν ἡ περιτομῆς, σφραγίδα τῆς
 δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι
 αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας,
 12 εἰς τὸ λογισθῆναι αὐτοῖς [τὴν] δικαιοσύνην, καὶ πατέρα
 περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ ἡ καὶ τοῖς
 13 πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἡ
 ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρο-
 νόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως·
 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ
 15 καθήργηται ἡ ἐπαγγελία. ὁ γὰρ νόμος ὀργὴν κατεργάζεται,
 16 οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. Διὰ
 τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν
 ἐπαγγελίαν παντὶ τῷ σπέρματι, οὗ τῷ ἐκ τοῦ νόμου μόνον
 ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, (ὅς ἐστιν πατὴρ πάντων
 17 ἡμῶν, καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν
 τέθεικά σε,) κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποι-
 18 οῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὡς
 παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν
 πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον Ὁ ὅτως ἔσται
 19 τὸ σπέρμα σου· καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν
 τὸ ἑαυτοῦ σῶμα [ἤδη] νεκρωμένον, ἑκατονταετῆς που
 20 ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μητρὸς Σάρρας, εἰς δὲ τὴν
 ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ ἐνεδυ-
 21 ναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ καὶ πληροφορηθεὶς

περιτομῇ

Ap.†

Ap.

• ὅτι ὁ ἐπήγγελται δυνατός ἐστίν καὶ ποιῆσαι. διὸ [καὶ] 22
 ἐλογίσθη ἀγτῶ εἰς δικαιοσύνην. Οὐκ ἐγράφη 23
 δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη ἀγτῶ, ἀλλὰ καὶ δι' ἡμᾶς 24
 οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ 25
 παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

καυχώμεναι
 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν 1
 θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν 2
 προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην
 ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
 θεοῦ· οὐ μόνον δέ, ἀλλὰ καὶ ^{καυχώμεθα} ἐν ταῖς θλίψε- 3
 σιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ 4
 ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κα- 5
 ταισχύνει. ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδί-
 αῖς ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν· ^{εἰ γὰρ} 6
 Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσε-
 βῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· 7
 ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·
 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι 8
 ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.
 πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐ- 9
 τοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ 10
 ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
 αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ 11
 ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ
 θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], δι' οὗ νῦν
 τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς 12
 τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ
 οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάν-
 τες ἥμαρτον· ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, 13
 ἁμαρτία δὲ οὐκ ἔλλογᾷται μὴ ὄντος νόμου, ἀλλὰ ἐβασί- 14

4. 21-5. 14. TO THE ROMANS.

that, what he had promised, he was able also
22 to perform. Wherefore also it was reckoned unto
23 him for righteousness. Now it was not written for
24 his sake alone, that it was reckoned unto him; but
for our sake also, unto whom it shall be reckoned,
who believe on him that raised Jesus our Lord from
25 the dead, who was delivered up for our trespasses,
and was raised for our justification.

- 5 Being therefore justified ¹by faith, ²let us have*
peace with God through our Lord Jesus Christ;
2 through whom also we have had our access ³by
faith into this grace wherein we stand; and ⁴let
3 us* ⁵rejoice in hope of the glory of God. And not
only so, but ⁶let us* also ⁷rejoice in our tribulations:
4 knowing that tribulation worketh patience; and pa-
5 tience, probation; and probation, hope: and hope
putteth not to shame; because the love of God hath
been shed abroad in our hearts through the ⁸Holy
6 Ghost which was given unto us. For while we
were yet weak, in due season Christ died for the
7 ungodly. For scarcely for a righteous man will one
die: for peradventure for ⁹the good man some one
8 would even dare to die. But God commendeth his
own love toward us, in that, while we were yet sin-
9 ners, Christ died for us. Much more then, being
now justified ¹⁰by his blood, shall we be saved from ¹¹Gr. in.
10 the wrath of God through him. For if, while we
were enemies, we were reconciled to God through
the death of his Son, much more, being reconciled,
11 shall we be saved ¹²by his life; and not only so,
¹³but we also rejoice in God through our Lord Jesus
Christ, through whom we have now received the
reconciliation.
12 Therefore, as through one man sin entered into the
world, and death through sin; and so death passed
13 unto all men, for that all sinned:—for until the law
sin was in the world: but sin is not imputed when
14 there is no law. Nevertheless

¹ Gr. out of.

² Some authorities read *we have*.

³ Some ancient authorities omit *by faith*.

⁴ Or, *we rejoice*.

⁵ Gr. *glory*.

⁶ Or, *we also rejoice*.

⁷ Or, *Holy Spirit*: and so throughout this book.

⁸ Or, *that which is good*†

⁹ Gr. in.

¹⁰ Gr. *but also glorifying*.

* For "let us have" read "we have" and in marg. ² read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).—*Am. Com.*

† Omit marg. ⁸ ("that which is good")—*Am. Com.*

death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also ¹⁵ *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, *so* is the gift: for the judgment *came* of one unto condemnation, but the free gift *came* of many trespasses unto ¹ justification. For if, by the trespass of the one, death reigned ¹⁷ through the one; much more shall they that receive the abundance of grace and ² of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as through one trespass *the judge-* ¹⁸ *ment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through ¹⁹ the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And ³ the law came in ²⁰ beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace ²¹ reign through righteousness unto eternal life through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin, ⁶ that grace may abound? God forbid. We who died ² to sin, how shall we any longer live therein? Or are ³ ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried ⁴ therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in new-⁵ ness of life. For if we have become ⁴ united with ⁵ *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection;

¹ Gr. an act of righteousness.

² Some ancient authorities omit of the gift.

³ Or, law

⁴ Or, united with the likeness . . . with the likeness.

- λευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς
 μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Αρ.
 15 Ἀδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς
 τὸ παράπτωμα, οὕτως [καὶ] τὸ χάρισμα· εἰ γὰρ τῷ τοῦ
 ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον
 ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀν-
 θρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
 16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ
 κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν
 17 παραπτωμάτων εἰς δικαίωμα. εἰ γὰρ [τῷ τοῦ] ἑνὸς παρα- ἐν
 πτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλ-
 λον οἱ τὴν περισσείαν τῆς χάριτος καὶ [τῆς δωρεᾶς] τῆς
 δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ
 18 ἑνός Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι' ἑνὸς παρα- Χριστοῦ Ἰησοῦ
 πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ
 δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν
 19 ζωῆς· ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου
 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς
 ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.
 20 νόμος δὲ παρεισήλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὐδὲ
 21 ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα
 ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ
 ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
 1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις
 2 πλεονάσῃ; μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
 3 πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτί-
 σθημεν εἰς Χριστὸν [Ἰησοῦν] εἰς τὸν θάνατον αὐτοῦ
 4 ἐβαπτίσθημεν; συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσμα-
 τος εἰς τὸν θάνατον, ἵνα ὥσπερ ἡγέρθη Χριστὸς ἐκ νεκρῶν
 διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι
 5 ζωῆς περιπατήσωμεν. εἰ γὰρ σύμφυτοι γεγόναμεν τῷ
 ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως

ἐσόμεθα· τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος 6
 πρὸς συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,
 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ, ὁ γὰρ ἀποθανὼν 7
 δειδικαίωται ἀπὸ τῆς ἁμαρτίας· εἰ δὲ ἀπεθάνομεν σὺν 8
 Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ· εἰδότες 9
 ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος
 αὐτοῦ οὐκέτι κυριεύει· ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέ- 10
 θανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ θεῷ· οὕτως καὶ ὑμεῖς λογί- 11
 ζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ
 θεῷ ἐν Χριστῷ Ἰησοῦ. Μὴ οὖν βασιλευέτω 12
 ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν
 ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν 13
 ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς
 τῷ θεῷ ὥσπερ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα
 δικαιοσύνης τῷ θεῷ· ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, 14
 οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. Τί 15
 οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ
 χάριν; μὴ γένοιτο· οὐκ οἶδατε ὅτι ὃ παριστάνετε ἑαυτοὺς 16
 δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρ-
 τίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ τῷ 17
 θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας
 εἰς ὃν παρεδόθητε τύπον διδαχῆς, ἐλευθερωθέντες δὲ ἀπὸ 18
 τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ· ἀνθρώπινον 19
 λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ πα-
 ρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ
 ἀνομίᾳ [εἰς τὴν ἀνομίαν], οὕτω νῦν παραστήσατε τὰ μέλη
 ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν· ὅτε γὰρ δούλοι 20
 ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν 21
 καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ
 τέλος ἐκείνων θάνατος· νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς 22
 ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν
 εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς 23
 ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος

6. 6-6. 23. TO THE ROMANS.

6 knowing this, that our old man was crucified with
him, that the body of sin might be done away, that
7 so we should no longer be in bondage to sin; for he
8 that hath died is justified* from sin. But if we died
with Christ, we believe that we shall also live with
9 him; knowing that Christ being raised from the
dead dieth no more; death no more hath dominion
10 over him. For ¹the death that he died, he died unto ¹ Or, in that
sin ²once: but ¹the life that he liveth, he liveth unto ² Gr. once for all.
11 God. Even so reckon ye also yourselves to be dead
unto sin, but alive unto God in Christ Jesus.
12 Let not sin therefore reign in your mortal body,
13 that ye should obey the lusts thereof: neither pre-
sent your members unto sin *as* ³instruments of un- ³ Or, weapons
righteousness; but present yourselves unto God, as
alive from the dead, and your members *as* ³instru-
14 ments of righteousness unto God. For sin shall not
have dominion over you: for ye are not under law,
but under grace.
15 What then? shall we sin, because we are not un-
16 der law, but under grace? God forbid. Know ye
not, that to whom ye present yourselves *as* ⁴servants ⁴ Gr. bondservants.
unto obedience, his ⁴servants ye are whom ye obey;
whether of sin unto death, or of obedience unto
17 righteousness? But thanks be to God, ⁵that, where-
as ye were ⁴servants of sin, ye became obedient from ⁵ Or, that ye were
the heart to that ⁶form of teaching whereunto ye ⁶ Or, pattern
18 were delivered; and being made free from sin, ye
19 became ⁴servants of righteousness. I speak after
the manner of men because of the infirmity of your
flesh: for as ye presented your members *as* servants
to uncleanness and to iniquity unto iniquity, even
so now present your members *as* servants to right-
20 eousness unto sanctification. For when ye were
⁴servants of sin, ye were free in regard of righteous-
21 ness. What fruit then had ye at that time in the
things whereof ye are now ashamed? for the end
22 of those things is death. But now being made free
from sin, and become servants to God, ye have your
fruit unto sanctification, and the end eternal life.
23 For the wages of sin is death; but the free gift of
God is eternal life

* "justified" add marg. Or, released—Am. Com.

in Christ Jesus our Lord.

Or are ye ignorant brethren (for I speak to men ⁷ that know ¹the law), how that the law hath dominion over a man for so long time as he liveth? For the ² woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then ³ if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made ⁴ dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, ⁵ ² Gr. *passions of* the ² sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the ⁶ law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is the law sin? God ⁷ forbid. Howbeit, I had not known sin, except through ¹the law: for I had not known ³coveting, except the law had said, Thou shalt not ³covet: but ⁸ sin, finding occasion, wrought in me through the commandment all manner of ³coveting: for apart from ¹the law sin *is* dead. And I was alive apart ⁹ from ¹the law once: but when the commandment came, sin revived, and I died; and the command- ¹⁰ ment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the com- ¹¹ mandment beguiled me, and through it slew me. So that the law is holy, and the commandment ¹² holy, and righteous, and good. Did then that which ¹³ is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spirit- ¹⁴ ual: but I am carnal, sold under sin. For that ¹⁵ which I ⁴do

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

- 1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ,
 ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;
 2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
 ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.
 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένη-
 ται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν
 ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην
 4 ἀνδρὶ ἐτέρῳ. ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε
 τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
 ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι ἵνα καρποφορήσωμεν
 5 τῷ θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρ-
 τιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν
 6 εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν
 ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δου-
 λεύειν [ἡμᾶς] ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι
 7 γράμματος. Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;
 μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνωμεν εἰ μὴ διὰ
 νόμου, τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
 8 ἔλεγεν· Οὐκ ἐπιθυμήσεις· ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρ-
 τία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπι-
 9 θυμίαν, χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων
 χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία
 10 ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς
 11 ζωὴν αὕτη εἰς θάνατον· ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα
 διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.
 12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ
 13 ἀγαθή. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;
 μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ
 ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερ-
 14 βολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἶδαμεν
 γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σὰρκινός εἰμι,
 15 πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὁ γὰρ κατεργάζομαι οὐ

γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο πράσσω, ἀλλ' ὁ μισῶ
 τοῦτο ποιῶ. εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύνφημι τῷ 16
 νόμῳ ὅτι καλός. Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ 17
 ἀλλὰ ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἶ- 18
 κεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
 θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ· οὐ 19
 γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο
 ἐγὼ πράσσω. εἰ δὲ ὁ οὐ θέλω ^τ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατερ- 20
 γάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὐρίσκω 21
 ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ
 κακὸν παράκειται· συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ 22
 τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν 23
 μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμα-
 λωτίζοντά με [ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς
 ἐγὼ μέλεσίν μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται 24
 ἐκ τοῦ σώματος τοῦ θανάτου τούτου; ἡ χάρις [δὲ] τῷ θεῷ 25
 διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ
 τῷ μὲν νοὶ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρ-
 τίας. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ 1
 Ἰησοῦ· ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ 2
 Ἰησοῦ ἡλευθέρωσέν ᾧ ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ
 τοῦ θανάτου. τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθέnei 3
 διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώ-
 ματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
 ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πλη- 4
 ρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ
 πνεῦμα· οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, 5
 οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρόνημα 6
 τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ
 καὶ εἰρήνη· διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, 7
 τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. Ὑμεῖς δὲ 8
 οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ 9

7. 15-8. 9. TO THE ROMANS.

I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that ¹do it, ¹ Gr. *work*. but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to ¹do that which is good *is* not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that ¹do it, but sin which dwelleth in me. I find then ²the law, that, to me who would do good, evil is present. For I delight ³in the law ² Or, *in regard of the law* ³ Gr. *with*. of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity ⁴under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of ⁵the body of this death? ⁶ I thank God through Jesus Christ our Lord. So then I myself with the mind serve* the law of God; but with the flesh the law of sin. ⁴ Gr. *in*. Many ancient authorities read *to*. ⁵ Or, *this body of death* ⁶ Many ancient authorities read *But thanks be to God*.

8 There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, ⁷in that it was weak through the flesh, God, ⁷ Or, *wherein* sending his own Son in the likeness of ⁸sinful flesh ⁸ Gr. *flesh of sin*. ⁹and as an offering for sin†, condemned sin in the ⁹ Or, *and for sin†* ¹⁰ Or, *requirement* flesh: that the ¹⁰ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit‡ the things of the spirit‡. For the mind of the flesh is death; but the mind of the spirit‡ is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit‡, if so be that the Spirit of God

* For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"—*Am. Com.*

† Let marg. ⁹ ("and for sin") and the text exchange places.—*Am. Com.*

‡ For "spirit" read "Spirit"—*Am. Com.*

dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ 10 is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the 11 Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies

1 Many ancient authorities read because of.

through his Spirit that dwelleth in you. So then, brethren, we are debtors, not to the flesh, 12 to live after the flesh: for if ye live after the flesh, 13 ye must die; but if by the spirit* ye ²mortify† the ³deeds of the body, ye shall live. For as many as 14 are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again 15 unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself 16 beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, 17 and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

2 Gr. make to die.

3 Gr. doings.

For I reckon that the sufferings of this present 18 time are not worthy to be compared with the glory which shall be revealed to us-ward. For the ear- 19 nest expectation of the creation waiteth for the revealing of the sons of God. For the creation was 20 subjected to vanity, not of its own will, but by reason of him who subjected it, ⁴in hope that the crea- 21 tion itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole cre- 22 ation groaneth and travaileth in pain ⁵together until now. And not only so, but ourselves also, which 23 have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by‡ hope 24 were we saved: but hope that is seen is not hope: ⁶for who ⁷hopeth for that which he seeth? But if 25 we hope for that which we see not, *then* do we with patience wait for it.

4 Or, in hope: because the creation &c.

5 Or, with us

6 Many ancient authorities read for what a man seeth, why doth he yet hope for?

7 Some ancient authorities read awaiteth.

And in like manner the Spirit also helpeth our in- 26 firmity: for

* For "spirit" read "Spirit"—*Am. Com.*

† For "mortify" read "put to death" and omit marg. ²—*Am. Com.*

‡ For "by" read "in" (with marg. Or, by)—*Am. Com.*

οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος
 10 οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα
 νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ
 ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσκει
 [καὶ] τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ
 πνεύματος ἐν ὑμῖν. τὸ ἐνοικούν αὐτοῦ
πνεῦμα

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ
 13 κατὰ σάρκα ζῆν, εἰ γὰρ κατὰ σάρκα ζήτε μέλλετε ἀπο-
 θνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανα-
 14 τοῦτε ζήσεσθε. ἔσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι
 15 υἱοὶ θεοῦ εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
 εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρά- υἱοθεσίας· ἐν ...
.....πατὴρ, αὐτὸ
 16 ζομεν Ἀββὰ ὁ πατήρ· αὐτὸ τὸ πνεῦμα συνμαρτυρεῖ τῷ
 17 πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ. εἰ δὲ τέκνα, καὶ κλη-
 ρονόμοι· κληρονόμοι μὲν θεοῦ, συνκληρονόμοι δὲ Χριστοῦ,
 18 εἴπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν. Λο-
 γίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
 19 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ
 γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν
 20 τοῦ θεοῦ ἀπεκδέχεται· τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-
 τάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας
 τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
 22 θεοῦ. οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ
 23 συνωδίνει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ
 τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες [ἡμεῖς] καὶ αὐτοὶ ἐν
 ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπο-
 24 λύτρωσιν τοῦ σώματος ἡμῶν. τῇ γὰρ ἐλπίδι ἐσώθημεν·
 ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὁ γὰρ βλέπει τίς τις, τί καὶ ἐλπίς·
υ. τίς καὶ ὑπομ. :
 25 ἐλπίζει; εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς
 26 ἀπεκδεχόμεθα. Ὡσαύτως δὲ καὶ τὸ πνεῦμα
 συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσ-

ευξόμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα
 ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις, ὃ δὲ ἑραυνῶν τὰς 27
 καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν
 ἐντυγχάνει ὑπὲρ ἁγίων. οἶδαμεν ἔξ ὅτι τοῖς ἀγαπῶσι τὸν 28
 θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν, τοῖς κατὰ πρό-
 θεσιν κλητοῖς οὖσιν. ὅτι οὗς προέγνω, καὶ προώρισεν 29
 συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
 πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὗς δὲ προώρισεν, τού- 30
 τους καὶ ἐκάλεσεν· καὶ οὗς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
 οὗς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Τί 31
 οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς κατ' ἡμῶν;
 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων 32
 παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
 χαρίζεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ 33
 δικαίων· τίς ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀπο- 34
 θανών, μᾶλλον δὲ ἐγερθεὶς [ἐκ νεκρῶν], ὅς ἐστιν ἐν δεξιᾷ
 τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν· τίς ἡμᾶς χωρίσει 35
 ἀπὸ τῆς ἀγάπης τοῦ ἁγίου; θλίψις ἢ στενοχωρία ἢ
 διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς 36
 γέγραπται ὅτι

Ἐνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,
 ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος 37
 ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε 38
 ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε
 δυνάμεις οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα 39
 δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς
 ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συνμαρτυ- 1
 ρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, ὅτι 2
 λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ
 μου· ἡνυχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ 3

8. 26-9. 3. TO THE ROMANS.

we know not how to pray as we ought; but the Spirit himself* maketh intercession for *us* with
 27 groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, ¹because he maketh intercession for ²Or, *that*
 28 the saints according to *the will of God*. And we ²Some ancient authorities read *God worketh all things with them for good.*
 know that to them that love God ²all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among
 30 many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
 31 What then shall we say to these things? If God
 32 *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
 33 Who shall lay any thing to the charge of God's elect?
 34 ³It is God that justifieth; who is he that shall condemn†? ⁴It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand
 35 of God, who also maketh intercession for us. Who shall separate us from the love ⁵of Christ? shall tribulation, or anguish, or persecution, or famine, or
 36 nakedness, or peril, or sword? Even as it is written,
 For thy sake we are killed all the day long;
 We were accounted as sheep for the slaughter.
 37 Nay, in all these things we are more than conquer-
 38 ors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other ⁶creature, ⁶Or, *creation*
 shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
 9 I say the truth in Christ, I lie not, my conscience
 2 bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart.
 3 For I could ⁷wish that I myself were anathema from ⁷Or, *pray*
 Christ

* For "himself" read "itself"—*Am. Com.*

† For "shall condemn" read "condemneth"—*Am. Com.*

1 Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*.*

2 Gr. *unto the ages*.

for my brethren's sake, my kinsmen according to the flesh : who are Israelites ; whose is the adoption, and the glory, 4 and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and 5 of whom is Christ as concerning the flesh, ¹who is over all, God blessed ²for ever. Amen. But *it is* not as though the 6 word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because they are Abra- 7 ham's seed, are they all children : but, In Isaac shall thy seed be called. That is, it is not the children of the flesh 8 that are children of God ; but the children of the promise are reckoned for a seed. For this is a word of promise, 9 According to this season will I come, and Sarah shall have a son. And not only so ; but Rebecca also having conceived 10 by one, *even* by our father Isaac—for *the children* being not 11 yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The 12 elder shall serve the younger. Even as it is written, Jacob 13 I loved, but Esau I hated.

What shall we say then? Is there unrighteousness with 14 God? God forbid. For he saith to Moses, I will have mercy 15 on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, 16 nor of him that runneth, but of God that hath mercy. For 17 the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. So 18 then he hath mercy on whom he will, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he still find fault? 19 For who withstandeth his will? Nay but, O man, who art 20 thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or 21 hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God, willing† to shew his wrath, 22 and to make his power known, endured with much longsuffering vessels

* For marg. ¹ read Or, *flesh : he who is over all, God, be blessed for ever—Am. Com.*

† “willing” add marg. Or, *although willing—Am. Com.*

ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,
 4 οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ
 διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ
 6 πάντων, θεὸς ὑπολογητὸς εἰς τοὺς αἰῶνας· ἀμήν. Οὐχ οἷον σάρκα· ὁ ὧν ἐπὶ
πάντων θεὸς Αρ.
 δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ
 7 Ἰσραὴλ, οὗτοι Ἰσραὴλ· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ,
 πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.
 8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ,
 9 ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα· ἐπαγ-
 γελίας γὰρ ὁ λόγος οὗτος. Κατὰ τὸν καιρὸν τοῦτον
 10 ἐλεῖς με καὶ ἔσται τῇ Σάρρᾳ γίος. οὐ μόνον δέ, ἀλλὰ
 καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς
 11 ἡμῶν· μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν
 ἢ φαῦλον, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,
 12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι
 13 Ὁ μείζων δογλεύσει τῷ ἐλάσσονι· καθάπερ γέγραπται
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα.
 14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·
 15 τῷ Μωυσεὶ γὰρ λέγει Ἐλεῆσω ὃν ἄν ἐλεῶ, καὶ οἰκτεί-
 16 ρήσω ὃν ἄν οἰκτείρω. ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ
 17 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ. λέγει γὰρ ἡ
 γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτό τοῦτο ἐξήγειρά σε ὅπως
 ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μοι, καὶ ὅπως διαγγεῖν
 18 τὸ ὄνομά μοι ἐν πάσῃ τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεεῖ,
 19 ὃν δὲ θέλει σκληρύνει. Ἐρεῖς μοι οὖν Τί ἔτι
 20 μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὃ
 ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι. Τί με ἐποίησας οὕτως;
 21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ
 φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;
 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι
 τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεῖν

καθὼς

ὁργῆς κατηρτισμένα εἰς ἀπώλειαν, ἵνα γνωρίσῃ τὸν 23
 πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοί-
 μασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς cὺ μόνον ἐξ 24
 Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν ; ὥς καὶ ἐν τῷ Ὡσηὲ λέγει 25

Καλέσω τὸν οὐ λαόν μου λαόν μου

καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη [ἀγτοῖς] Οὐ λαός 26
 μου ἡμεῖς,

ἐκεῖ κληθήσονται γίοι θεοῦ ζῶντος.

Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ Ἐὰν ἡ ὁ ἀριθμὸς 27
 τῶν γίων Ἰσραὴλ ὥς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπό-
 λιμμα σωθήσεται· λόγον γάρ συντελῶν καὶ συντέμνων 28
 ποιήσει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προεῖρηκεν 29
 Ἡσαίας

Εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα,
 ὥς Σόδομα ἃν ἐγενήθημεν καὶ ὥς Γόμορρα ἃν
 ὠμοιώθημεν.

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην 30
 κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·
 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. 31
 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὥς ἐξ ἔργων· προσέκοψαν 32
 τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγραπται 33

Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ
 πέτραν σκανδάλογ,

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις 1
 πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. μαρτυρῶ γάρ 2
 αὐτοῖς ὅτι ζήλον θεοῦ ἔχουσιν· ἀλλ' οὐ κατ' ἐπίγνωσιν,
 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν 3
 ζητοῦντες στηῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν·
 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ 4
 πιστεύοντι. Μωσῆς γὰρ γράφει ὅτι τὴν δικαιοσύνην 5
 τὴν ἐκ νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.

Α/

ἔργων.

9. 22-10. 5. TO THE ROMANS.

23 of wrath fitted unto destruction: ¹and that he might make known the riches of his glory upon vessels of
 24 mercy, which he afore prepared unto glory, *even* us, whom he also called, not from the Jews only, but
 25 also from the Gentiles? As he saith also in Hosea,
 I will call that my people, which was not my
 people;

¹ Some ancient authorities omit *and*.

And her beloved, which was not beloved.
 23 And it shall be, *that* in the place where it was said unto them, Ye are not my people,

There shall they be called sons of the living God.
 27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is
 28 the remnant that shall be saved: for the Lord will execute *his* word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,
 We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith:

31 but Israel, following after a law of righteousness,
 32 did not arrive at *that* law. Wherefore? ²Because *they sought it* not by faith, but as it were by works.
 33 They stumbled at the stone of stumbling; even as it is written,

² Or, *Because, doing it not by faith, but as it were by works, they stumbled*

Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on ³him shall not be put to shame.

³ Or, *it*

10 Brethren, my heart's ⁴desire and my supplication

⁴ Gr. *good pleasure*.

2 to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but
 3 not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law
 5 unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

But the righteousness which is of faith saith thus, Say 6
not in thy heart, Who shall ascend into heaven? (that
is, to bring Christ down :) or, Who shall descend into 7
the abyss? (that is, to bring Christ up from the dead.)
But what saith it? The word is nigh thee, in thy 8
mouth, and in thy heart: that is, the word of faith,
which we preach : ¹because if thou shalt ²confess 9
with thy mouth Jesus *as* Lord, and shalt believe in
thy heart that God raised him from the dead, thou
shalt be saved : for with the heart man believeth 10
unto righteousness; and with the mouth confession
is made unto salvation. For the scripture saith, 11
Whosoever believeth on him shall not be put to
shame. For there is no distinction between Jew 12
and Greek : for the same *Lord* is Lord of all, and
is rich unto all that call upon him : for, Whosoever 13
shall call upon the name of the Lord shall be saved.
How then shall they call on him in whom they have 14
not believed? and how shall they believe in him
whom they have not heard? and how shall they hear
without a preacher? and how shall they preach, ex- 15
cept they be sent? even as it is written, How beauti-
ful are the feet of them that bring ³glad tidings of
good things!

¹ Or, *that*

² Some ancient authorities read
confess the word
with thy mouth,
that Jesus is
Lord.

³ Or, *a gospel*

⁴ Or, *gospel*

But they did not all hearken to the ⁴glad tidings. 16
For Isaiah saith, Lord, who hath believed our re-
port? So belief *cometh* of hearing, and hearing by 17
the word of Christ. But I say, Did they not hear? 18
Yea, verily,

⁵ Gr. *the inhabited*
earth.

Their sound went out into all the earth,
And their words unto the ends of ⁵the world.
But I say, Did Israel not know? First Moses saith, 19
I will provoke you to jealousy with that which
is no nation,
With a nation void of understanding will I
anger you.

And Isaiah is very bold, and saith, 20
I was found of them that sought me not;
I became manifest unto them that asked not of
me.

But as to Israel he saith, All the day long did I 21

- 6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ σίπῃς ἐν τῇ
 καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔ-
 7 στιν Χριστὸν καταγαγεῖν· ἡ Τίς καταβήσεται εἰς τὴν ᾗ-
 8 ΒΥΣΣΟΝ; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ
 τί λέγει; Ἐγγύς σοι τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σοι
 καὶ ἐν τῇ καρδίᾳ σοι· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
 9 κηρύττομεν. ὅτι ἐὰν ὁμολογήσῃς ἡ τὸ ῥῆμα ἐν τῷ στό-
 ματί σοι ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ, καὶ πιστεύσῃς ἐν τῇ
 καρδίᾳ σοι ὅτι ὁ θεὸς αὐτὸν ἡγειρεν ἐκ νεκρῶν, σωθήσῃ·
 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολο-
 11 γεῖται εἰς σωτηρίαν· λέγει γὰρ ἡ γραφή Πᾶς ὁ πιστεύων
 12 ἐπ' αὐτῷ οὐ καταίσχυνθήσεται. οὐ γὰρ ἔστιν διαστολὴ
 Ἰουδαίου τε καὶ Ἑλλήνου, ὁ γὰρ αὐτὸς κύριος πάντων,
 13 πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· Πᾶς γὰρ
 14 ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται. Πῶς
 οὖν ἐπικαλέσονται εἰς ἃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύ-
 σωσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσ-
 15 σοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθάπερ
 γέγραπται Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
 16 ἀγαθά. Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐα-
 γελίῳ· Ἡσαίας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ
 17 ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥή-
 18 ματος Χριστοῦ. ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε
 Εἰς πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
 καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
 αὐτῶν.
 19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει
 Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη,
 ἐπ' ἔθνη ἀσυνέτω παροργιῶ ὑμᾶς.
 20 Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει
 Εὔρεθην ἡ τοῖς ἐμὲ μὴ ζητοῦσιν,
 ἐμφανὴς ἐγενόμην ἡ τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
 21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν ἐξεπέ-

ἐν τῷ στόματί σου
κύριον Ἰησοῦν

καθώς

ἐν

ἐν

τας τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντι-
λέγοντα. Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν 1

λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης εἰμί,
ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. οὐκ ἀπώσατο 2
ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἶδατε ἐν
Ἡλείᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ
Ἰσραήλ; Κύριε, τοὺς προφῆτας σοῦ ἀπέκτειναν, τὰ 3
θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ ὑπελείφθη μόνος,
καὶ ζητοῦσιν τὴν ψυχὴν μου. ἀλλὰ τί λέγει αὐτῷ ὁ 4
χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχίλιους ἀν-
δρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάβλ. οὕτως οὖν 5
καὶ ἐν τῷ νῦν καιρῷ λίμμα κατ' ἐκλογὴν χάριτος γέγονεν·
εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται 6
χάρις. τί οὖν; ὁ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, 7
ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, καθάπερ 8
γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
ὀφθαλμοῦς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκοεῖν,
ἕως τῆς σήμερον ἡμέρας. καὶ Δαυεὶδ λέγει 9

Γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς
θῆραν

καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
σκοτισθῆτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ 10
βλέπειν,

καὶ τὸν νῶτον αὐτῶν διὰ παντός σὺνκαμψον.

Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ 11
τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ
παραζηλῶσαι αὐτοὺς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦ- 12
τος κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω
μᾶλλον τὸ πλήρωμα αὐτῶν.

Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμί ἐγὼ 13
ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἴ πως παρα- 14
ζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ 15
ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις εἰ

10. 21.-11. 15. TO THE ROMANS.

spread out my hands unto a disobedient and gain-saying people.

- 11 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of 2 Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith ¹of Elijah? how ¹Or, in 3 he pleadeth with God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my 4 life. But what saith the answer of God unto him? I have left for myself seven thousand men, who 5 have not bowed the knee to Baal. Even so then at this present time also there is a remnant according 6 to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more 7 grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, 8 and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, 9 unto this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:

- 10 Let their eyes be darkened, that they may not see,

And bow thou down their back alway.

- 11 *I say then, Did they stumble that they might fall? God forbid: but by their ²fall salvation *is come* unto ²Or, trespass 12 the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my 14 ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of 15 them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*,

* Begin the paragraph here instead of at ver. 13.—*Am. Com.*

but life from the dead? And if the firstfruit is 16
 holy, so is the lump: and if the root is holy, so are
 the branches. But if some of the branches were 17
 broken off, and thou, being a wild olive, wast grafted
 in among them, and didst become partaker with
 them ¹of the root of the fatness of the olive tree;
 glory not over the branches: but if thou gloriest, it 18
 is not thou that bearest the root, but the root thee.
 Thou wilt say then, Branches were broken off, that 19
 I might be grafted in. Well; by their unbelief they 20
 were broken off, and thou standest by thy faith.
 Be not highminded, but fear: for if God spared not 21
 the natural branches, neither will he spare thee. Be- 22
 hold then the goodness and severity of God: toward
 them that fell, severity; but toward thee, God's good-
 ness, if thou continue in his goodness: otherwise thou
 also shalt be cut off. And they also, if they con- 23
 tinue not in their unbelief, shall be grafted in: for
 God is able to graft them in again. For if thou wast 24
 cut out of that which is by nature a wild olive tree,
 and wast grafted contrary to nature into a good olive
 tree: how much more shall these, which are the natu-
 ral branches, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of 25
 this mystery, lest ye be wise in your own conceits,
 that a hardening in part hath befallen Israel, until
 the fulness of the Gentiles be come in; and so all 26
 Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ²ungodliness from Jacob:

And this is ³my covenant unto them, 27

When I shall take away their sins.

As touching the gospel, they are enemies for your 28
 sake: but as touching the election, they are beloved
 for the fathers' sake. For the gifts and the calling 29
 of God are ⁴without repentance. For as ye in time 30
 past were disobedient to God, but now have obtain-
 ed mercy by their disobedience, even so have these 31
 also now been disobedient, that by the mercy shewn
 to you they also may now obtain mercy. For God 32
 hath shut up all unto disobedience, that he might
 have mercy upon all.

O the depth ⁵of the riches

33

¹ Many ancient au-
 thorities read of
 the root and of the
 fatness.

² Gr. ungodlinesses.

³ Gr. the covenant
 from me.

⁴ Gr. not repented
 of.

⁵ Or, of the riches
 and the wisdom
 &c.

16 μὴ ζωὴ ἐκ νεκρῶν· εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα·
 17 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. Εἰ δέ τινες
 τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεν-
 τρίσθης ἐν αὐτοῖς καὶ συνκοινωνὺς τῆς ῥίζης τῆς πιότητος
 18 τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατα-
 καυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις ἀλλὰ ἡ ῥίζα σέ.
 19 ἔρεῖς οὖν Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐνκεντρι-
 20 καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστη-
 21 κας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ θεὸς τῶν
 κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.
 22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς
 πεσόντας ἀποτομία, ἐπὶ δὲ σέ χρηστότης θεοῦ, ἐὰν ἐπι-
 23 μένης τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κακῆνοι
 δέ, ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ, ἐνκεντρίσθησονται· δυνα-
 24 τὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτούς. εἰ γὰρ σὺ
 ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν
 ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ
 25 φύσιν ἐνκεντρίσθησονται τῇ ἰδίᾳ ἐλαίᾳ. Οὐ
 γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα
 μὴ ᾗτε ἔν ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ μέρους τῷ
 Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,
 26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται
 Ἦξει ἐκ Σιών ὁ ῥγόμενος,
 ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.
 27 καὶ αἴτη ἀγίοις ἡ παρ' ἐμοῦ διδθήκη,
 ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
 28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλο-
 29 γὴν ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλῃτα γὰρ τὰ
 30 χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ. ὥσπερ γὰρ ὑμεῖς ποτὲ
 ἠπειθήσατε τῷ θεῷ, ἡνὶν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,
 31 οὕτως καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ
 32 αὐτοὶ νῦν ἐλεθῶσιν· συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας
 33 εἰς ἀπειθίαν ἵνα τοὺς πάντας ἐλεήσῃ. *Ω βάθος πλούτου

παρ'

νυν

καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

Τίς γὰρ ἔγνω νοῶν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν εἰκτιρμῶν τοῦ θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον, τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ συνσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφουσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως. καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, οὕτως οἱ πολλοὶ ἐν σώματι ἴσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προοιστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι. ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγουμένοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, ταῖς χρεαῖς τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε. χαίρειν μετὰ

εὐάρεστον τῷ θεῷ
συνσχηματίζεσθαι
... μεταμορφου-
σθαι

μέλη πολλά

Αρ.

Αρ.

11. 33-12. 15. TO THE ROMANS.

¹both of the wisdom and the knowledge of God! ¹ Or, both of wisdom &c.
how unsearchable are his judgements, and his ways
34 past tracing out! For who hath known the mind of
35 the Lord? or who hath been his counsellor? or who
hath first given to him, and it shall be recompensed
36 unto him again? For of him, and through him, and
unto him, are all things. To him *be* the glory ²for ² Gr. unto the ages.
ever. Amen.

12 I beseech you therefore, brethren, by the mercies
of God, to present your bodies a living sacrifice, ³ Gr. well-pleasing.
holy, ⁴ acceptable to God, *which is* your ⁴ Or, spiritual
⁵service. And be not fashioned according to this ⁵ Or, worship
⁶world: but be ye transformed by the renewing of ⁶ Or, age
your mind, that ye may prove what is ⁷the good and
⁸acceptable and perfect will of God. ⁷ Or, the will of God, even the thing which is good and acceptable and perfect

3 For I say, through the grace that was given me,
to every man that is among you, not to think of
himself more highly than he ought to think; but so
to think as to think soberly, according as God hath
4 dealt to each man a measure of faith. For even as
we have many members in one body, and all the
5 members have not the same office: so we, who are
many, are one body in Christ, and severally mem-
6 bers one of another. And having gifts differing ac-
cording to the grace that was given to us, whether
prophecy, *let us prophesy* according to the propor-
7 tion of ⁸our faith; or ministry, *let us give ourselves* ⁸ Or, the faith
to our ministry; or he that teacheth, to his teach-
8 ing; or he that exhorteth, to his exhorting: he that
giveth, *let him do it* with ⁹liberality; he that ruleth, ⁹ Gr. singleness.
with diligence; he that sheweth mercy, with cheer-
9 fulness. Let love be without hypocrisy. Abhor
10 that which is evil; cleave to that which is good. In
love of the brethren be tenderly affectioned one to
11 another; in honour preferring one another; in dili-
gence not slothful; fervent in spirit; serving ¹⁰the
12 Lord; rejoicing in hope; patient in tribulation; con-
13 tinuing stedfastly in prayer; communicating to the
necessities of the saints; ¹¹given to hospitality. ¹¹ Gr. pursuing.
14 Bless them that persecute you; bless, and curse not.
15 Rejoice with

* For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*—Am. Com.

† Omit marg. ⁸ ("the faith")—Am. Com.

TO THE ROMANS. 12. 15-13. 9.

them that rejoice; weep with them that weep. Be 16
of the same mind one toward another. Set not
your mind on high things, but ¹condescend to
²things that are lowly. Be not wise in your own
conceits. Render to no man evil for evil. Take 17
thought for things honourable in the sight of all men.
If it be possible, as much as in you lieth, be at peace 18
with all men. Avenge not yourselves, beloved, but 19
give place unto ³wrath: for it is written, Vengeance
belongeth unto me; I will recompense, saith the
Lord. But if thine enemy hunger, feed him; if he 20
thirst, give him to drink: for in so doing thou shalt
heap coals of fire upon his head. Be not overcome 21
of evil, but overcome evil with good.

Let every soul be in subjection to the higher pow- 13
ers: for there is no power but of God; and the *powers*
that be are ordained of God. Therefore he that re- 2
sisteth the power, withstandeth the ordinance of God:
and they that withstand shall receive to themselves
judgement. For rulers are not a terror to the good 3
work, but to the evil. And wouldest thou have no
fear of the power? do that which is good, and thou
shalt have praise from the same: for ⁴he is a minis- 4
ter of God to thee for good. But if thou do that
which is evil, be afraid; for ⁴he beareth not the sword
in vain: for ⁴he is a minister of God, an avenger for
wrath to him that doeth evil. Wherefore *ye* must 5
needs be in subjection, not only because of the wrath,
but also for conscience sake. For for this cause *ye* 6
pay tribute also; for they are ministers of God's ser-
vice, attending continually upon this very thing.
Render to all their dues: tribute to whom tribute *is* 7
due; custom to whom custom; fear to whom fear;
honour to whom honour.

Owe no man any thing, save to love one another: 8
for he that loveth ⁵his neighbour hath fulfilled ⁶the
law. For this, Thou shalt not commit adultery, 9
Thou shalt not kill, Thou shalt not steal, Thou shalt
not covet, and if there be any other commandment,
it is summed up in this word, namely, Thou shalt
love thy neighbour as thyself.

* Let marg. ³ ("the wrath of God") and the text exchange places. —
Am. Com.

16 χαιρόντων, [†] κλαίειν μετὰ κλαιόντων. τὸ αὐτὸ εἰς ἀλλή-
 λους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς τα-
 πεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαγ-
 17 τοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοογ-
 18 μενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ
 19 ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς
 ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται
 γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.
 20 ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σοῦ, ψώμιζε αὐτόν· ἐὰν διψᾷ,
 πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σω-
 21 रेῖσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ
 1 κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. Πᾶσα
 ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, οὐ γὰρ ἔστιν
 ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι
 2 εἰσὶν· ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ
 διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα
 3 λήμψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ
 ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβέσθαι τὴν ἐξου-
 4 σίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· θεοῦ
 γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν
 ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ
 γὰρ διάκονός ἐστιν, ἕκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσ-
 5 σοντι. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
 6 ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν, διὰ τοῦτο γὰρ καὶ
 φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο
 7 προσκαρτεροῦντες. ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν
 φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον
 8 τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν. Μηδενὶ
 9 μὴδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
 τὸν ἕτερον νόμον πεπλήρωκε· τὸ γάρ Οὐ μοιχεύσεις,
 Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ
 τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται,
 [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

καὶ

Αρ.†

Αρ.

τούτῳ τῷ λόγῳ

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν το
νόμου ἡ ἀγάπη.

ἡμᾶς

Καὶ τοῦτο εἰδότες τὸν καιρὸν, 11
ὅτι ὥρα ἤδη ἡμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγί- 12
τερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. ἡ ἰὺς προέ- 12
κοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ
σκοτόους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός. ὥς ἐν 13
ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κύμοις καὶ μέθαις,
μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. ἀλλὰ 14
ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς
πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

ἐρίσι καὶ ζήλοις
χριστὸν Ἰησοῦν

Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς 1
διακρίσεις διαλογισμῶν. ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ 2
δὲ ἀσθενῶν λάχανα ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ 3
ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ
θεὸς γὰρ αὐτὸν προσελάβετο. σὺ τίς εἶ ὁ κρίνων ἀλλό- 4
τριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται
δέ, δυνατεῖ γὰρ ὁ κύριος στηῆσαι αὐτόν. ὃς μὲν [γὰρ] κρίνει 5
ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος
ἐν τῷ ἰδίῳ τοῖς πληροφορεῖσθω· ὁ φρονῶν τὴν ἡμέραν 6
κυρίῳ φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ
τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ
τῷ θεῷ. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ 7
ἀποθνήσκει· ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε 8
ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε ὦν ζῶμεν
ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ 9
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων
κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί 10
ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα
τῷ βήματι τοῦ θεοῦ· γέγραπται γάρ

Αρ.

Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ,
καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ 12
θεῷ].

Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ 13

13.10-14.13. TO THE ROMANS.

10 Love worketh no ill to his neighbour: love therefore is the fulfilment of ¹the law.

¹ Or, law

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is ²salvation nearer to us than when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

² Or, our salvation nearer than when *de.*

14 But him that is weak in faith receive ye, yet not ³to doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the ⁴servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written,

³ Or, for decisions of doubts

⁴ Gr. household-servant.

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall ⁵confess to God.

⁵ Or, give praise

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but

judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that 14 nothing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean. For if because of meat thy brother is grieved, 15 thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then 16 your good be evil spoken of: for the kingdom of God 17 is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein 18 serveth Christ is well-pleasing to God, and approved of men. So then ¹let us follow after things which 19 make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the 20 work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It 21 is good not to eat flesh, nor to drink wine, nor *to do any thing* whereby thy brother stumbleth². The faith 22 which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he ³approveth. But he that doubteth is condemned 23 if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin⁴.

¹ Many ancient authorities read *we follow*.

² Many ancient authorities add *or is offended, or is weak*.

³ Or, *putteth to the test*.

⁴ Many authorities, some ancient, insert here ch. xvi. 25-27.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let 2 each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not 3 himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For whatsoever 4 things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God 5 of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth 6 glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ 7 also received ⁵you, to the glory of God. For I say 8 that Christ hath been made a minister of the circumcision for the truth of God,

⁵ Some ancient authorities read *us*.

- τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι ἡ πρόσκομμα τῷ τῷ ἀδελφῷ
 14 ἀδελφῷ ἢ σκάνδαλον. οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι
 15 κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ γὰρ διὰ βρώμα ὁ ἀδελφός
 σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώ-
 16 ματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ
 17 βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ
 βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
 18 εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων
 τῷ χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
 19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς διώκομεν
 20 τῆς εἰς ἀλλήλους· μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον
 τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ
 21 διὰ προσκόμματος ἐσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα
 22 μηδὲ πίνειν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει· σὺ
 πίστιν ἦν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακά-
 23 ριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει· ὁ δὲ διακρινόμενος
 ἐάν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ
 1 πίστεως ἁμαρτία ἐστίν. Ὁφείλομεν δὲ ἡμεῖς οἱ ἀφ.
 δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ
 2 ἑαυτοῖς ἀρέσκειν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς
 3 τὸ ἀγαθὸν πρὸς οἰκοδομήν· καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ
 ἤρεσεν· ἀλλὰ καθὼς γέγραπται Οἱ ὀνειδισμοὶ τῶν ὀνει-
 4 διζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ. ὅσα γὰρ προεγράφη,
 [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς
 ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα
 5 ἔχωμεν. ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῆς παρακλήσεως
 δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Ἰησοῦν Χριστόν
 6 Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεόν
 καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς
 8 προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ. λέγω γὰρ Χρι-
 στὸν διάκονον γεγενῆσθαι περὶ τομῆς ὑπὲρ ἀληθείας θεοῦ, ὑμᾶς
 γενέσθαι

εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη 9
ὑπὲρ ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται Διὰ
τοῦτο ἐξομολογησomaί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί
σου ψαλλῶ. καὶ πάλιν λέγει Εὐφράνητε, ἔθνη, μετὰ 10
τοῦ λαοῦ αὐτοῦ. καὶ πάλιν 11

Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον,

καὶ ἐπαινέσάτωσαν αὐτὸν πάντες οἱ λαοί.

καὶ πάλιν Ἡσαίας λέγει 12

Ἔσται ἡ ρίζα τοῦ Ἰεσσαί,

καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν·

ἐπὶ αὐτῷ ἔθνη ἐλπιούσιν.

ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ 13
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ
ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, 14
ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
πάσης τῆς γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.
τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὥς ἐπαναμι- 15
μνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἀπὸ τοῦ
θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ 16
ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ
προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύ-
ματι ἁγίῳ. ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ 17
πρὸς τὸν θεόν· οὐ γὰρ ἡτολμήσω τι λαλεῖν ὧν οὐ κατειρ- 18
γάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ
ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος 19
[ἁγίου]· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ
Ἰλλυρικοῦ πεπληρωμένοι τὸ εὐαγγέλιον τοῦ χριστοῦ, οὕτως 20
δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ἔπου ὠνομάσθη
Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ 21
καθὼς γέγραπται

Ὅψονται οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ,

καὶ οἱ οὐκ ἀκηκόασι συνήσουσιν.

Οἷς οὐκ ἀνηγγέλη
περὶ αὐτοῦ ὥσυν-
ται

τολμῶ

15. 8-15. 21. TO THE ROMANS.

that he might confirm the promises *given* unto the
9 fathers, and that the Gentiles might glorify God for
his mercy; as it is written,

Therefore will I 'give praise unto thee among ¹ Or, *confess*
the Gentiles,

And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;

And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles;

On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace
in believing, that ye may abound in hope, in the
power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren,
that ye yourselves are full of goodness, filled
with all knowledge, able also to admonish one an-

15 other. But I write the more boldly unto you in
some measure, as putting you again in remem-
brance, because of the grace that was given me of

16 God, that I should be a minister of Christ Jesus
unto the Gentiles, ² ministering the gospel of God,
that the offering up of the Gentiles might be made

² Gr. *ministering*
in sacrifice.

17 acceptable, being sanctified by the Holy Ghost. I
have therefore my glorying in Christ Jesus in things

18 pertaining to God. For I will not dare to speak
of any ³ things save those which Christ wrought
through me, for the obedience of the Gentiles, by

³ Gr. *of those things*
which Christ
wrought not
through me.

19 word and deed, in the power of signs and wonders,
in the power of ⁴ the Holy Ghost; so that from Jeru-

⁴ Many ancient au-
thorities read *the*
Spirit of God.
One reads the
Spirit.

salem, and round about even unto Illyricum, I have
20 ⁵ fully preached the gospel of Christ; yea, ⁶ making
it my aim so to preach the gospel, not where Christ

⁵ Gr. *fulfilled.*

⁶ Gr. *being ambi-*
tious.

was *already* named, that I might not build upon an-
21 other man's foundation; but, as it is written,

They shall see, to whom no tidings of him
came,

And they who have not heard shall under-
stand.

Wherefore also I was hindered these many times 22
 from coming to you: but now, having no more any 23
 place in these regions, and having these many years
 a longing to come unto you, whensoever I go unto 24
 Spain (for I hope to see you in my journey, and to
 be brought on my way thitherward by you, if first
 in some measure I shall have been satisfied with
 your company)—but now, *I say*, I go unto Jerusa- 25
 lem, ministering unto the saints. For it hath been 26
 the good pleasure of Macedonia and Achaia to make
 a certain contribution for the poor among the saints
 that are at Jerusalem. Yea, it hath been their good 27
 pleasure; and their debtors they are. For if the
 Gentiles have been made partakers of their spirit-
 ual things, they owe it *to them* also to minister unto
 them in carnal things. When therefore I have ac- 28
 complished this, and have sealed to them this fruit,
 I will go on by you unto Spain. And I know that, 29
 when I come unto you, I shall come in the fulness
 of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus 30
 Christ, and by the love of the Spirit, that ye strive
 together with me in your prayers to God for me;
 that I may be delivered from them that are disobe- 31
 dient in Judæa, and *that* my ministration which *I*
have for Jerusalem may be acceptable to the saints;
 that I may come unto you in joy through the will 32
 of God, and together with you find rest. Now the 33
 God of peace be with you all. Amen.

I commend unto you Phœbe our sister, who is a **16**
 1 Or, *deaconess* 'servant of the church that is at Cenchræ: that ye 2
 receive her in the Lord, worthily of the saints, and
 that ye assist her in whatsoever matter she may
 have need of you: for she herself also hath been a
 succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers in 3
 Christ Jesus, who for my life laid down their own 4
 necks; unto whom not only I give thanks, but also all
 the churches of the Gentiles: and *salute* the church 5
 that is in their house. Salute Epænetus my beloved,
 who is the firstfruits of Asia unto Christ. Salute 6
 Mary,

- 22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·
 23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπό-
 24 θειαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, ὥς
 ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευόμενος
 θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἕαν ὑμῶν
 25 πρῶτον ἀπὸ μέρους ἐμπλησθῶ,— νυνὶ δὲ πορεύομαι εἰς
 26 Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. ἡυδόκησαν γὰρ Μακε-
 δονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτω-
 27 χοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. ἡυδόκησαν γάρ, καὶ
 ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν
 ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
 28 λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας, καὶ σφραγι-
 σάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν
 29 εἰς Σπανίαν· οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώ-
 30 ματι εὐλογίας Χριστοῦ ἐλεύσομαι. Παρακαλῶ
 δὲ ὑμᾶς [, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν
 31 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα ῥυσθῶ ἀπὸ
 τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς
 32 Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, ἵνα ἐν χαρᾷ
 ἔλθῶν πρὸς ὑμᾶς διὰ θελήματος ἑοῦ συναναπαύσωμαι
 33 ὑμῖν. ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν. ἔλθω πρὸς... θεοῦ
καὶ | Ἀρ.†
- 1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν
 2 [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς, ἵνα ᾧ προσ- αὐτὴν προσδέξη-
σθε
 δέξησθε αὐτὴν ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε
 αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι, καὶ γὰρ αὐτὴ προ-
 στάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
- 3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου
 4 ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
 τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ
 5 πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν
 ἐκκλησίαν. ἀσπάσασθε Ἑπαίνετον τὸν ἀγαπητὸν μου, ὅς
 6 ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαρίαν, Ἀρ.

ἤτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον 7
καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,
οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ
γέγοναν ἐν Χριστῷ. ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγα- 8
πητόν μου ἐν κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν 9
ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά- 10
σασθε Ἀπελλὴν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε
τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε Ἡρῳδίωνα τὸν 11
συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς
ὄντας ἐν κυρίῳ. ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς 12
κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,
ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε Ῥούφον τὸν 13
ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπά- 14
σασθε Ἀσύνκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν,
καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον 15
καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν,
καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. Ἀσπάσασθε ἀλλή- 15
λους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
πάσαι τοῦ χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχο- 17
στασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμά-
θετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι 18
τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι
τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας 19
ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς [μὲν]
εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ θεὸς 20
τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν
ἐν τάχει.

ΑΡ | Χριστοῦ

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ [†] μεθ' ὑμῶν.

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός [μου], καὶ 21
Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.
ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν 22

16. 6-16. 22. TO THE ROMANS.

7 who bestowed much labour on you. Salute Andronicus and ¹Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, ^{1 Or, Junia}
 8 who also have been in Christ before me. Salute
 9 Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my
 10 beloved. Salute Apelles the approved in Christ.
 Salute them which are of the *household* of Aristobulus. Salute Herodion my kinsman. Salute them
 11 of the *household* of Narcissus, which are in the Lord.
 12 Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured
 13 much in the Lord. Salute Rufus the chosen in the
 14 Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the
 15 saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute
 16 you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the ²doctrine which ye learned: ^{2 Or, teaching}
 18 and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the
 19 hearts of the innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good,
 20 and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.
 21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, ³who write the epistle, salute you in

^{3 Or, who write the epistle in the Lord, salute you}

TO THE ROMANS. 16. 22-16. 27.

- the Lord. Gaius my host, and of the whole church, ²³ saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.¹
- ²Now to him that is able to stablish you accord- ²⁵ ing to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but ²⁶ now is manifested, and ³by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience ⁴of faith; to the only wise God, through Je- ²⁷ sus Christ, ⁵to whom be the glory ⁶for ever. Amen.
- ¹ Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen*, and omit the like words in ver. 20.
- ² Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv.
- ³ Gr. *through*.
- ⁴ Or, *to the faith*.
- ⁵ Some ancient authorities omit *to whom*.
- ⁶ Gr. *unto the ages*.

²³ κυρίῳ. ἀσπάζεταιται ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεταιται ὑμᾶς Ἑραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

²⁵ Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστη- Αρ.
²⁶ ρίου χρόνοις αἰωνίοις σεσιγημένου φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου Αρ.
 θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,
²⁷ μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ [ῥ] ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

Χριστοῦ Ἰησοῦ

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ¹ διὰ
 θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς τῇ ἐκκλησίᾳ²
 τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ
 Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ
 ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τύπῳ
 αὐτῶν καὶ ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς³
 ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ θεῷ πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι⁴
 τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, ὅτι ἐν παντὶ⁵
 ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,⁶
 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδε-⁷
 χόμενους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ⁸
 τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. πιστὸς ὁ θεὸς δι' οὗ⁹
 ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ
 κυρίου ἡμῶν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ¹⁰
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες,
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρτισμένοι ἐν τῷ
 αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδηλώθη γάρ μοι περὶ¹¹
 ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσίν.
 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι¹²
 Παύλου, Ἐγὼ δὲ Ἀπολλώ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
 Χριστοῦ. μεμέρισται ὁ¹³ χριστός. μὴ Παῦλος ἐσταυρώθη¹³

χριστός;

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

- 1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes 'our brother, ^{1 Gr. the brother.}
 2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:
 3 Grace to you and peace from God our Father and the Lord Jesus Christ.
 4 I thank ^{2 Some ancient authorities omit my.} my God always concerning you, for the grace of God which was given you in Christ Jesus;
 5 that in every thing ye were enriched in him, in all
 6 ^{3 utterance and all knowledge; even as the testimony} of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our
 8 Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreprouceable in the day of our
 9 Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
 10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same
 11 mind and in the same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe,
 12 that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
 13 ^{4 Or, Christ is divided. Was Paul crucified for you?} Is Christ divided? was Paul crucified

¹ Some ancient authorities read *I give thanks that.* for you? or were ye baptized into the name of Paul? ¹I ¹⁴thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into ¹⁵my name. And I baptized also the household of Stephanas: ¹⁶besides, I know not whether I baptized any other. For ¹⁷Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross is to them that are perishing ¹⁸foolishness; but unto us which are being saved* it is the power of God. For it is written, 19

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject†.

² Or, age Where is the wise? where is the scribe? where is the disputer ²⁰of this ²world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world ²¹through its wisdom knew not God, it was God's good pleasure through the foolishness of the ³preaching to save them that believe. Seeing that Jews ask for signs, and Greeks ²²seek after wisdom: but we preach ⁴Christ crucified, unto ²³Jews a stumblingblock, and unto Gentiles foolishness; but ²⁴unto ⁵them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the fool- ²⁵ishness of God is wiser than men; and the weakness of God is stronger than men.

⁶ Or, ye behold For ⁶behold your calling, brethren, how that not many ²⁶wise after the flesh, not many mighty, not many noble, ⁷are ⁷called: but God chose the foolish things of the world, that ²⁷he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, ²⁸and the things that are despised, did God choose, ⁸yea ⁸and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God. ²⁹But of him are ye in Christ Jesus, who was made unto us ³⁰wisdom from God, ⁹and righteousness and sanctification, and redemption

* For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.—*Am. Com.*

† For "And . . . reject" read "And the discernment of the discerning will I bring to nought"—*Am. Com.*

‡ Omit marg. ⁷ ("Or, have part therein")—*Am. Com.*

- 14 ὑπὲρ ὑμῶν, ἣ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε· εὐχα-
ριστῶ [†] ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ
15 Γαῖον, ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.
16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ
17 τινα ἄλλον ἐβάπτισα. οὐ γὰρ ἀπέστείλεν με Χριστὸς
βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα
μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.
18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις
μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.
19 γέγραπται γάρ

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν,

καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

- 20 τοῦ σοφός; ποῦ γραμματεῖς; τοῦ συνζητητῆς τοῦ αἰῶνος
τούτου; οὐχὶ ἐμώρανεन ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ
22 κηρύγματος σῶσαι τοὺς πιστεύοντας. ἐπειδὴ καὶ Ἰουδαῖοι
23 σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ
κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάν-
24 δαλον ἔθνεσιν δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰου-
δαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ
25 σοφίαν. ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώ-
πων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν
26 ἀνθρώπων. Βλέπετε, γὰρ τὴν κλήσιν ὑμῶν,
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
27 δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου
ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς, καὶ τὰ
ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ
28 ἰσχυρά, καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα
ἐξελέξατο ὁ θεός, [καὶ] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταρ-
29 γήσῃ, ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὡς ἐγενήθη σοφία
ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύ-

περὶ
τῷ θεῷ

θεοῦ δικαιοσύνη

τρωσις, ἵνα καθὼς γέγραπται Ὁ καυχώμενος ἐν Κυρίῳ 31
καυχάσθω.

μαρτύριον

Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἤλθον οὐ καθ' ὑπερο- 1
χὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ ἑκκλήριον τοῦ
θεοῦ, οὐ γὰρ ἔκρινά τι εἶδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν 2
καὶ τοῦτον ἐσταυρωμένον· καγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ 3
καὶ ἐν τρόμφῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, καὶ ὁ λόγος μου 4
καὶ τὸ κήρυγμά μου οὐκ ἐν πιθοῖς σοφίας λόγοις ἀλλ' ἐν
ἀποδείξει πνεύματος καὶ δυνάμεως, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ 5
ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ. Σοφίαν 6

δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος
τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργου-
μένων· ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν 7
ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς
δόξαν ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου 8
ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης
ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται 9

Ἄ ὀφθαλμὸς οὐκ εἶδεν οὐδ' οὐκ ἤκουσεν
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,

ὅσα ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

δε

ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ 10
πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. τίς γὰρ οἶδεν 11
ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου
τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ
πνεῦμα τοῦ θεοῦ. ἡμεῖς δὲ ἐν τῷ πνεύματι τοῦ κόσμου 12
ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν· ἃ καὶ λαλοῦμεν οὐκ ἐν 13
διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς

πνευματικῶς

πνεύματος, πνευματικοῖς πνευματικὰ συνκρίνοντες. ψυ- 14
χικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευμα-
τικῶς ἀνακρίνεται· ὁ δὲ πνευματικὸς ἀνακρίνει ἑμὲ πάντα, 15
αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν 16

[τὰ]

tion: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of ¹speech or of wisdom, proclaiming to you the ²mystery of God. For I determined not to know any thing ³among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my ¹speech and my ³preaching were not in persuasive words of wisdom, but in demonstration of the ⁵Spirit and of power: that your faith should not ⁴stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the ⁵perfect*: yet a wisdom not of this ⁶world, nor of the rulers of this ⁶world, ⁷which are coming to nought: but we speak God's wisdom in a mystery, *even the wisdom* that hath been hidden, which ⁸God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth†: for had they known it, they would not have crucified the Lord of glory: ⁹but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,

Whatsoever things God prepared for them that love him.

10 ¹But unto us God revealed ²them through the Spirit: for the ¹¹Spirit searcheth all things, yea, the deep things of God. For ¹²who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God ¹³none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God‡; that we might know the things that are freely given to us by ¹⁴God§. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; ¹⁵comparing spiritual things with spiritual||. Now the natural¶ man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, ¹⁶because they are spiritually ¹¹judged. But he that is spiritual ¹²judgeth all things, and he himself is ¹¹judged of no man. ¹⁶For who hath known the mind

¹ Or, word

² Many ancient authorities read *testimony*.

³ Gr. *thing preached*.

⁴ Gr. *be*.

⁵ Or, *fullgrown*

⁶ Or, *age*: and so in ver. 7, 8; but not in ver. 12.

⁷ Some ancient authorities read *For*.

⁸ Or, it

⁹ Or, *combining*

¹⁰ Or, *interpreting spiritual things to spiritual men*

¹¹ Or, *examined*

¹² Or, *examined*

* For "the perfect" read "them that are fullgrown"—*Am. Com.* † For "knoweth" read "hath known"—*Am. Com.* ‡ For "is of God" read "is from God"—*Am. Com.* § For "are freely given to us by God" read "were freely given to us of God"—*Am. Com.* || For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg. ⁹—*Am. Com.* ¶ "natural" add marg. Or, *unspiritual* Gr. *psychical*.—*Am. Com.*

of the Lord, that he should instruct him? But we have the mind of Christ.

And I, brethren, could not speak unto you as ³ unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye ² were not yet able *to bear it*: nay, not even now are ye able; for ye are yet carnal: for whereas there is ³ among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one ⁴ saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what ⁵ is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos ⁶ watered; but God gave the increase. So then nei- ⁷ ther is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now ⁸ he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour. For we are God's fellow-workers: ye ⁹ are God's husbandry, God's building.

¹ Gr. *tilled land*.

According to the grace of God which was given ¹⁰ unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other ¹¹ foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on ¹² the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: ¹³ for the day shall declare it, because it is revealed in fire; ² and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide ¹⁴ which he built thereon, he shall receive a reward. If ¹⁵ any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

² Or, *and each man's work, of what sort it is, the fire shall prove it.*

³ Or, *sanctuary*

Know ye not that ye are a ³temple of God, and ¹⁶ that the Spirit of God dwelleth in you? If any man ¹⁷ destroyeth the ³temple of God, him shall God destroy; for the ³temple of God is holy, ⁴which *temple* ye are.

⁴ Or, *and such are ye*

Let no man deceive himself. If any man thinketh ¹⁸ that he is wise among you in this ⁵world, let him become a fool, that he may become wise.

⁵ Or, *age*

Κυρίου, ὃς συνβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ
 1 ἔχομεν. Καὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθητε λαλῆσαι
 ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν
 2 Χριστῷ. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὐπω γὰρ ἐξ-
 νασθε.

3 Ἀλλ' οὐδὲ [ἐτι] νῦν δύνασθε, ἐτι γὰρ σαρκικοί ἐστε.
 ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ
 4 κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις Ἐγὼ μὲν
 εἰμι Παύλου, ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ ἀνθρωποί
 5 ἐστε; τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν Παῦλος; διά-
 κονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.
 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡὔξανεν.
 7 ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ
 8 αὐξάνων θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν,
 9 ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον,
 10 ἐστε. Θεοῦ γὰρ ἐσμεν συνεργοί. θεοῦ γεώργιον, θεοῦ οἰκοδομή

Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθείσαν
 μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικο-
 11 δομεῖ. ἕκαστος δὲ βλέπew πῶς ἐποικοδομεῖ. θεμέλιον
 γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς
 12 ἐστὶν Ἰησοῦς Χριστός· εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θε-
 μέλιον χρυσίον, ἄργύριον, λίθους τιμίους, ξύλα, χόρτον,
 13 καλάμην, ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἡ γὰρ
 ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ
 14 ἔργον ὅποιόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει. εἴ τις τὸ
 15 ἔργον μενεῖ ὁ ἐποικοδόμησεν, μισθὸν λήμψεται· εἴ τις τὸ
 ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται,
 16 οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἴδατε ὅτι ναὸς

17 θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν οἶκε;· εἴ τις
 τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ
 ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν
 ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός,

χρυσίον καὶ

οἶκε ἐν ὑμῖν

ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν· 19
 γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πα-
 νοργίᾳ αὐτῶν· καὶ πάλιν Κύριος γινώσκει τοὺς δια- 20
 λογισμοὺς τῶν σοφῶν ὅτι εἰς τὴν μάταιον. ὥστε μηδεὶς καυ- 21
 χάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, εἴτε Παῦ- 22
 λος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
 θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν, ὑμεῖς 23
 δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

Οὕτως ἡμᾶς λογι- 1
 ζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους
 μυστηρίων θεοῦ. ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις 2
 ἵνα πιστός τις εὑρεθῇ. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα 3
 ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
 ἐμαυτὸν ἀνακρίνω· οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν 4
 τούτῳ δεδικαιώμαι, ὃ δὲ ἀνακρίνων με κύριός ἐστιν. ὥστε 5
 μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ
 φωτίσει τὰ κρυπτὰ τοῦ σκούτους καὶ φανερώσει τὰς βουλὰς
 τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ
 τοῦ θεοῦ.

Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα 6
 εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τό
 Μὴ ὑπὲρ αὐτοῦ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε
 κατὰ τοῦ ἐτέρου. τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ 7
 οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;
 ἥδη κεκορεσμένοι ἐστέ; ἥδη ἐπλουτήσατε; χωρὶς ἡμῶν 8
 ἐβασιλεύσατε; καὶ ὅφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς
 ὑμῖν συνβασιλεύσωμεν. δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς 9
 ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέα-
 τρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.
 ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· 10
 ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ
 αἰτιμοί. ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ 11
 γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν καὶ κοπι- 12
 ῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλο-
 γοῦμεν, διωκόμενοι ἀνεχόμεθα, δυσφημούμενοι παρακα- 13

ἀπέδειξεν,

19 For the wisdom of this world is foolishness with God. For
 20 it is written, He that taketh the wise in their craftiness: and
 again, The Lord knoweth the reasonings of the wise, that
 21 they are vain. Wherefore let no one glory in men. For all
 22 things are yours; whether Paul, or Apollos, or Cephas, or the
 world, or life, or death, or things present, or things to come;
 23 all are yours; and ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of ministers of Christ, and
 2 stewards of the mysteries of God. Here, moreover, it is re-
 3 quired in stewards, that a man be found faithful. But with
 me it is a very small thing that I should be ¹judged of you, ¹ Or, *examined*
 or of man's ²judgement: yea, I ³judge not mine own self. ² Gr. *day*.
³ Or, *examine*

4 For I know nothing against myself; yet am I not hereby
 5 justified: but he that ⁴judgeth me is the Lord. Wherefore ⁴ Or, *examineth*
 judge nothing before the time, until the Lord come, who
 will both bring to light the hidden things of darkness, and
 make manifest the counsels of the hearts; and then shall
 each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred
 to myself and Apollos for your sakes; that in us ye might
 learn not to go beyond the things which are written; that no
 7 one of you be puffed up for the one against the other. For
 who maketh thee to differ? and what hast thou that thou
 didst not receive? but if thou didst receive it, why dost
 8 thou glory, as if thou hadst not received it? Already are
 ye filled, already ye are become rich, ye have reigned* with-
 out us: yea and I would that ye did reign, that we also
 9 might reign with you. For, I think, God hath set forth us
 the apostles last of all, as men doomed to death: for we are
 made a spectacle unto the world, ⁵and to angels†, and to ⁵ Or, *both to angels*
 10 men. We are fools for Christ's sake, but ye are wise in *and men*
 Christ; we are weak, but ye are strong; ye have glory, but
 11 we have dishonour. Even unto this present hour we both
 hunger, and thirst, and are naked, and are buffeted, and have
 12 no certain dwellingplace; and we toil, working with our
 own hands: being reviled, we bless; being persecuted, we
 13 endure; being defamed, we in-

* For "have reigned" read "have come to reign"—*Am. Com.*

† For "and to angels" read "both to angels" and substitute the present text
 for the marg.—*Am. Com.*

¹ Or, *refuse*

treat: we are made as the ¹filth of the world, the
offscouring of all things, even until now.

I write not these things to shame you, but to ad-¹⁴
monish you as my beloved children. For though ¹⁵
ye should have ten thousand tutors in Christ, yet
have ye not many fathers: for in Christ Jesus I be-
gat you through the gospel. I beseech you there-¹⁶
fore, be ye imitators of me. For this cause have I ¹⁷
sent unto you Timothy, who is my beloved and
faithful child in the Lord, who shall put you in re-
membrance of my ways which be in Christ, even as
I teach everywhere in every church. Now some ¹⁸
are puffed up, as though I were not coming to you.
But I will come to you shortly, if the Lord will; and ¹⁹
I will know, not the word of them which are puffed
up, but the power. For the kingdom of God is not ²⁰
in word, but in power. What will ye? shall I come ²¹
unto you with a rod, or in love and a spirit of meek-
ness*?

It is actually reported that there is fornication ⁵
among you, and such fornication as is not even
among the Gentiles, that one *of you* hath his father's
wife. And ²ye are puffed up, and ³did not rather ²
mourn, that he that had done this deed might be
taken away from among you. For I verily, being ³
absent in body but present in spirit, have already,
as though I were present, judged him that hath so
wrought this thing, in the name of our Lord Jesus, ⁴
ye being gathered together, and my spirit, with the
power of our Lord Jesus, to deliver such a one unto ⁵
Satan for the destruction of the flesh, that the spirit
may be saved in the day of the Lord ⁴Jesus. Your ⁶
glorying is not good. Know ye not that a little
leaven leaveneth the whole lump? Purge out the ⁷
old leaven, that ye may be a new lump, even as ye
are unleavened. For our passover also hath been
sacrificed, *even* Christ: wherefore let us ⁸keep the ⁸
feast, not with old leaven, neither with the leaven
of malice and wickedness, but with the unleavened
bread of sincerity and truth.

I wrote

9

* For "meekness" read "gentleness"—*Am. Com.*

λοῦμεν· ὡς περικαθάσματα τοῦ κόσμου ἐγενήθημεν, πάντων
 14 περιψήμα, ἕως ἄρτι. Οὐκ ἐντρέπων ὑμᾶς γράφω
 15 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶν· ἐὰν γὰρ
 μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς
 πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ
 16 ὑμᾶς ἐγέννησα. παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γί-
 17 νεσθε. Διὰ τοῦτο [†] ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου
 τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνησεί
 τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν
 18 πάσῃ ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ
 19 μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ἐλεύσομαι δὲ ταχέως
 πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν
 20 λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν, οὐ γὰρ ἐν
 21 λόγῳ ἢ βασιλείᾳ τοῦ θεοῦ ἀλλ' ἐν δυνάμει. τί θέλετε; ἐν
 ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰ-
 τητος;

αὐτὸ

1 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία
 ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
 2 ἔχειν. καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον
 ἐπειθήσατε, ἵνα ἄρθῃ ἐκ μέσου ὑμῶν ὃ τὸ ἔργον τοῦτο
 3 πράξας; Ἐγὼ μὲν γάρ, ἀπὸν τῷ σώματι παρὼν δὲ τῷ
 πνεύματι, ἥδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργα-
 4 σάμενον ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ, συνα-
 χθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ
 5 κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ
 εἰς ὀλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ
 6 τοῦ κυρίου[†]. Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι
 7 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἐκκαθάρατε τὴν πα-
 λαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι.
 8 καὶ γὰρ τὸ πάσχα ἡμῶν ἐτίθη Χριστός· ὥστε ἐορτάζωμεν,
 μὴ ἐν ζύμῃ [†] παλαιᾷ μὴδὲ[†] ἐν ζύμῃ κακίας καὶ πονηρίας,
 9 ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας. Ἐγραψα

Ἰησοῦ | Αρ.

Αρ.

παλαιᾷ, μὴ

ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, οὐ πάν- 10
 τως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ
 ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἅρα ἐκ τοῦ κόσμου
 ἐξελθεῖν. ἵν' δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις 11
 ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλο-
 λάτρης ἢ λοῖδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ
 συνεσθίειν. τί γάρ μοι τοὺς ἔξω κρίνεις; οὐχὶ τοὺς ἔσω 12
 ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς κρίνει; ἐξάρατε τὸν 13
 πονηρὸν ἐξ ἡμῶν ἀγίων.

κρίνουσιν

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρί- 1
 νεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ἢ οὐκ οἴδατε 2
 ὅτι οἱ ἅγιοι τὸν κόσμον ἱκρυνούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται
 ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ οἴδατε 3
 ὅτι ἀγγέλους κρινούμεν, μήτιγε βιωτικά; βιωτικά μὲν οὖν 4
 κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
 τούτους καθίζετε; πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως 5
 οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνὰ
 μέσον τοῦ ἀδελφοῦ αὐτοῦ, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ 6
 κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ἤδη μὲν οὖν ὅλως ἡττημα 7
 ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ
 μάλλον ἀδικεῖσθε; διὰ τί οὐχὶ μάλλον ἀποστερεῖσθε; ἀλλὰ 8
 ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. ἢ 9
 οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;
 Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ
 οὔτε μαλακοὶ οὔτε ἀρσενικοῦται οὔτε κλέπται οὔτε πλεο- 10
 νέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες βασιλείαν
 θεοῦ κληρονομήσουσιν. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπε- 11
 λούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνό-
 ματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι
 τοῦ θεοῦ ἡμῶν.

Πάντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. πάντα 12
 μοι ἔξεστιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.
 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ 13

unto you in my epistle to have no company with
 10 fornicators; ¹not altogether with the fornicators of
 this world, or with the covetous and extortioners, or
 with idolaters; for then must ye needs go out of the
 11 world: but ²now I write unto you not to keep com-
 pany, if any man that is named a brother be a for-
 nicator, or covetous, or an idolater, or a reviler, or a
 drunkard, or an extortioner; with such a one no, not
 12 to eat. For what have I to do with judging them
 that are without? Do not ye judge them that are
 13 within, whereas them that are without God judgeth?
 Put away the wicked man from among yourselves.
 6 Dare any of you, having a matter against ³this
 neighbour, go to law before the unrighteous, and not
 2 before the saints? Or know ye not that the saints
 shall judge the world? and if the world is judged
 by you, are ye unworthy ⁴to judge the smallest mat-
 3 ters? Know ye not that we shall judge angels?
 How much more, things that pertain to this life?
 4 If then ye have ⁵to judge things pertaining to this
 life, ⁶do ye set them to judge who are of no account
 5 in the church? I say *this* to move you to shame.
 Is it so, that there cannot be *found* among you one
 wise man, who shall be able to decide between his
 6 brethren, but brother goeth to law with brother, and
 7 that before unbelievers? Nay, already it is alto-
 gether ⁷a defect in you, that ye have lawsuits one
 with another. Why not rather take wrong? why
 8 not rather be defrauded? Nay, but ye yourselves
 9 do wrong, and defraud, and that *your* brethren. Or
 know ye not that the unrighteous shall not inherit
 the kingdom of God? Be not deceived: neither for-
 nicators, nor idolaters, nor adulterers, nor effemi-
 10 nate, nor abusers of themselves with men, nor thieves,
 nor covetous, nor drunkards, nor revilers, nor extor-
 11 tioners, shall inherit the kingdom of God. And
 such were some of you: but ye ⁸were washed, but
 ye were sanctified, but ye were justified in the name
 of the Lord Jesus Christ, and in the Spirit of our God.
 12 All things are lawful for me; but not all things
 are expedient. All things are lawful for me; but I
 13 will not be brought under the power of any. Meats
 for the belly, and the belly for meats: but

¹ Or, not at all meaning the fornicators &c.*

² Or, as it is, I wrote*

³ Gr. the other.

⁴ Gr. of the smallest tribunals.

⁵ Gr. tribunals pertaining to.

⁶ Or, set them . . . church.

⁷ Or, a loss to you

⁸ Gr. washed yourselves.

* Let marg. ¹ and ² and the text exchange places.—*Am. Com.*

God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and 14 will raise up us through his power. Know ye not 15 that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know 16 ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But 17 he that is joined unto the Lord is one spirit. Flee 18 fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your 19 body is a ¹temple of the ²Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God there- 20 fore in your body.

¹ Or, *sanctuary*

² Or, *Holy Spirit*

Now concerning the things whereof ye wrote: It ⁷ is good for a man not to touch a woman. But, be- 2 cause of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and 3 likewise also the wife unto the husband. The wife 4 hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one 5 the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of per- 6 mission*, not of commandment. ⁸Yet I would that 7 all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that—

³ Many ancient authorities read *For*.

But I say to the unmarried and to widows, It is 8 good for them if they abide even as I. But if they 9 have not continency, let them marry: for it is better to marry than to burn. But unto the married I 10 give charge, *yea* not I, but the Lord, That the wife depart not from her husband (but and if she depart, 11 let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.

* For "permission" read "concession"—*Am. Com.*

θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ
 14 πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς
 καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως
 15 αὐτοῦ. οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ
 ἐστίν; ἄρας οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη;
 16 μὴ γένοιτο. ἢ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν
 σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα
 17 μίαν. ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμά ἐστιν.
 18 φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρω-
 πος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων εἰς τὸ ἴδιον
 19 σῶμα ἁμαρτάνει. ἢ οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς
 τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ;
 20 καὶ οὐκ ἐστὲ ἐαυτῶν, ἡγοράσθητε γὰρ τιμῇς· δοξάσατε δὴ
 τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

ἐξήγειρεν

πνεύματος ἁγίου
ἐστίν

Αρ.

1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ
 2 ἄπεισθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα
 3 ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. τῇ γυναικὶ ὁ
 ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
 4 ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ
 ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξου-
 5 σιάζει ἀλλὰ ἡ γυνή. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴτι
 [ἀν] ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσῃτε τῇ προσευχῇ
 καὶ πάλιν ἐπὶ τὸ αὐτὸ ᾗτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς
 6 διὰ τὴν ἀκρασίαν [ὑμῶν]. τοῦτο δὲ λέγω κατὰ συνγνώμην,
 7 οὐ κατ' ἐπιταγὴν. θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
 καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ
 μὲν οὕτως, ὁ δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι
 9 μένειν ὡς καὶ ἐγώ· εἰ δὲ οὐκ ἐγκρατεῦνται, γαμησάτωσαν,
 10 κρεῖττον γάρ ἐστιν ἡ γαμὴν ἢ πυροῦσθαι. τοῖς δὲ γεγα-
 μηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ
 11 ἀνδρὸς μὴ χωρισθῆναι, —ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος
 ἢ τῷ ἀνδρὶ καταλλαγήτω, —καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

γαμῆσαι

Τοῖς δὲ λοιποῖς λέγω ἐγώ, κύριος ὁ κύριος· εἴ τις ἀδελφὸς 12
 γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐ-
 τοῦ, μὴ ἀφίετω αὐτήν· καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, 13
 καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω τὸν
 ἄνδρα· ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ 14
 ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἅρα τὰ
 τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν. εἰ δὲ ὁ 15
 ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς
 ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ κέκληκεν
 ἡμεῖς ὁ θεός. τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; 16
 ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ 17
 μὴ ἐκάστω ὡς ἡμερίκεν ὁ κύριος, ἕκαστον ὡς κέκληκεν
 ὁ θεός, οὕτως περιπατέιτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις
 πάσαις διατάσσομαι· περιτετμημένος τις ἐκλήθη; μὴ 18
 ἐπισπάσθω· ἐκροβυστία κέκληταί τις; μὴ περιτεμένεσθω.
 ἡ περιτομὴ οὐδὲν ἐστίν, καὶ ἡ ἐκροβυστία οὐδὲν ἐστίν, 19
 ἀλλὰ τήρησις ἐντολῶν θεοῦ. ἕκαστος ἐν τῇ κλήσει ἣ 20
 ἐκλήθη ἐν ταύτῃ μενέτω· δοῦλος ἐκλήθη; μὴ σοι με- 21
 λέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μάλλον
 χρῆσαι· ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος 22
 κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν
 Χριστοῦ· τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώ- 23
 πων· ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω 24
 παρὰ θεῶ.

Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην 25
 δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι. Νο- 26
 μίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
 ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι· δέδεσαι γυναικί; μὴ 27
 ζῆται λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζῆται γυναῖκα· ἐὰν 28
 δὲ καὶ γαμήσης, οὐχ ἥμαρτες· καὶ ἐὰν γῆμῃ [ἡ] παρθένος,
 οὐχ ἥμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι,
 ἐγὼ δὲ ὑμῶν φείδομαι· Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς 29
 ἐστὶν τὸ λοιπόν, συνεσταλμένος ἐστίν· τὸ λοιπόν ἵνα καὶ οἱ ἔχοντες γυναῖκας

ἐστὶν τὸ λοιπόν,

- 12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let
 13 him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her
 14 not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are
 15 they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*:
 16 but God hath called ¹us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?
 17 Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the
 18 churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncir-
 19 cumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of
 20 the commandments of God. Let each man abide in that
 21 calling wherein he was called. Wast thou called being a bondservant? care not for it: ²but if thou canst become free, ²Or, *may, even if* *
 22 use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was
 23 called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.
 25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained
 26 mercy of the Lord to be faithful†. I think therefore that this is good by reason of the present distress‡, *namely*, that
 27 it is good for a man ³to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? ³Or, *so to be*.
 28 seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.
 29 But this I say, brethren, the time ⁴is shortened, that hence-⁴ Or, *is shortened henceforth, that both those &c.*
 forth both those that have wives

* Let marg. ² ("may, even if") and the text exchange places.—*Am. Com.*

† For "faithful" read "trustworthy"—*Am. Com.*

‡ For "the present distress" read "the distress that is upon us"—*Am. Com.*

may be as though they had none; and those that weep, as 30
 though they wept not; and those that rejoice, as though they
 rejoiced not; and those that buy, as though they possessed
 not; and those that use the world, as not ¹abusing it*: for 31
 the fashion of this world passeth away. But I would have 32
 you to be free from cares. He that is unmarried is careful
 for the things of the Lord, how he may please the Lord:
 but he that is married is careful for the things of the world, 33
 how he may please his ²wife. And there is a difference 34
 also between the wife and the virgin. She that is unmar-
 ried is careful for the things of the Lord, that she may be
 holy both in body and in spirit: but she that is married is
 careful for the things of the world, how she may please her
 husband. And this I say for your own profit; not that I 35
 may cast a ³snare upon you, but for that which is seemly,
 and that ye may attend upon the Lord without distraction.
 But if any man thinketh that he behaveth himself unseemly 36
 toward his ⁴virgin daughter, if she be past the flower of her
 age, and if need so requireth, let him do what he will; he
 sinneth not; let them marry. But he that standeth stedfast 37
 in his heart, having no necessity, but hath power as touch-
 ing his own will, and hath determined this in his own
 heart, to keep his own ⁴virgin daughter, shall do well. So 38
 then both he that giveth his own ⁴virgin daughter in mar-
 riage doeth well; and he that giveth her not in marriage
 shall do better. A wife is bound for so long time as her 39
 husband liveth; but if the husband be ⁵dead, she is free to
 be married to whom she will; only in the Lord. But she 40
 is happier if she abide as she is, after my judgement: and I
 think that I also have the Spirit of God.

Now concerning things sacrificed to idols: We know that 8
 we all have knowledge. Knowledge puffeth up, but love
 edifieth. If any man thinketh that he knoweth any thing, 2
 he knoweth not yet as he ought to know; but if any man 3
 loveth God, the same is known of him†. Concerning there- 4
 fore the eating of things sacrificed to idols, we know that no
 idol is *anything* in the world, and that there is no God but
 one. For though there be that are called gods, whether in 5
 heaven or on earth; as there are gods many, and lords many;
 yet to us there is one God, the 6

* For "abusing it" read "using it to the full" and omit the margin.—*Am. Com.*

† For "of him" read "by him"—*Am. Com.*

30 ὥς μὴ ἔχοντες ὧσιν, καὶ οἱ κλαίοντες ὥς μὴ κλαίοντες, καὶ
 οἱ χαίροντες ὥς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὥς μὴ
 31 κατέχοντες, καὶ οἱ χρώμενοι τὸν κόσμον ὥς μὴ καταχρώ-
 32 μενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. θέλω
 δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ
 33 κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ
 34 τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμερίσται. καὶ ἡ
 γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα
 ἡ ἁγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα
 35 μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί. τοῦτο δὲ
 πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν
 ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ
 36 ἀπερισπάστως. Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν
 παρθένον αὐτοῦ νομίζει ἐὰν ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει
 γίνεσθαι, ὁ θέλει ποιεῖτω· οὐχ ἁμαρτάνει· γαμείτωσαν.
 37 ὅς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος, μὴ ἔχων ἀνάγκην,
 ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρι-
 κεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς
 38 ποιήσει· ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον¹ καλῶς
 39 ποιεῖ², καὶ ὁ μὴ γαμίζων κρείσσον ποιήσει. ^{Γυ-}
 νὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοι-
 μηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν
 40 κυρίῳ· μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνῃ, κατὰ τὴν
 ἐμὴν γνώμην, δοκῶ γὰρ³ καὶ γὰρ πνεῦμα θεοῦ ἔχειν.

Αρ.

παρθένον αὐτοῦ |
 ποιήσει

δὲ

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γνῶσιν
 2 ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. εἴ τις
 3 δοκεῖ ἐγνωκέναι τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι· εἰ δέ
 4 τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. Περὶ τῆς
 βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν
 5 κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶν
 λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν
 6 θεοὶ πολλοὶ καὶ κύριοι πολλοί, [ἀλλ'] ἡμῖν εἷς θεὸς ὁ

ὁν | Αρ.

πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος
 Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.
 Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ ἕως 7
 ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνεί-
 δησις αὐτῶν ἀσθενὴς οὕσα μολύνεται. βρῶμα δὲ ἡμᾶς 8
 οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ὑστερού-
 μεθα, οὔτε ἐὰν φάγωμεν, περισσεύομεν. βλέπετε δὲ μή 9
 πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθε-
 νέσιν. ἐὰν γάρ τις ἴδῃ [σέ] τὸν ἔχοντα γινώσκιν ἐν εἰδωλίῳ 10
 κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκο-
 δομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ 11
 ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς
 ἀπέθανεν. οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ 12
 τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
 ἁμαρτάνετε. διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν 13
 μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν
 μου σκανδαλίσω.

Αρ.

πημώσεις

Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν 1
 τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν
 κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμί, 2
 ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ ἐν κυ-
 ρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν 3
 ἐστίν αὕτη. μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν; 4
 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ 5
 οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;
 ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργά- 6
 ζεσθαι; τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει 7
 ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; [ἢ] τίς ποι-
 μαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;
 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ 8
 λέγει; ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ γι- 9
 μώσεαι βοῶν ἀλοῶντα. μὴ τῶν βοῶν μέλαι τῷ θεῷ,
 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει 10

Father, of whom are all things, and we unto him ;
 and one Lord, Jesus Christ, through whom are all
 7 things, and we through him. Howbeit in all men
 there is not that knowledge: but some, being used
 until now to the idol, eat as *of* a thing sacrificed to
 an idol; and their conscience being weak is defiled.
 8 But meat will not commend* us to God: neither, if
 we eat not, ¹are we the worse; nor, if we eat, ²are we ^{1 Gr. do we lack.}
 9 the better. But take heed lest by any means this ^{2 Gr. do we abound.}
³liberty of yours become a stumblingblock to the ^{3 Or, power}
 10 weak. For if a man see thee which hast knowledge
 sitting at meat in an idol's temple, will not his con-
 science, if he is weak, ⁴be emboldened to eat things ^{4 Gr. be builded up.}
 11 sacrificed to idols? For ⁵through thy knowledge he ^{5 Gr. in.}
 that is weak perisheth, the brother for whose sake
 12 Christ died. And thus, sinning against the brethren,
 and wounding their conscience when it is weak, ye
 13 sin against Christ. Wherefore, if meat maketh my
 brother to stumble, I will eat no flesh for evermore,
 that I make not my brother to stumble.
 9 Am I not free? am I not an apostle? have I not
 seen Jesus our Lord? are not ye my work in the
 2 Lord? If to others I am not an apostle, yet at least
 I am to you: for the seal of mine apostleship are
 3 ye in the Lord. My defence to them that examine
 4 me is this. Have we no right to eat and to drink?
 5 Have we no right to lead about a wife that is a
⁶believer, even as the rest of the apostles, and the ^{6 Gr. sister.}
 6 brethren of the Lord, and Cephas? Or I only and
 Barnabas, have we not a right to forbear working?
 7 What soldier ever serveth at his own charges? who
 planteth a vineyard, and eateth not the fruit there-
 of? or who feedeth a flock, and eateth not of the
 8 milk of the flock? Do I speak these things after
 the manner of men? or saith not the law also the
 9 same? For it is written in the law of Moses, Thou
 shalt not muzzle the ox when he treadeth out the
 10 corn. Is it for the oxen that God careth, or ⁷saith ^{7 Or, saith he it, as he doubtless doth, for our sake!}
 he it altogether† for our sake? Yea, for our sake it
 was written: because

* "commend" add marg. Gr. *present*.—*Am. Com.*

† "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.—*Am. Com.*

he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we 11 sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If oth- 12 ers partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that 13 they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? Even 14 so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have 15 used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach 16 the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I 17 have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my 18 reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free 19 from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I be- 20 came as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, 21 as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, 22 that I might gain the weak: I am become all things to all men, that I may by all means save some. And 23 I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they 24 which run in a ¹race run all, but one receiveth the prize? Even so run, that ye may attain. And ev- 25 ery man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so 26 run, as not uncertainly; so ²fight I, as

¹ Gr. *racecourse*.

² Gr. *box*.

ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
 11 τοῦ μετέχειν. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν,
 12 μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; εἰ ἄλλοι τῆς
 ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρη-
 σάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μὴ
 13 τινα ἐνκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. οὐκ οἶδατε
 ὅτι οἱ τὰ ἱερά ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, εἰ
 τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συνεμέρι-
 14 ζονται; οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον
 15 καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. ἐγὼ δὲ οὐ κέχρη-
 μαί οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται
 ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ - τὸ καύχη-
 16 μά μου οὐδεὶς κενώσει. ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν
 μοι καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι
 17 ἔστιν ἐὰν μὴ ἔεὐαγγελίσωμαι. εἰ γὰρ ἐκὼν τοῦτο πράσσω, εὐαγγελίζωμαι
 18 μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. τίς οὖν
 μου ἔστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω
 τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν
 19 τῷ εὐαγγελίῳ. Ἐλεύθερος γὰρ ὢν ἐκ πάντων
 20 πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· καὶ
 ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερ-
 δήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ
 21 νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς
 ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα
 22 κερδανῶ τοὺς ἀνόμους· ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής,
 ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα
 23 πάντως τινὰς σώσω. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον,
 24 ἵνα συνκοινωνὸς αὐτοῦ γένωμαι. Οὐκ οἶδατε
 ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ
 λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.
 25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκείνοι μὲν
 οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.
 26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς

οὐκ ἀέρα δέρων· ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλα- 27
γωγῷ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες 1
ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντες διὰ τῆς
ἐβαπτίσθησαν 2
θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωυσῆν ἔβαπτί- 2
σαντο ἔν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, καὶ πάντες [τὸ 3
αὐτὸ] πνευματικὸν βρῶμα ἔφαγον καὶ πάντες τὸ αὐτὸ 4
πνευματικὸν ἔπιον πόμα, ἔπινον γὰρ ἐκ πνευματικῆς ἀκο-
λουθούσης πέτρας, ἣ πέτρα δὲ ἦν ὁ χριστός· ἀλλ' οὐκ ἐν 5
τοῖς πλείοσιν αὐτῶν ἠυδόκησεν ὁ θεός, κατεστρώθησαν
γὰρ ἐν τῇ ἐρήμῳ. Ταῦτα δὲ τύποι ἡμῶν 6
ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,
καθὼς καὶ ἐκεῖνοι ἐπεθύμησαν. μηδὲ εἰδωλολάτραι γίνεσθε, 7
καθὼς τινες αὐτῶν ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς
ἐν 8
φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν. μηδὲ πορνεύ- 8
ωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπесαν ἑ 9
ἐν μιᾷ
ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν κύριον, 9
ἐξεπείρασαν 10
καθὼς τινες αὐτῶν ἔπειράσαν, καὶ ὑπὸ τῶν ὄψεων ἀπώλ-
λυντο. μηδὲ γογγύζετε, καθάπερ τινες αὐτῶν ἐγόγγυσαν, 10
καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ταῦτα δὲ τυπικῶς 11
συνέβαιναν ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς
οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. Ὡστε ὁ 12
δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ. πειρασμὸς ὑμᾶς οὐκ εἶ- 13
ληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὅς οὐκ ἑάσει
πειρασθῆναι ὑμᾶς ἵνα πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ
πειρασμῷ καὶ τὴν ἑκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 14
ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι. Τὸ ποτήριον 15
τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος
τοῦ χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ
σώματος τοῦ χριστοῦ ἐστίν; ὅτι εἰς ἄρτος, ἐν σῶμα οἱ 17
πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
οὐχὶ 18
βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ' οἱ ἐσθiónτες τὰς 18

9. 26-10. 18. I. CORINTHIANS.

27 not beating the air: but I ¹ buffet my body, and ¹ Gr. *bruise*.
bring it into bondage: lest by any means, after that
I have preached* to others, I myself should be re-
jected.

10 For I would not, brethren, have you ignorant, how
that our fathers were all under the cloud, and all
2 passed through the sea; and were all baptized ² unto ² Gr. *into*.
3 Moses in the cloud and in the sea; and did all eat
4 the same spiritual meat; and did all drink the same
spiritual drink: for they drank of a spiritual rock
5 that followed them: and the rock was Christ. How-
beit with most of them God was not well pleased.

6 for they were overthrown in the wilderness. Now
³ these things were our examples, to the intent we
should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it
is written, The people sat down to eat and drink,
8 and rose up to play. Neither let us commit forni-
cation, as some of them committed, and fell in one

9 day three and twenty thousand. Neither let us
tempt the ⁴ Lord, as some of them tempted, and per-
10 ished by the serpents. Neither murmur ye, as some
of them murmured, and perished by the destroyer.

11 Now these things happened unto them ⁵ by way of
example; and they were written for our admonition,
12 upon whom the ends of the ages are come. Where-
fore let him that thinketh he standeth take heed

13 lest he fall. There hath no temptation taken you
but such as man can bear: but God is faithful, who
will not suffer you to be tempted above that ye are
able; but will with the temptation make also the
way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry. I speak
15 as to wise men; judge ye what I say. The cup of

16 blessing which we bless, is it not a ⁶ communion of
the blood of Christ? The ⁷ bread which we break, is ⁷ Or, *loaf*

17 it not a ⁸ communion of the body of Christ? ⁸ Or, *seeing that there is one bread, we, who are many, are one body*

18 for we all partake ⁹ of the one ⁹ Gr. *from*. ⁹ bread. Behold Is-
rael after the flesh: have not they which eat the

* "have preached" add marg. Or, *have been a herald*—Am. Com.

sacrifices communion with the altar? What say I 19 then? that a thing sacrificed to idols is any thing, or that an idol is any thing? But *I say*, that the 20 things which the Gentiles sacrifice, they sacrifice to ¹devils, and not to God: and I would not that ye should have communion with ¹devils. Ye cannot 21 drink the cup of the Lord, and the cup of ¹devils: ye cannot partake of the table of the Lord, and of the table of ¹devils. Or do we provoke the Lord 22 to jealousy? are we stronger than he?

¹ Gr. *demons*.

All things are lawful; but all things are not ex-23 pedient. All things are lawful; but all things ²edify not. Let no man seek his own, but *each* his neighbour's *good*. Whatsoever is sold in the shambles, 24 eat, asking no question for conscience sake; for the 25 earth is the Lord's, and the fulness thereof. If one 26 of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But 27 if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, 28 but the other's; for why is my liberty judged by another conscience? ³If I by grace partake, why 29 am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever 30 ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men 31 in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved. Be ye 32 **11** imitators of me, even as I also am of Christ.

² Or, *If I partake with thankfulness*

Now I praise you that ye remember me in all 2 things, and hold fast the traditions, even as I delivered them to you. But I would have you know, 3 that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having 4 his head covered, dishonoureth his head. But every 5 woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing

19 θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν· τί οὖν φημί· ὅτι
 20 εἰδωλόθυτον τί ἐστίν, ἢ ὅτι εἰδωλόν τί ἐστίν· ἀλλ' ὅτι ἃ
 θύουσιν [τὰ ἔθνη], δαιμονίοις καὶ οὐ θεῷ θύουσιν, οὐ θέ-
 21 λω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. οὐ δύνασθε
 ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνα-
 σθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.
 22 ἢ παραζηλοῦμεν τὸν κύριον· μὴ ἰσχυρότεροι αὐτοῦ
 23 ἐσμέν· Πάντα ἔξεστιν· ἀλλ' οὐ πάντα συμ-
 24 φέρει. πάντα ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ. μηδεὶς
 25 τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἐτέρου. Πάν
 τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας διὰ
 26 τὴν συνείδησιν, τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα
 27 αὐτῆς. εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύ-
 εσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρί-
 28 νοντες διὰ τὴν συνείδησιν· ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο
 ἱερόθυτον ἐστίν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μνηύσαντα καὶ
 29 τὴν συνείδησιν· συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ
 τὴν τοῦ ἐτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ
 30 ἄλλης συνειδήσεως· εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦ-
 31 μαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ· Εἴτε οὖν ἐσθίετε
 εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.
 32 ἀπόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ
 33 ἐκκλησίᾳ τοῦ θεοῦ, καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ
 ζητῶν τὸ ἑαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα
 1 σωθῶσιν. μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.
 2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς
 3 παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. Θέλω δὲ ὑμᾶς
 εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστίν,
 κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς
 5 ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ γυνὴ προσ-
 ευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ κα-
 ταισχύνει τὴν κεφαλὴν αὐτῆς, ἐν γὰρ ἐστίν καὶ τὸ αὐτὸ

Χριστός

ἑαυτῆς

τῇ ἐξυρρημένῃ. εἰ γὰρ σὺ κατακαλύπτεται γυνή, καὶ κειρά- 6
σθω· εἰ δὲ αἰσχροὺν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατα-
καλυπτέσθω. ἀνὴρ μὲν γὰρ σὺκ ὀφείλει κατακαλύπτεσθαι 7
τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ
δόξα ἀνδρός ἐστιν. οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ 8
γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, 9
ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. διὰ τοῦτο ὀφείλει ἡ γυνὴ 10
ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. πλην 11
οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν
κυρίῳ· ὡς περ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ 12
ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. ἐν ὑμῖν 13
αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ
θεῷ προσκύχεσθαι· οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι 14
ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν, γυνὴ δὲ ἐὰν κομᾷ, 15
δόξα αὐτῇ ἐστίν· ὅτι ἡ κόμη αὐτῇ περιβολαίου δέδοται
αὐτῇ. Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην 16
συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

παραγγέλλων οὐκ ἐ-
παινῶν

Τοῦτο δὲ ἑ παραγγέλλων σὺκ ἐπαινῶ ὅτι σὺκ εἰς τὸ 17
κρείσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. πρῶτον μὲν γὰρ 18
συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ὑπάρχειν, καὶ μέρος τι πιστεύω. δεῖ γὰρ καὶ αἰρέσεις ἐν 19
ὑμῖν εἶναι· ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.
Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ σὺκ ἐστὶν κυριακὸν 20
δεῖπνον φαγεῖν, ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει 21
ἐν τῷ φαγεῖν, καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. μὴ γὰρ 22
οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν· ἡ τῆς ἐκκλησίας
τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύnete τοὺς μὴ ἔχοντας·
τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς· ἐν τούτῳ οὐκ ἐπαινῶ. ἐγὼ 23
γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι
ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον
καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Τοῦτό μου ἐστὶν τὸ 24
σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων Τοῦτο 25

Αἰ.

6 as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn
 7 or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and
 8 glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man:
 9 for neither was the man created for the woman; but the
 10 woman for the man: for this cause ought the woman to
 11 have a sign of authority on her head, because of the angels. ^{1 Or, have authority over*}
 12 Howbeit neither is the woman without the man, nor the
 13 man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all
 14 things are of God. Judge ye ^{2 in yourselves:} is it seemly ^{2 Or, among}
 15 that a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a
 16 dishonour to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.
 17 But in giving you this charge, I praise you not, that ye
 18 come together not for the better but for the worse. For first of all, when ye come together ^{3 in the church,} I hear that ^{3 Or, in congregation}
 19 ^{4 divisions exist among you;} and I partly believe it. For ^{4 Gr. schisms.}
 20 there must be also ^{5 heresies†} among you, that they which are ^{5 Or, factions}
 21 approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat
 22 the Lord's supper: for in your eating each one taketh before
 23 other his own supper; and one is hungry, and another is
 24 drunken. What? have ye not houses to eat and to drink in? or despise ye the ^{6 church of God,} and put them to
 25 shame that ^{7 have not?} What shall I say to you? ^{8 shall I}
 26 praise you in this? I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took
 27 bread; and when he had given thanks, he brake it, and said, This is my body, which ^{9 is for you:} this do in remembrance
 28 of me. In like manner also the cup, after supper, saying, This

* Omit marg. ¹ ("have authority over")—Am. Com.

† For "heresies" read "factions" (with marg. Gr. *heresies*.)—Am. Com.

1 Or, *testament*

cup is the new ¹covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often 26 as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever 27 shall eat the bread or drink the cup of the Lord unworthily*, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so 28 let him eat of the bread, and drink of the cup. For 29 he that eateth and drinketh, eateth and drinketh judgement unto himself, if he ²discern not the body. For this cause many among you are weak and sick- 30 ly, and not a few sleep. But if we ³discerned ourselves, we should not be judged. But ⁴when we are 32 judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my 33 brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; 34 that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

2 Gr. *discriminate*.

3 Gr. *discriminated*.

4 Or, *when we are judged of the Lord, we are chastened*

Now concerning spiritual *gifts*, brethren, I would ¹² not have you ignorant. Ye know that when ye 2 were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. Wherefore I give 3 you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same 4 Spirit. And there are diversities of ministrations, 5 and the same Lord. And there are diversities of 6 workings, but the same God, who worketh all things in all. But to each one is given the manifestation 7 of the Spirit to profit withal. For to one is given 8 through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to 9 another gifts of healings, in the one Spirit; and to 10 another workings of ⁵miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the 11

5 Gr. *powers*.

* For "unworthily" read "in an unworthy manner"—*Am. Com.*
(393)

τὸ ποτήριον ἢ καινὴ διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι
 τοῦτο ποιεῖτε, ὅσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.
 26 ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον
 πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ.
 27 ὥστε ὡς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
 ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ
 28 κυρίου. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ
 29 ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων
 καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ
 30 σῶμα. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
 31 καὶ κοιμῶνται ἱκανοί. εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
 32 ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδευόμεθα,
 33 ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ὥστε, ἀδελφοί μου,
 34 συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. εἴ τις
 πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ
 δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

Αρ.

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
 2 ἀγνοεῖν. Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ
 3 ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. διὸ γνωρίζω ὑμῖν ὅτι
 οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ΑΝΑΘΕΜΑ ΙΗ-
 ΣΟΥΣ, καὶ οὐδεὶς δύναται εἰπεῖν ΚΥΡΙΟΣ ΙΗΣΟΥΣ
 4 εἰ μὴ ἐν πνεύματι ἀγίῳ. Διαιρέσεις δὲ χαρι-
 5 σμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαιρέσεις διακονιῶν
 6 εἰσὶν, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσὶν,
 7 ἡ καὶ ὁ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ἐκάστῳ
 δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.
 8 ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ
 9 δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἑτέρῳ πίστις ἐν
 τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἱαμάτων ἐν τῷ ἐνί
 10 πνεύματι, ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ [δὲ] προ-
 φητεία, ἄλλῳ [δὲ] διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσ-
 11 σῶν, ἄλλῳ δὲ ἑρμηνία γλωσσῶν· πάντα δὲ ταῦτα ἐνεργεῖ τὸ

Αρ.†

δ δε

ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βού-
 λεται. Καθάπερ γὰρ τὸ σῶμα ἐν ἔστιν καὶ μέλη ¹²
 πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν
 ἔστιν σῶμα, οὕτως καὶ ὁ χριστός· καὶ γὰρ ἐν ἐνὶ πνεύματι ἡ- ¹³
 μείς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε
 Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεῦμα
 ἐποτίσθημεν. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ ¹⁴
 πολλά. ἐὰν εἴπῃ ὁ πούς Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ ¹⁵
 τοῦ σώματος, οὐ παρά τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·
 καὶ ἐὰν εἴπῃ τὸ οὖς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ ¹⁶
 τοῦ σώματος, οὐ παρά τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·
 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ¹⁷
 ποῦ ἡ ὀσφρησις; Ἵνυν δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον ¹⁸
 αὐτῶν, ἐν τῷ σώματι καθὼς ἡθέλησεν. εἰ δὲ ἦν [τὰ] πάντα ¹⁹
 ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ [†] μέλη, ἐν δὲ σῶμα. ²⁰
 οὐ δύναται [δὲ] ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ Χρεῖαν σου ²¹
 οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρεῖαν ὑμῶν
 οὐκ ἔχω· ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ ²²
 σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, καὶ αὐ- ²³
 δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-
 σοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην
 περισσοτέραν ἔχει, τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ²⁴
 ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισ-
 σοτέραν δοῦναι τιμὴν, ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι, ἀλλὰ ²⁵
 τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. καὶ εἴτε ²⁶
 πᾶσχει ἐν μέλος, συναπᾶσχει πάντα τὰ μέλη· εἴτε δοξάζεται
 μέλος, συναίρει πάντα τὰ μέλη. ὑμεῖς δὲ ἐστε σῶμα ²⁷
 Χριστοῦ καὶ μέλη ἐκ μέρους. Καὶ οὗς μὲν ἔθετο ὁ θεὸς ἐν ²⁸
 τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον
 διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων,
 ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες ²⁹
 ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι;
 μὴ πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἰαμά- ³⁰

12. 11-12. 30. I. CORINTHIANS.

one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are 13 one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to 14 drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am 15 not the hand, I am not of the body; it is not therefore 16 not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not 17 therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were 18 hearing, where were the smelling? But now hath God set the members each one of them in the body, 19 even as it pleased him. And if they were all one 20 member, where were the body? But now they are 21 many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again 22 the head to the feet, I have no need of you. Nay, much rather, those members of the body which 23 seem to be more feeble are necessary: and those *parts* of the body, which we think to be less honourable, upon these we ¹bestow more abundant honour; and our uncomely *parts* have more abundant comeli- 24 ness; whereas our comely *parts* have no need: but God tempered the body together, giving more abundant 25 honour to that *part* which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another. 26 And whether one member suffereth, all the members suffer with it; or *one* member is ²honoured, all the 27 members rejoice with it. Now ye are the body of 28 Christ, and ³severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then ⁴miracles, then gifts 29 of healings, helps, ⁵governments, *divers* kinds of 30 tongues. Are all apostles? are all prophets? are all teachers? are all *workers of* ⁴miracles? have all gifts of heal-

¹ Or, put on

² Or, glorified

³ Or, members each in his part

⁴ Or, powers.

⁵ Or, wise counsels

ings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And a still more excellent way* shew I unto you.

If I speak with the tongues of men and of angels, but **13** have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all ² mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give ³ my body ¹to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth ⁴ not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, ⁶ but rejoiceth with the truth; ²beareth all things, believeth ⁷ all things, hopeth all things, endureth all things. Love never ⁸ faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we ⁹ know in part, and we prophesy in part: but when that ¹⁰ which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a ¹¹ child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a ¹² mirror, ³darkly; but then face to face: now I know in part; but then shall I ⁴know even as also I have been ⁵known†. But ¹³ now abideth faith, hope, love, these three; ⁶and the ⁷greatest of these is love.

Follow after love; yet desire earnestly spiritual *gifts*, **14** but rather that ye may prophesy. For he that speaketh in ² a tongue speaketh not unto men, but unto God; for no man ³understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and ³ comfort§, and consolation. He that speaketh in a tongue ⁴ ²edifieth himself; but he that prophesieth ²edifieth the church. Now I would have you all speak with tongues, ⁵ but rather that ye should proph-

* Read "And moreover a most excellent way" etc.—*Am. Com.*

† Read "then shall I know fully even as also I was fully known" and omit marg. ⁴ and ⁵—*Am. Com.*

‡ Omit marg. ⁶ ("but greater than these")—*Am. Com.*

§ For "comfort" read "exhortation"—*Am. Com.*

των ; μὴ πάντες γλώσσαις λαλοῦσιν ; μὴ πάντες διερμηνεύουσιν ; ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.

1 Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. Ἐὰν ταῖς
γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην
δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον.
2 κἂν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη
3 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. κἂν ψωμίσω
πάντα τὰ ὑπάρχοντά μου, κἂν παραδῶ τὸ σῶμά μου, ἵνα
4 καυχῇσμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ
ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ περ-
5 περεύεται, οὐ φουσιῶται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ
6 ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει
7 ἐπὶ τῇ ἀδικίᾳ, συνηαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει,
8 πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ
ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ προφητεῖαι, καταργη-
9 θήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργη-
10 φητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταρ-
11 γηθήσεται. ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρό-
νουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ,
12 κατήργηκα τὰ τοῦ νηπίου. βλέπομεν γὰρ ἄρτι δι' ἐσό-
πτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον·
ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς
13 καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη·
τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον
2 δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις
λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ
3 μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
4 παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσση ἑαυτὸν
5 οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω
δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφη-

Αρ.

τὸ μὴ

προφητεία, καταρ-
γηθᾷσεται

τεύητε· μεῖζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,
 ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ.
 νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί 6
 ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν
 γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ὅμως τὰ ἄψυχα 7
 φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολῇ τοῖς
 φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ
 κιθαριζόμενον; καὶ γὰρ ἐὰν ᾄδῃλον ἰσάλπιγξ φωνήν¹ δῶ, 8
 τίς παρασκευάζεται εἰς πόλεμον; οὕτως καὶ ὑμεῖς διὰ τῆς 9
 γλώσσης ἐὰν μὴ εὐσημον λόγον δώτε, πῶς γνωσθήσεται τὸ
 λαλούμενον; ἔσθετε γὰρ εἰς ἀέρα λαλοῦντες. τσαῦτα εἰ 10
 τύχοι γένῃ φωνῶν εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· ἐὰν 11
 οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι
 βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. οὕτως καὶ ὑμεῖς, 12
 ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς
 ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διὸ ὁ λαλῶν γλώσση 13
 προσευχέσθω ἵνα διερμηνεύῃ. ἐὰν [γὰρ] προσεύχωμαι 14
 γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρ-
 πός ἐστιν. τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσ- 15
 εύξομαι δὲ καὶ τῷ νοῦ· ψαλῶ τῷ πνεύματι, ψαλῶ [δὲ] καὶ
 τῷ νοῦ· ἐπεὶ ἐὰν εὐλογῇς [ἐν] πνεύματι, ὁ ἀναπληρῶν 16
 τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τό Ἀμήν ἐπὶ τῇ σῇ εὐ-
 χαριστίᾳ; ἐπειδὴ τί λέγετε οὐκ οἶδεν· σὺ μὲν γὰρ καλῶς εὐ- 17
 χαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐχαριστῶ τῷ 18
 θεῷ, πάντων ὑμῶν μᾶλλον ἡ γλώσσαις² λαλῶ· ἀλλὰ ἐν ἐκκλη- 19
 σίᾳ θέλω πάντε λόγους τῷ νοῦ μου λαλήσαι, ἵνα καὶ ἄλλους
 κατηχήσω, ἢ μυρίου λόγους ἐν γλώσση. Ἄ- 20
 δελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
 νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. ἐν τῷ νόμῳ 21
 γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέ-
 ρων λαλήσω τῷ λαῷ τοῦτο, καὶ οὐδ' οὕτως εἰσακοῦ-
 νται³ μου, λέγει Κύριος. ἄστε αἱ γλώσσαις εἰς σημείον 22
 εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφη-

φωνὴν ἰσάλπιγξ

γλώσση

esy : and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the 6 church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of 7 teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped 8 or harped? For if the trumpet give an uncertain 9 voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? 10 for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and 11 ¹no *kind* is without signification. If then I know ¹ Or, *nothing is without voice* not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be 12 a barbarian ²unto me. So also ye, since ye are zeal- ² Or, *in my case* ous of ³spiritual *gifts*, seek that ye may abound unto ³ Gr. *spirits*. 13 the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prayeth, but 15 my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and 16 I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of ⁴the unlearned say the Amen at thy ⁴ Or, *him that is without gifts: and so in ver. 23, 24.* giving of thanks, seeing he knoweth not what thou 17 sayest? For thou verily givest thanks well, but the 18 other is not ⁵edified. I thank God, I speak with ⁵ Gr. *builded up.* 19 tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind : howbeit in 21 malice be ye babes, but in mind be ⁶men. In the ⁶ Gr. *of full age.* law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people ; and not even thus will they hear me, saith 22 the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving : but proph-

esying *is for a sign*, not to the unbelieving, but to them that believe. If therefore the whole church be assembled 23 together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one un-24 believing or unlearned, he is ¹reproved by all, he is judged by all; the secrets of his heart are made manifest; and so 25 he will fall down on his face and worship God, declaring that God is ²among you indeed.

¹ Or, convicted

² Or, in

What is it then, brethren? When ye come together, each 26 one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, 27 or at the most three, and *that* in turn; and let one interpret: but if there be no interpreter, let him keep silence in the 28 church; and let him speak to himself, and to God. And let 29 the prophets speak *by* two or three, and let the others ³discern. But if a revelation be made to another sitting by, let 30 the first keep silence. For ye all can prophesy one by one, 31 that all may learn, and all may be ⁴comforted; and the spir- 32 its of the prophets are subject to the prophets; for God is 33 not *a God* of confusion, but of peace; as* in all the churches of the saints.

³ Or, discriminate.

⁴ Or, exhorted

Let the women keep silence in the churches: for it is not 34 permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn any thing, 35 let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from 36 you that the word of God went forth? or came it unto you alone?

⁵ Many ancient authorities read *But if any man knoweth not, he is not known.*

If any man thinketh himself to be a prophet, or spiritual, 37 let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. ⁵But if 38 any man is ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to prophesy, and 39 forbid not to speak with tongues. But let all things be done 40 decently and in order.

Now I make known unto you, brethren, the gospel which **15** I preach-

* For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]-*Am. Com.*

23 **τεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.** Ἐὰν οὖν
 συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλώσιν
 γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν
 24 **ὅτι μαίνεσθε;** ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις
 ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
 25 πάντων, τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται, καὶ
 οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγ-
 26 **γέλλων ὅτι** Ὅντως ὁ θεὸς ἐν ὑμῖν ἐστίν. **Τί**
 οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν
 ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλώσσαν ἔχει, ἔρμη-
 27 **νίαν ἔχει·** πάντα πρὸς οἰκοδομὴν γινέσθω. εἴτε γλώσση
 τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος,
 28 **καὶ εἰς διερμηνευέτω·** ἐὰν δὲ μὴ ἢ **᾿διερμηνευτής,** σιγάτω
 29 **ἐν ἐκκλησίᾳ,** ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ. **προφήται** δὲ
 30 **δύο ἢ τρεῖς λαλεῖτωσαν,** καὶ εἰ ἄλλοι διακρινέτωσαν· ἐὰν
 31 **δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ,** ᾧ **πρῶτος σιγάτω.** δύ-
 32 **νασθε γὰρ καθ' ἓνα πάντες προφητεύειν,** ἵνα πάντες **μανθά-**
 33 **νωσιν καὶ πάντες παρακαλῶνται,** (καὶ πνεύματα προφητῶν
 34 **προφήταις ὑποτάσσεται,** οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς
 ἀλλὰ εἰρήνης,) ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.
 35 **Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν,** οὐ γάρ
 ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασσέσθωσαν, καθὼς
 36 **καὶ ὁ νόμος λέγει·** εἰ δέ τι **᾿μανθάνειν** θέλουσιν, ἐν οἴκῳ
 τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γάρ ἐστιν γυ-
 37 **ναικὶ λαλεῖν ἐν ἐκκλησίᾳ.** Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
 ἐξηλθεν, ἢ εἰς ὑμᾶς μόνους κατήνησεν; **Εἴ**
 38 **τις δοκεῖ προφήτης εἶναι ἢ πνευματικός,** ἐπιγινωσκέτω ἃ
 39 **γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·** εἰ δέ τις ἄγνοεῖ,
 40 **᾿ἀγνοεῖται.** ὥστε, ἀδελφοί μου, **ζηλοῦτε τὸ προφητεύειν,**
 καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις· πάντα δὲ εὐσχημόνως
 καὶ κατὰ τάξιν γινέσθω.

ἐρμηνευτής

παρακαλῶνται,
 καὶ... εἰρήνης.
 Ὡς... ἁγίων, αἱ

μαθεῖν

ἁγνοεῖτω

1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελι-

σάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ ²
 καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
 ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν ³
 πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν
 ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι ⁴
 ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι ⁵
 ὤφθη Κηφᾶ, «εἶτα» τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω ⁶
 πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν
 ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ, ⁷
 «εἶτα» τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων ὥσπερ ⁸
 τῷ ἐκτρώματι ὤφθη κάρμοι. Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος ⁹
 τῶν ἀποστόλων, ὅς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος,
 διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ· χάριτι δὲ θεοῦ εἰμι ὁ ¹⁰
 εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
 περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ
 χάρις τοῦ θεοῦ ¹¹ σὺν ἐμοί. εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, ¹¹
 οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

ἔπειτα | Αῤ.

ἔπειτα

ἡ

καὶ

ὑμῶν

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, ¹²
 πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· ¹³
 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα ¹⁴ τὸ κήρυγμα ¹⁴
 ἡμῶν, κενὴ καὶ ἡ πίστις ¹⁵ ἡμῶν, εὐρισκόμεθα δὲ καὶ ψευδο- ¹⁵
 μάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι
 ἡγείρεν τὸν χριστόν, ὃν οὐκ ἡγείρεν εἴπερ ἄρα νεκροὶ
 οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ¹⁶
 ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ¹⁷
 ὑμῶν [ἐστίν], ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ἄρα καὶ οἱ ¹⁸
 κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἐν ¹⁹
 Χριστῷ ἡλπιότες ἐσμὲν μόνον, ἐλκεινότεροι πάντων ἀν-
 θρώπων ἐσμέν. Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ ²⁰
 νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ἐπειδὴ γὰρ δι' ἀνθρώ- ²¹
 που θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· ὥσπερ ²²
 γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ

- ed unto you, which also ye received, wherein also ye stand, ¹ Or, *saved, if ye hold fast what I preached unto you, except &c.*
 2 by which also ye are 'saved*; *I make known, I say,* ² in what words I preached it unto you, if ye hold it fast, ex- ² Gr. *with what word.*
 3 cept ye believed ³ in vain. For I delivered unto you first of ³ Or, *without cause*
 all that which also I received, how that Christ died for our
 4 sins according to the scriptures; and that he was buried;
 and that he hath been raised on the third day according to
 5 the scriptures; and that he appeared to Cephas; then to the
 6 twelve; then he appeared to above five hundred brethren at
 once, of whom the greater part remain until now, but some
 7 are fallen asleep; then he appeared to James; then to all the
 8 apostles; and last of all, as unto one born out of due time†,
 9 he appeared to me also. For I am the least of the apostles,
 that am not meet to be called an apostle, because I perse-
 10 cuted the church of God. But by the grace of God I am
 what I am: and his grace which was bestowed upon me was
 not found ⁴ vain; but I laboured more abundantly than they ⁴ Or, *void*
 all: yet not I, but the grace of God which was with me.
 11 Whether then *it be* I or they, so we preach, and so ye be-
 lieved.
 12 Now if Christ is preached that he hath been raised from
 the dead, how say some among you that there is no resur-
 13 rection of the dead? But if there is no resurrection of the
 14 dead, neither hath Christ been raised: and if Christ hath not
 been raised, then is our preaching ⁴ vain, ⁵ your faith also is ⁵ Some ancient au-
 15 ⁴ vain. Yea, and we are found false witnesses of God; be- thorities read *our.*
 cause we witnessed of God that he raised up ⁶ Christ: whom ⁶ Gr. *the Christ.*
 16 he raised not up, if so be that the dead are not raised. For
 if the dead are not raised, neither hath Christ been raised:
 17 and if Christ hath not been raised, your faith is vain; ye are
 18 yet in your sins. Then they also which are fallen asleep in
 19 Christ have perished. ⁷ If in this life only we have hoped ⁷ Or. *If we have only hoped in Christ in this life*
 in Christ‡, we are of all men most pitiable.
 20 But now hath Christ been raised from the dead, the first-
 21 fruits of them that are asleep. For since by man *came*
 22 death, by man *came* also the resurrection of the dead. For
 as in Adam all die, so also in

* Adopt marg. ¹ for the text (substituting "*the word which*" for "*what*").
 —*Am. Com.*

† For "as unto . . . time" read "as to the *child* untimely born"—*Am. Com.*

‡ Let marg. ⁷ and the text exchange places.—*Am. Com.*

1 Gr. *the Christ*. ¹Christ shall all be made alive. But each in his own order: 23
 Christ the firstfruits; then they that are Christ's, at his
 2 Gr. *presence*. ²coming. Then *cometh* the end, when he shall deliver up 24
 3 Gr. *the God and Father*. the kingdom to ³God, even the Father; when he shall have
 abolished all rule and all authority and power. For he must 25
 4 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things* *dec.* reign, till he hath put all his enemies under his feet. The 26
 last enemy that shall be abolished is death. For, He put all 27
 things in subjection under his feet. ⁴But when he saith,
 All things are put in subjection, it is evident that he is ex-
 cepted who did subject all things unto him. And when all 28
 things have been subjected unto him, then shall the Son also
 himself be subjected to him that did subject all things unto
 him, that God may be all in all.

Else what shall they do which are baptized for the dead? 29
 If the dead are not raised at all, why then are they baptized
 for them? why do we also stand in jeopardy every hour? I 30
 5 Or, *your glorying* protest by ⁵that glorying in you, brethren, which I have in 31
 6 Or, *what doth it profit me, if the dead are not raised? Let us eat &c.* Christ Jesus our Lord, I die daily. If after the manner of 32
 men I fought with beasts at Ephesus, ⁶what doth it profit
 me? If the dead are not raised, let us eat and drink, for to-
 morrow we die. Be not deceived: Evil company doth cor- 33
 7 Gr. *Awake out of drunkenness righteously*. rupt good manners*. ⁷Awake up† righteously, and sin not; 34
 for some have no knowledge of God: I speak *this* to move
 you to shame.

But some one will say, How are the dead raised? and 35
 with what manner of body do they come? Thou foolish 36
 one, that which thou thyself sowest is not quickened, except
 it die: and that which thou sowest, thou sowest not the body 37
 that shall be, but a bare grain, it may chance of wheat, or of
 some other kind; but God giveth it a body even as it pleased 38
 him, and to each seed a body of its own. All flesh is not 39
 the same flesh: but there is one *flesh* of men, and another
 flesh of beasts, and another flesh of birds, and another of
 fishes. There are also celestial bodies, and bodies terrestrial: 40
 but the glory of the celestial is one, and the *glory* of the
 terrestrial is another. There is one glory of the sun, and 41
 another glory of the moon, and another glory of the

* For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"—*Am. Com.*

† For "Awake up" read "Awake to soberness" and omit marg. 7.—*Am. Com.*

23 χριστῷ πάντες ζωοποιηθήσονται. Ἐκαστος δὲ ἐν τῷ ἰδίῳ
 τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ χριστοῦ ἐν τῇ
 24 παρουσίᾳ αὐτοῦ· εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασι-
 λείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ
 25 πᾶσαν ἐξουσίαν καὶ δύναμιν, δεῖ γὰρ αὐτὸν βασιλεύειν
 ἄχρι οὗ Θῆ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
 26 Ἐσχατος ἐχθρὸς καταργεῖται ὁ θάνατος, πάντα γὰρ ὑπέ-
 27 ταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα
 28 πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς
 ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ
 29 ὁ θεὸς πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ
 βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγεί-
 30 ρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κιν-
 31 δυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν
 ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ
 32 κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωπον ἐθριομέχεσσα ἐν Ἐφέσῳ,
 τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν
 33 καὶ πίωμεν, ἀγῖον γὰρ ἀποθνήσκωμεν. μὴ πλα-
 34 νᾷσθε· φθείρουσιν ἡθὴ χρηστὰ ὁμιλίαι κακαί· ἐκνήψατε
 δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινὲς
 ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.
 35 Ἀλλὰ ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί, ποίῳ δὲ
 36 σώματι ἔρχονται; ἄφρων, σὺ ὁ σπείρεις οὐ ζωοποιεῖται
 37 ἐὰν μὴ ἀποθάνῃ· καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησό-
 μενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος
 38 τῶν λοιπῶν· ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλη-
 39 σεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα. οὐ πᾶσα
 σὰρξ ἡ αὕτῃ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ
 40 σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων. καὶ
 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ
 41 τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. ἄλλη
 δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-

Πάντα

ρων, ἀστήρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτως καὶ ἡ 42
 ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν
 ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί- 43
 ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα 44
 ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα
 ψυχικόν, ἔστιν καὶ πνευματικόν. οὕτως καὶ γέγραπται 45
 ἘΓΕΝΕΤΟ ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν·
 ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' οὐ πρῶτον 46
 τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.
 ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος 47
 ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος 48
 ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· καὶ καθὼς ἐφωρέ- 49
 σαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, ἠφορέσωμεν καὶ τὴν εἰκόνα
 τοῦ ἐπουρανίου. Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ 50
 αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ
 φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ἰδοὺ μυστήριον ὑμῖν 51
 λέγω· πάντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλαγῶμεθα,
 ἐν αὐτῷ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· 52
 σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ
 ἡμεῖς ἀλλαγῶμεθα. δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύ- 53
 σασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθα-
 νασίαν. ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδύσῃται [τὴν] ἀθα- 54
 νασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος Κατε-
 πόθη ὁ θάνατος εἰς νίκος. ποῦ σοῦ, θάνατε, τὸ 55
 νίκος; ποῦ σοῦ, θάνατε, τὸ κέντρον; τὸ δὲ κέντρον 56
 τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ
 νόμος· τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ 57
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὡστε, ἀδελφοί μου 58
 ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
 ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν
 οὐκ ἔστιν κενὸς ἐν κυρίῳ.

Αρ.

φορέσομεν

Αρ.

τὸ φθαρτὸν τοῦτο
ἐνδύσῃται ἀφθα-
σίαν καὶ

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ διέταξα 1

15. 41-16. 1. I. CORINTHIANS.

stars; for one star differeth from another star in glory.
 42 So also is the resurrection of the dead. It is sown
 43 in corruption; it is raised in incorruption: it is sown
 in dishonour; it is raised in glory: it is sown in
 44 weakness; it is raised in power: it is sown a nat-
 ural* body; it is raised a spiritual body. If there is
 45 a natural body, there is also a spiritual *body*. So
 also it is written, The first man Adam became a liv-
 ing soul. The last Adam *became* a life-giving spirit.
 46 Howbeit that is not first which is spiritual, but that
 47 which is natural*; then that which is spiritual. The
 first man is of the earth, earthy: the second man is of
 48 heaven. As is the earthy, such are they also that are
 earthy: and as is the heavenly, such are they also that
 49 are heavenly. And as we have borne the image of the
 earthy, ¹we shall also bear the image of the heavenly.
 50 Now this I say, brethren, that flesh and blood
 cannot inherit the kingdom of God; neither doth
 51 corruption inherit incorruption. Behold, I tell you
 a mystery: We shall not all† sleep, but we shall all
 52 be changed, in a moment, in the twinkling of an
 eye, at the last trump: for the trumpet shall sound,
 and the dead shall be raised incorruptible, and we
 53 shall be changed. For this corruptible must put
 on incorruption, and this mortal must put on im-
 54 mortality. But when ²this corruptible shall have
 put on incorruption, and this mortal shall have put
 on immortality, then shall come to pass the saying
 that is written, Death is swallowed up ³in victory.
 55 O death, where is thy victory? O death, where is
 56 thy sting? The sting of death is sin; and the pow-
 57 er of sin is the law: but thanks be to God, which
 giveth us the victory through our Lord Jesus Christ.
 58 Wherefore, my beloved brethren, be ye stedfast, un-
 moveable, always abounding in the work of the
 Lord, forasmuch as ye know that your labour is
 not ⁴vain in the Lord.

¹ Many ancient au-
 thorities read *let*
us also bear.

² Many ancient au-
 thorities omit
this corruptible
shall have put
on incorruption,
and.

³ Or, *victoriously.*

⁴ Or, *void*

16 Now concerning the collection for the saints, as
 I gave order

* "natural" add marg. Gr. *psychical*.—*Am. Com.*

† For "We shall not all" read "We all shall not" and put the
 present text into the marg.—*Am. Com.*

to the churches of Galatia, so also do ye. Upon the 2
first day of the week let each one of you lay by him
in store, as he may prosper, that no collections be
made when I come. And when I arrive, ¹whomso- 3
ever ye shall approve by letters, them will I send
to carry your bounty unto Jerusalem: and if it be 4
meet for me to go also, they shall go with me. But 5
I will come unto you, when I shall have passed
through Macedonia; for I do pass through Mace-
donia; but with you it may be that I shall abide, 6
or even winter, that ye may set me forward on my
journey whithersoever I go. For I do not wish to 7
see you now by the way; for I hope to tarry a while
with you, if the Lord permit. But I will tarry at 8
Ephesus until Pentecost; for a great door and ef- 9
fectual is opened unto me, and there are many ad-
versaries.

¹ Or, *whomsoever
ye shall approve,
them will I send
with letters*

Now if Timothy come, see that he be with you 10
without fear; for he worketh the work of the Lord,
as I also do: let no man therefore despise him. But 11
set him forward on his journey in peace, that he
may come unto me: for I expect him with the breth-
ren. But as touching Apollos the brother, I be- 12
sought him much to come unto you with the breth-
ren: and it was not at all ²his will to come now;
but he will come when he shall have opportunity.

² Or, *God's will that
he should come
now*

Watch ye, stand fast in the faith, quit you like 13
men, be strong. Let all that ye do be done in love. 14

Now I beseech you, brethren (ye know the house 15
of Stephanas, that it is the firstfruits of Achaia, and
that they have set themselves to minister unto the
saints), that ye also be in subjection unto such, and 16
to every one that helpeth in the work and labour-
eth. And I rejoice at the ³coming of Stephanas and 17
Fortunatus and Achaicus: for that which was lack-
ing on your part they supplied. For they refreshed 18
my spirit and yours: acknowledge ye therefore
them that are such.

³ Gr. *presence*.

The churches of Asia salute you. Aquila and 19
Prisca salute you much in the Lord, with

- ταῖς ἐκκλησίαις τῆς Παλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
² κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω
 θησαυρίζων ὅτι ἐὰν ἑυδοῶται, ἵνα μὴ ὅταν ἔλθω τότε εὐδοῶθῃ
³ λογίαι γίνωνται. ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμά-
 σῃτε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
⁴ ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ ἄξιον ᾖ τοῦ καμῆ πορεύεσθαι,
⁵ σὺν ἐμοὶ πορεύονται. Ἐλεύσομαι δὲ πρὸς
 ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι,
⁶ πρὸς ὑμᾶς δὲ τυχὸν καταμενῶ ἢ [†] παραχειμάσω, ἵνα ὑμεῖς καὶ
⁷ με προπέμψῃτε οὐδ' ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς
 ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι
⁸ πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ. ἐπιμένω δὲ ἐν Ἐφέσῳ
⁹ ἕως τῆς πεντηκοστῆς· θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ
¹⁰ ἐνεργής, καὶ ἀντικείμενοι πολλοί. Ἐὰν δὲ ἔλθῃ
 Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ
¹¹ ἔργον Κυρίου ἐργάζεται ὡς ἐγώ· μὴ τις οὖν αὐτὸν ἐξουθε- καὶ γὰρ
 νήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με,
¹² ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ
 δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν
 ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως
 οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαι-
¹³ ρήσῃ. Γρηγορεῖτε, στήκετε ἐν τῇ πίστει,
¹⁴ ἀνδρίζεσθε, κραταιοῦσθε. πόντα ὑμῶν ἐν ἀγάπῃ γινέ-
¹⁵ σθω. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν
 οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς
¹⁶ διακομίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑπο-
 τάσσησθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργοῦντι καὶ
¹⁷ κοπιῶντι. χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορ-
 τουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ὑμῶν
¹⁸ ἀνεπλήρωσαν, ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
 ἐπιγινώσκετε οὖν τοὺς τοιούτους.
¹⁹ Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπά-
 ζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν

τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. ἀσπάζονται ὑμᾶς οἱ ²⁰
ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
ἀγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. ²¹
εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνάθεμα. Μαρὰν ἀθά. ²²
ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. ἡ ἀγάπη μου ²³
μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ²⁴

16. 19-16. 24. I. CORINTHIANS.

20 the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man loveth not the Lord, let him be ana-

23 thema. ¹Maran atha. The grace of the Lord Jesus ¹That is, Our Lord cometh.

24 Christ be with you. My love be with you all in Christ Jesus. Amen.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

PAUL, an apostle of Christ Jesus through the will ¹ of God, and Timothy ¹our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: Grace to you and peace ² from God our Father and the Lord Jesus Christ.

¹ Gr. *the brother*.

Blessed *be* the God and Father of our Lord Jesus ³ Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may ⁴ be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound ⁵ unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your ⁶ comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ⁷ ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, ⁸ brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: ²yea, we ourselves have had the ³answer* of ⁹ death within ourselves,

² Or, *but we ourselves*.

³ Or, *sentence*.

* For "answer" read "sentence" (with marg. Gr. *answer*.)—*Am. Com.*

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

¹ ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
 θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ
 οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν
² ὅλῃ τῇ Ἀχαΐᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
 ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
³ Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρα-
⁴ κλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν,
 εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
 διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ
⁵ θεοῦ. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ
 εἰς ἡμᾶς, οὕτως διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ παρά-
⁶ κλησις ἡμῶν. Ἐῖτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρα-
 κλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς
 ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν
 αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς
⁷ ἡμῶν βεβαία ὑπὲρ ὑμῶν·^{*} εἰδότες ὅτι ὡς κοινωνοὶ ἔστε
⁸ τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. Οὐ γὰρ
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι ὑπὲρ τῆς θλίψεως ἡμῶν
 τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ
 δύναμιν ἐβαρῆθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ
⁹ ζῆν· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου

^{*} εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
 παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα,
 ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·

ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὃς ἐκ τηλικούτου ¹⁰ θανάτου ἐρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν ¹¹ τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον ¹² τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς· οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώ- ¹³ σκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε, καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι ¹⁴ καύχημα ὑμῶν ἐσμέν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

χάριν

Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ¹⁵ ὑμᾶς ἐλθεῖν, ἵνα δευτέραν ἡχαρὰν σχῆτε, καὶ δι' ὑμῶν ¹⁶ διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ¹⁷ ἢ ἃ βουλευόμαι κατὰ σαρκα βουλευόμαι, ἵνα ἢ παρ' ἐμοὶ τό Ναί ναὶ καὶ τό Οὐ οὐ; πιστὸς δὲ ὁ θεὸς ὅτι ¹⁸ ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ· ὁ ¹⁹ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ²⁰ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τό Ναί· διὸ καὶ δι' αὐτοῦ τό Ἀμήν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. ὁ δὲ βεβαιῶν ²¹ ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, [ὁ] καὶ ²² σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

Ἐγὼ δὲ μάρτυρα ²³ τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. οὐχ ὅτι κυριεύομεν ὑμῶν ²⁴

- that we should not trust in ourselves, but in God
 10 which raiseth the dead: who delivered us out of so
 great a death, and will deliver: on whom we have
 11 set our hope that he will also still deliver us; ye
 also helping together on our behalf by your sup-
 plication; that, for the gift bestowed upon us by
 means of many, thanks may be given by many per-
 sons on our behalf.
- 12 For our glorying is this, the testimony of our con-
 science, that in holiness and sincerity of God, not in
 fleshly wisdom but in the grace of God, we behaved
 ourselves in the world, and more abundantly to you-
 13 ward. For we write none other things unto you,
 than what ye read or even acknowledge, and I hope
 14 ye will acknowledge unto the end: as also ye did ac-
 knowledge us in part, that we are your glorying, even
 as ye also are ours, in the day of our Lord Jesus.
- 15 And in this confidence I was minded to come be-
 fore* unto you, that ye might have a second ²benefit;
 16 and by you to pass into Macedonia, and again from
 Macedonia to come unto you, and of you to be set
 17 forward on my journey unto Judæa. When I there-
 fore was thus minded, did I shew fickleness? or the
 things that I purpose, do I purpose according to the
 flesh, that with me there should be the yea yea and
 18 the nay nay? But as God is faithful, our word to-
 19 ward you is not yea and nay. For the Son of God,
 Jesus Christ, who was preached among you ³by us, ³Gr. through
 even ³by me and Silvanus and Timothy, was not yea
 20 and nay, but in him is yea. For how many soever
 be the promises of God, in him is the yea: wherefore
 also through him is the Amen, unto the glory of God
 21 through us. Now he that stablisheth us with you
 22 ⁴in Christ, and anointed us, is God; ⁵who also sealed
 us, and gave us the earnest of the Spirit in our hearts.
 23 But I call God for a witness upon my soul, that to
 24 spare you I forbore to come unto Corinth. Not that
 we have lordship over your

¹ Some ancient authorities read *set our hope; and still will he deliver us.*

² Or, *grace* Some ancient authorities read *joy.*

³ Gr. *through*.

⁴ Gr. *into.*

⁵ Or, *seeing that he both sealed us*

* For "before" read "first"—*Am. Com.*

¹ Or, *your faith*

² Some ancient authorities read *For*.

faith, but are helpers of your joy: for by ¹faith ye stand*. ²But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

³ Gr. *the more*.

⁴ Some ancient authorities omit *rather*.

But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was ³inflicted by the many; so that contrariwise ye should ⁴rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, ⁵whether ye are obedient in all things. But to whom ye forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven it* in the ⁶person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

⁵ Some ancient authorities read *whereby*.

⁶ Or, *presence*

Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. †But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing†; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things? For we are not as the ⁷many, ⁷corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

⁷ Or, *making merchandise of the word of God*

Are we beginning again to commend ourselves? or need we, **3**

* Read in the text "for in faith ye stand fast"—*Am. Com.*

† Begin a new paragraph with this verse.—*Am. Com.*

‡ For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.—*Am. Com.*

τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ
 1 γὰρ πίστει ἐστήκατε. ἔκρινα ἴνα ἔμαυτῷ τοῦτο, τὸ μὴ
 2 πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς,
 3 καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; καὶ
 ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει
 με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ
 4 πάντων ὑμῶν ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-
 θήτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως
 5 εἰς ὑμᾶς.

Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύ-
 πηκεν, ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.
 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων,
 7 ὥστε τοῦναντίον ἡμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ
 8 πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. διὸ
 9 παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς τοῦτο
 γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, ἵνα εἰς
 10 πάντα ὑπήκοοί ἐστέ. ᾧ δέ τι χαρίζεσθε, καὶ γὰρ
 ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώ-
 11 πῳ Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ,
 12 οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

Ἐλθὼν
 δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ
 13 θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, οὐκ ἔσχηκα ἀνεσιν τῷ
 πνεύματί μου τῷ μὴ εὑρεῖν με τίτον τὸν ἀδελφόν μου,
 14 ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. Τῷ
 δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ
 χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι'
 15 ἡμῶν ἐν παντὶ τόπῳ· ὅτι Χριστοῦ εὐωδία ἐσμεν τῷ θεῷ ἐν
 16 τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ὁσμὴ
 ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.
 17 καὶ πρὸς ταῦτα τίς ἱκανός; οὐ γὰρ ἐσμεν ὡς οἱ πολλοὶ
 καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
 ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρήζομεν

δε

μᾶλλον

ἢ

ὡς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν·
 ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐνγεγραμμένη ἐν ταῖς καρδίαις 2
 ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων
 ἀνθρώπων· φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ 3
 καὶ διακονηθεῖσα ὑφ' ἡμῶν, ὧς ἐνγεγραμμένη οὐ μέλανι ἀλλὰ
 πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαστῇν λιθίναις ἀλλ' ἐν
 Ἀφ.† πλαστῇν καρδίαις σαρκίναις.

Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς 4
 θεόν, ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἔσμεν λογίσασθαι 5
 τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, ὃς καὶ 6
 ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος
 ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ
 πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου 7
 ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε
 μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
 Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταρ-
 γουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος 8
 τῇ διακονίᾳ ἔσται ἐν δόξῃ· εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, 9
 πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης
 δόξῃ. καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ 10
 μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης· εἰ γὰρ τὸ καταρ- 11
 γούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δό-
 ξῃ. Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρ- 12
 ρησίᾳ χρώμεθα, καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κά- 13
 λυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι
 τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. ἀλλὰ 14
 ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον
 ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
 διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ κα-
 ταργεῖται, ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκῃται 15
 Μωυσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· ἡνίκα 16
 δ' ἐὰν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ
 κάλυμμα. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα 17

as do some, epistles of commendation to you or
 2 from you? Ye are our epistle, written in our
 3 hearts, known and read of all men; being made
 manifest that ye are an epistle of Christ, ministered
 by us, written not with ink, but with the Spirit of the
 living God; not in tables of stone, but in tables *that*
 4 *are* hearts of flesh. And such confidence have we
 5 through Christ to God-ward: not that we are suffi-
 cient of ourselves, to account any thing as from our-
 6 selves; but our sufficiency is from God; who also
 made us sufficient as ministers of a new ¹covenant; ¹ Or, testament
 not of the letter, but of the spirit: for the letter kill-
 7 eth, but the spirit giveth life. But if the ministra-
 tion of death, ²written, *and* engraven on stones, came ² Gr. in letters.
³with glory, so that the children of Israel could not ³ Gr. in.
 look stedfastly upon the face of Moses for the glory ⁴ Or, *was* being done
 8 of his face; which *glory* ⁴was passing away: how ⁵ Many ancient au-
 shall not rather the ministration of the spirit be ⁵ *authorities read For*
 9 with glory? ⁶For if the ministration of condem- ⁶ *if to the minis-*
 nation is glory*, much rather doth the ministration ⁶ *tration of con-*
 10 of righteousness exceed in glory. For verily that ⁶ *demnation there*
 which hath been made glorious hath not been made ⁶ *is glory.*
 glorious in this respect, by reason of the glory that
 11 surpasseth. For if that which ⁶passeth away *was* ⁶ Or, *is* being done
⁷with glory, much more that which remaineth *is* in ⁷ Gr. through.
 glory.
 12 Having therefore such a hope, we use great bold-
 13 ness of speech, and *are* not as Moses, *who* put a veil
 upon his face, that the children of Israel should not
 look stedfastly ⁸on the end of that which ⁴was pass- ⁸ Or, unto
 14 ing away: but their ⁹minds were hardened: for un- ⁹ Gr. thoughts.
 til this very day at the reading of the old ¹⁰covenant ¹⁰ Or, *remaineth, it*
 the same veil ¹⁰remaineth unlifted; which *veil* is ¹⁰ *not being revealed*
 15 done away in Christ. But unto this day, whenso- ¹⁰ *that it is done*
 ever Moses is read, a veil lieth upon their heart. ¹⁰ *away*
 16 But whensoever ¹¹it shall turn to the Lord, the veil ¹¹ Or, *a man shall*
 17 is taken away. Now the Lord is the Spirit: and ¹¹ *turn*
 where the Spirit

* For "is glory" read "hath glory" and let marg. ⁶ run Many etc.
 For if the ministration of condemnation is glory.—Am. Com.

of the Lord is, *there* is liberty. But we all, with un-¹veiled face ¹reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from ²the Lord the Spirit.

² Or, *the Spirit which is the Lord*†

Therefore seeing we have this ministry, even as ⁴we obtained mercy, we faint not: but we have re-²nounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel is veiled, it is ³veiled in them that are perishing‡: in whom the ⁴god of this ³world hath blinded the ⁴minds of the unbelieving, ⁵that the ⁶light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them*. For we preach not ourselves, ⁵but Christ Jesus as Lord, and ourselves as your

³ Or, *age*

⁴ Gr. *thoughts*.

⁵ Or, *that they should not see the light . . . image of God*

⁶ Gr. *illumination*.

⁷ Gr. *bondservants*.

⁸ Some ancient authorities read *through Jesus*.

⁷servants ⁸for Jesus' sake. Seeing it is God, that ⁶said, Light shall shine out of darkness, who shined in our hearts, to give the ⁶light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that ⁷the exceeding greatness of the power may be of God, and not from ourselves; *we are* pressed on every ⁸side, yet not straitened; perplexed, yet not unto de-

⁹ Or, *left behind*

¹⁰ Gr. *putting to death*.

spair; pursued, yet not ⁹forsaken; smitten down, ⁹yet not destroyed; always bearing about in the ¹⁰body the ¹⁰dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live ¹¹are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in ¹²you. But having the same spirit of faith, accord-

ing to that which is written, I believed, and there-¹³fore did I speak; we also believe, and therefore

also we speak; knowing that he which raised up ¹⁴the Lord Jesus

¹¹ Some ancient authorities omit ¹¹the Lord.

* Let marg. ¹ and the text exchange places.—*Am. Com.*

† Omit marg. ² (*"the Spirit which is the Lord"*)—*Am. Com.*

‡ For *"are perishing"* read *"perish"* and put the present text into the marg.—*Am. Com.*

- 18 Ἐκ τῆς ἐλευθερίας. ἡμεῖς δὲ πάντες ἀνακαλυμμένῳ
 προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν
 εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, ἡ καθάπερ
 1 ἀπὸ κυρίου πνεύματος. Διὰ τοῦτο, ἔχοντες
 τὴν διακονίαν ταύτην καθὼς ἡλεήθημεν, οὐκ ἐγκαοῦμεν,
 2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπα-
 τοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ
 θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάντες
 ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
 3 θεοῦ. εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,
 4 ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, ἐν οἷς ὁ θεὸς
 τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων
 εἰς τὸ μὴ ἀγνοεῖν τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
 5 δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. οὐ γὰρ
 ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν Ἰησοῦν κύριον, Ἰησοῦν Χριστόν
 6 ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. ὅτι ὁ θεὸς ὁ εἰπὼν
 Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις
 ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
 ἐν προσώπῳ Χριστοῦ.
- 7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις
 σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ καὶ
 8 μὴ ἐξ ἡμῶν ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμε-
 9 νοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, διωκόμενοι
 ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀ-
 10 πολλύμενοι, πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ
 σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ
 11 σώματι ἡμῶν φανερωθῇ· αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς
 θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ
 12 Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ θά-
 13 νατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμέ-
 νον Ἐπίστευσα, διό ἐλάλησα, καὶ ἡμεῖς πιστεύομεν,
 14 διὸ καὶ λαλοῦμεν, εἰδότες ὅτι ὁ ἐγείρας τὸν [κύριον] Ἰησοῦν

Αρ.†

καθὼς περ

Ἰησοῦν Χριστόν

Ἰησοῦ

καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.
τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ 15
τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν
τοῦ θεοῦ.

Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω 16
ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαι-
νοῦται ἡμέρα καὶ ἡμέρα. τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς 17
θλίψεως ^τ καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος
δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ 18
βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα
πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. οἶδαμεν γὰρ ὅτι 1
ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκο-
δομῇ ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς
οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον 2
ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, ^{εἰ} γέ 3
καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα. καὶ γὰρ 4
οἱ ὄντες ἐν τῷ σκηνί στενάζομεν βαρούμενοι ἐφ' ᾧ οὐ
θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ
τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος ἡμᾶς 5
εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ πνεύ-
ματος.

Θαρροῦντες οὖν πάντοτε καὶ εἰδότες 6
ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ
κυρίου, διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἰδούς, — 7
θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ 8
σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον· διὸ καὶ φιλοτι- 9
μούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι
αὐτῷ εἶναι. τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἕμ- 10
προσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσῃται ἕκαστος
τὰ διὰ τοῦ σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε
φαῦλον.

Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθο- 11
μεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνει-
δήσεσιν ὑμῶν πεφανερῶσθαι. οὐ πάλιν ἑαυτοὺς συνι- 12
στάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος

ἡμῶν

εἰ περ

shall raise up us also with Jesus, and shall present
 15 us with you. For all things *are* for your sakes,
 that the grace, being multiplied through ¹the many, ¹ *Gr. the more.*
 may cause the thanksgiving to abound unto the
 glory of God.

16 Wherefore we faint not; but though our outward
 man is decaying, yet our inward man is renewed
 17 day by day. For our light affliction, which is for
 the moment, worketh for us more and more exceed-
 18 ingly an eternal weight of glory; while we look not
 at the things which are seen, but at the things which
 are not seen: for the things which are seen are tem-
 poral; but the things which are not seen are eternal.

5 For we know that if the earthly house of our ²tab- ² *Or, bodily frame*
 ernacle be dissolved, we have a building from God,
 a house not made with hands, eternal, in the heav-
 2 ens. For verily in this we groan, longing to be
 clothed upon with our habitation which is from
 3 heaven: if so be that being clothed we shall not be
 4 found naked. For indeed we that are in this ³tab- ³ *Or, being bur-*
 nacle do groan, ³being burdened; not for that we
 would be unclothed, but that we would be clothed
 upon, that what is mortal may be swallowed up of
 5 life. Now he that wrought us for this very thing
 is God, who gave unto us the earnest of the Spirit.
 6 Being therefore always of good courage, and know-
 ing that, whilst we are at home in the body, we are
 7 absent from the Lord (for we walk by faith, not by
 8 ⁴sight); we are of good courage, I say, and are will- ⁴ *Gr. appearance.*
 ing rather to be absent from the body, and to be at
 9 home with the Lord. Wherefore also we ⁵make it ⁵ *Gr. are ambitious.*
 our aim, whether at home or absent, to be well-
 10 pleasing unto him. For we must all be made mani-
 fest before the judgement-seat of Christ; that each
 one may receive the things *done* ⁶in the body, accord- ⁶ *Gr. through.*
 ing to what he hath done, whether *it be* good or bad.
 11 Knowing therefore the fear of the Lord, we per-
 suade men, but we are made manifest unto God;
 and I hope that we are made manifest also in your
 12 consciences. We are not again commending our-
 selves unto you, but *speak* as giving you occasion
 of glorying

1 Or, were

on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we ¹are beside ourselves, 13 it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth 14 us; because we thus judge, that one died for all, therefore all died; and he died for all, that they 15 which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man 16 after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more.

2 Or, there is a new creation

Wherefore if any man is in Christ, ²*he is* a new 17 creature: the old things are passed away; behold, they are become new. But all things are of God, who 18 reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that 19 God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and hav-
ing ³committed unto us the word of reconciliation.

3 Or, placed in us

We are ambassadors therefore on behalf of Christ, 20 as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our 21 behalf; that we might become the righteousness of God in him. And working together *with him* we **6**
intreat also that ye receive not the grace of God in vain (for he saith, 2

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee :
behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stum- 3
bling in any thing, that our ministration be not blamed; but in every thing commending ourselves, 4
as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprison- 5
ments, in tumults, in labours, in watchings, in fast-
ings; in pureness, in knowledge, in longsuffering, 6
in kindness, in the ⁴Holy Ghost, in love unfeigned, in the word of truth, in the power of God; ⁵by the **7**
armour of righteousness on the

4 Or, Holy Spirit: and so throughout this book.

5 Gr. through.

ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμέ-
 13 νους καὶ μὴ ἐν καρδίᾳ. εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε
 14 σωφρονοῦμεν, ὑμῖν. ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει
 15 ἡμᾶς, κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν·
 ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα
 οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν
 16 ἀποθανόντι καὶ ἐγερθέντι. Ὡστε ἡμεῖς ἀπὸ
 τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν
 17 κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. ὥστε
 εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ
 18 γέγονεν καινά· τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλά-
 ξάντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
 19 διακονίαν τῆς καταλλαγῆς, ὥς ὅτι θεὸς ἦν ἐν Χριστῷ
 κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ
 παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
 20 καταλλαγῆς. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
 ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ
 21 Χριστοῦ, καταλλάγητε τῷ θεῷ. τὸν μὴ γνόντα ἁμαρτίαν
 ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δι-
 1 καιοσύνη θεοῦ ἐν αὐτῷ. Συνεργοῦντες δὲ καὶ παρακαλοῦ-
 μεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·
 2 λέγει γάρ

Καιρῷ δεκτῷ ἐπήκογςά σοι

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι

ἰδοὺ νῦν καιρὸς εὔπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτη-
 3 ρίας· μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ
 4 μωμηθῇ ἡ διακονία, ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυ-
 τοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν,
 5 ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς,
 ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστεαῖς,
 6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι,
 7 ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας,
 ἐν δυνάμει θεοῦ· διὰ τῶν ὁπλῶν τῆς δικαιοσύνης τῶν

δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφη- 8
μίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, ὡς ἀγνοούμενοι 9
καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν,
ὡς παιδεγόμενοι καὶ μὴ θανατούμενοι, ὡς λυπούμενοι 10
ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ 11
καρδία ἡμῶν πεπλάτγνται· οὐ στενοχωρεῖσθε ἐν ἡμῖν, 12
στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· τὴν δὲ 13
αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ
ὑμῖς.

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς 14
γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας, ἢ τίς κοινωνία φωτὶ
πρὸς σκότος; τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαρ, 15
ἢ τίς μερὶς ᾠστῶ μετὰ ἀπίστου; τίς δὲ συνκατάθεσις 16
ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμέν
ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι

Ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω,

καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι
διὸ ἐξέλαθε ἐκ μέσου αὐτῶν, λαός. 17

καὶ ἀφορίσθητε, λέγει Κύριος,

καὶ ἀκαθάρτου μὴ ἄπτεσθε·

καὶ γὰρ εἰσδέξομαι ὑμᾶς·

καὶ ἔσομαι ὑμῖν εἰς πατέρα,

καὶ ὑμεῖς ἔσεσθέ μοι εἰς γίους καὶ θυγατέρας, 18

λέγει Κύριος Παντοκράτωρ.

ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσω- 1
μεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
ἐπιτελοῦντες ἁγιοσύνην ἐν φόβῳ θεοῦ.

Χω-
ρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, 2
οὐδένα ἐπλεονεκτήσαμεν. πρὸς κατάκρισιν οὐ λέγω, 3
προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὶ εἰς
τὸ συναποθανεῖν καὶ συνζῆν. πολλή μοι παρρησία 4
πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλή-

8 right hand and on the left, by glory and dishonour,
by evil report and good report; as deceivers, and *yet*
9 true; as unknown, and *yet* well known; as dying,
and behold, we live; as chastened, and not killed;
10 as sorrowful, yet alway rejoicing; as poor, yet making
many rich; as having nothing, and *yet* possessing
all things.

11 Our mouth is open unto you, O Corinthians, our
12 heart is enlarged. Ye are not straitened in us, but
13 ye are straitened in your own affections. Now for a
recompense in like kind (I speak as unto *my* chil-
dren), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for
what fellowship have righteousness and iniqui-
ty? or what communion hath light with darkness?

15 And what concord hath Christ with ¹Belial? or ¹Gr. *Beliar*.
what portion hath a believer with an unbeliever?

16 And what agreement hath a ²temple of God with ²Or, *sanctuary*
idols? for we are a ²temple of the living God; even
as God said, I will dwell in them, and walk in
them; and I will be their God, and they shall be
17 my people. Wherefore

Come ye out from among them, and be ye
separate,

saith the Lord,

And touch no unclean thing;

And I will receive you,

18 And will be to you a Father,

And ye shall be to me sons and daughters,

⁷ saith the Lord Almighty. Having therefore these
promises, beloved, let us cleanse ourselves from all
defilement of flesh and spirit, perfecting holiness in
the fear of God.

2 ³Open your hearts to us: we wronged no man, we ³Gr. *Make room*
³for us.

3 corrupted no man, we took advantage of no man. I
say it not to condemn *you*: for I have said before,
that ye are in our hearts to die together and live to-
4 gether. Great is my boldness of speech toward you,
great is my glorying on your behalf: I am

filled with comfort, I overflow with joy in all our affliction.

For even when we were come into Macedonia, our flesh 5
had no relief, but *we were* afflicted on every side; without
were fightings, within *were* fears. Nevertheless he that com- 6
forteth the lowly, *even* God, comforted us by the ¹coming
of Titus; and not by his ¹coming only, but also by the com- 7
fort wherewith he was comforted in you, while he told us
your longing, your mourning, your zeal for me; so that I
rejoiced yet more. For though I made you sorry with my 8
epistle, I do not regret it, though* I did regret; ²for I see
that that epistle made you sorry, though but for a season.
Now I rejoice, not that ye were made sorry, but that ye 9
were made sorry unto repentance: for ye were made sor-
ry after a godly sort, that ye might suffer loss by us in noth-
ing. For godly sorrow worketh repentance ³unto salvation, 10
a repentance which bringeth no regret: but the sorrow of
the world worketh death. For behold, this selfsame thing, 11
that ye were made sorry after a godly sort, what earnest
care it wrought in you, yea, what clearing of yourselves,
yea, what indignation, yea, what fear, yea, what longing; yea,
what zeal, yea, what avenging! In every thing ye approved
yourselves to be pure in the matter. So although I wrote 12
unto you, *I wrote* not for his cause that did the wrong, nor
for his cause that suffered the wrong, but that your earnest
care for us might be made manifest unto you in the sight
of God. Therefore we have been comforted: and in our 13
comfort we joyed the more exceedingly for the joy of Ti-
tus, because his spirit hath been refreshed by you all. For 14
if in any thing I have gloried to him on your behalf, I was
not put to shame; but as we spake all things to you in
truth, so our glorying also, which I made before Titus, was
found to be truth. And his inward affection is more abun- 15
dantly toward you, whilst he remembereth the obedience of
you all, how with fear and trembling ye received him. I 16
rejoice that in every thing

¹ Gr. *presence*.

² Some ancient au-
thorities omit
for.

³ Or, *unto a salva-
tion which bring-
eth no regret*

* For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.—*Am. Com.*

ρωμαί τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ
 5 πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ ἐλθόντων
 ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ
 ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι—ἔξωθεν μάχαι, ἔσωθεν
 6 φόβοι—. ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν
 7 ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ
 παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλή-
 θη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν
 ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
 8 μᾶλλον χαρῆναι. ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπι-
 στολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, (βλέπω
 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς
 μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζη-
 10 μιωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς
 σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου
 11 λύπη θάνατον κατεργάζεται. ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ
 θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ
 ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπι-
 πόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνε-
 12 στήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι. ἄρα εἰ καὶ
 ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, [ἀλλ'] οὐδὲ
 ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι
 τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ
 13 θεοῦ, διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ
 παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ
 τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ
 14 πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ
 κατησχύνθη, ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
 οὕτως καὶ ἡ καύχησις ἡμῶν ἔπὶ Τίτου ἀλήθεια ἐγενήθη.
 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν
 ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὥς μετὰ
 16 φόβου καὶ τρόμου ἐδέξασθε αὐτόν. Χαίρω ὅτι ἐν παντὶ

Ap.+

ἡ

θαρρῶ ἐν ὑμῖν.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν ¹
 δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν ²
 πολλῇ δοκιμῇ θλίψεως ἢ περισσεΐα τῆς χαρᾶς αὐτῶν καὶ
 ἢ κατὰ βάθους πτωχείας αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος
 τῆς ἀπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ³
 παρὰ δύναμιν, αὐθαίρετοι μετὰ πολλῆς παρακλήσεως δεό- ⁴
 μενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς
 εἰς τοὺς ἁγίους, — καὶ οὐ καθὼς ἡλπίσαμεν ἀλλ' ἑαυτοὺς ⁵
 ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ, εἰς ⁶
 τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα καθὼς προενήρξατο οὕτως
 καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην· ἀλλ' ὥσπερ ⁷
 ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ
 πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα
 καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. Οὐ ⁸
 κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ
 τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· γινώσκετε γὰρ ⁹
 τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], ὅτι δι' ὑμᾶς
 ἐπτόχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
 πλουτήσητε. καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ¹⁰
 ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ
 θέλαιν προενήρξασθε ἀπὸ πέρυσι· νυνὶ δὲ καὶ τὸ ποιῆσαι ¹¹
 ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλαιν οὕτως
 καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. εἰ γὰρ ἡ προθυμία πρό- ¹²
 κείται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. οὐ ¹³
 γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν θλίψις· ἀλλ' ἐξ ἰσότητος ἐν
 τῷ νῦν καιρῷ τὸ ὑμῶν περισσευμα εἰς τὸ ἐκείνων ὑστέ-
 ρημα, ἵνα καὶ τὸ ἐκείνων περισσευμα γένηται εἰς τὸ ὑμῶν ¹⁴
 ὑστέρημα, ὅπως γένηται ἰσότης· καθὼς γέγραπται· Ὁ τὸ ¹⁵
 πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἡλαττώ-
 νησεν. Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν ¹⁶
 σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, ὅτι τὴν μὲν παρά- ¹⁷
 κλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος

ὑμῶν ἐν ἡμῖν

θλίψις, ἀλλ' ἐξ
 ἰσότητος·

I am of good courage concerning you.

- 8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches 2 of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty 3 abounded unto the riches of their ¹liberality. For ¹ Gr. singleness. according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, 4 beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the 5 saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the 6 will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also 7 complete in you this grace also. But as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* ²your love to us, 8 *see* that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to 11 will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the 12 completion also out of your ability. For if the readiness is there, *it is* acceptable according as *a man* 13 hath, not according as *he* hath not. For *I say* not 14 *this*, that others may be eased, *and* ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there 15 may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack. 16 But thanks be to God, which putteth the same 17 earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own

² Some ancient authorities read *our love to you*.

accord. And we have sent together with him the 18 brother whose praise in the gospel *is spread* through all the churches; and not only so, but who was also 19 appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness: avoid- 20 ing this, that any man should blame us in *the matter of* this bounty which is ministered by us: for we 21 take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. And 22 we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you. Whether *any inquire* about 23 Titus, *he is* my partner and *my fellow-worker* to you- ward; or our brethren, *they are* the ¹messengers of the churches, *they are* the glory of Christ. ²Shew 24 ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

¹ Gr. *apostles*.

² Or, *Shew ye there- fore in the face . . . on your be- half unto them.*

³ Or, *emulation of you*

⁴ Gr. *the more part.*

⁵ Gr. *blessing.*

⁶ Or, *covetousness*

⁷ Gr. *with blessings.*

⁸ Gr. *of sorrow.*

For as touching the ministering to the saints, it is 9 superfluous for me to write to you: for I know your 2 readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and ³your zeal hath stirred up ⁴very many of them. But I have sent the brethren, that our 3 glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of 4 Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren, 5 that they would go before unto you, and make up beforehand your aforepromised ⁵bounty, that the same might be ready, as a matter of bounty, and not of ⁶extortion.

But this *I say*, He that soweth sparingly shall reap 6 also sparingly; and he that soweth ⁷bountifully shall reap also ⁷bountifully. *Let each man do* according 7 as he hath purposed in his heart; not ⁸grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto 8

18 ἐξῆλθεν πρὸς ὑμᾶς. συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν
 ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν
 19 ἐκκλησιῶν, — οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεῖς ὑπὸ τῶν
 ἐκκλησιῶν συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ διακο-
 νουμένη ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου δόξαν καὶ προ-
 20 θυμίαν ἡμῶν, — στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσῃται
 21 ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν, **ΠΡΟΝΟ-**
 οὔμεν γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ
 22 ἐνώπιον ἀνθρώπων. συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελ-
 φὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς σπουδαῖον
 ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ
 23 εἰς ὑμᾶς. εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς
 συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα
 24 Χριστοῦ. Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν
 καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἑνδείξασθε· εἰς πρόσωπον
 1 τῶν ἐκκλησιῶν.

ἐνδεικνύμενοι

Περὶ μὲν γὰρ τῆς διακονίας
 τῆς εἰς τοὺς ἁγίους περισσὸν μοί ἐστιν τὸ γράφειν ὑμῖν,
 2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχώμαι
 Μακεδόσιν ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι, καὶ τὸ
 3 ὑμῶν ζῆλος ἡρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς ἀδελ-
 φούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν
 τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ᾗτε,
 4 μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς
 ἀπαρασκευάστους καταισχνυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν
 5 ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. ἀναγκαῖον οὖν ἡγησάμεν
 παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ
 προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύ-
 την ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονε-
 6 ξίαν.

Τοῦτο δέ, ὁ σπεύρων φειδομένως φειδο-
 μένως καὶ θερίσει, καὶ ὁ σπεύρων ἐπ' εὐλογίαις ἐπ' εὐλο-
 7 γίαις καὶ θερίσει. ἕκαστος καθὼς προήρηται τῇ καρδίᾳ,
 μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης, ἰλαρὸν γὰρ δότῃν ἀγαπᾷ
 8 ὁ θεός. δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῖσαι εἰς

ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες
περισευήτε εἰς πᾶν ἔργον ἀγαθόν· (καθὼς γέγραπται 9

Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,

ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς 10
βρώσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν) ἐν παντὶ 11
πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται
δι' ἡμῶν εὐχαριστίαν τῷ θεῷ, — ὅτι ἡ διακονία τῆς λει- 12
τουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
εὐχαριστιῶν τῷ θεῷ, — διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης 13
δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν
εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας
εἰς αὐτοὺς καὶ εἰς πάντας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν 14
ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ
θεοῦ ἐφ' ὑμῖν. Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγῆτῳ αὐτοῦ 15
δωρεᾷ.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραγ- 1
ματος καὶ ἐπεικίας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν
ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δὲ τὸ 2
μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ἢ λογιζομαι τολμῆσαι
ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπα- 3
τοῦντας. Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα 3
στρατεούμεθα, — τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρ- 4
κικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, —
λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ 5
τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ ἐν ἐτοιμῳ ἔχοντες ἐκδικῆσαι 6
πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. Τὰ 7
κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ
εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς
Χριστοῦ οὕτως καὶ ἡμεῖς. Ἐάν τε γὰρ περισσότερόν τι 8

θεοῦ

ἐάν

you; that ye, having always all sufficiency in every-
9 thing, may abound unto every good work : as it is
written,

He hath scattered abroad, he hath given to the
poor ;

His righteousness abideth for ever.

- 10 And he that supplieth seed to the sower and bread
for food, shall supply and multiply your seed for
sowing, and increase the fruits of your righteous-
11 ness: ye being enriched in everything unto all ¹lib- ¹Gr. singleness.
erality, which worketh through us thanksgiving to
12 God. For the ministration of this service not only
filleth up the measure of the wants of the saints,
but aboundeth also through many thanksgivings
13 unto God : seeing that through the proving *of you*
by this ministration they glorify God for the obe-
dience of your confession unto the gospel of Christ,
and for the ¹liberality of *your* contribution unto them
14 and unto all ; while they themselves also, with sup-
plication on your behalf, long after you by reason of
15 the exceeding grace of God in you. Thanks be to
God for his unspeakable gift.

- 10 Now I Paul myself intreat you by the meekness
and gentleness of Christ, I who in your presence
am lowly among you, but being absent am of good
2 courage toward you: yea, I beseech you, that I may
not when present shew courage with the confidence
wherewith I count to be bold against some, which
count of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war ac-
4 cording to the flesh (for the weapons of our warfare
are not of the flesh, but mighty before God to the
5 casting down of strong holds); casting down ²imag- ²Or, reasonings
inations, and every high thing that is exalted against
the knowledge of God, and bringing every thought
6 into captivity to the obedience of Christ; and being
in readiness to avenge all disobedience, when your
7 obedience shall be fulfilled. ³Ye look at the things ³Or, Do ye look...
that are before your face. ^{face}
If any man trusteth in
himself that he is Christ's, let him consider this
again with himself, that, even as he is Christ's, so
8 also are we. For though I should glory somewhat
abundantly

concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present. For we are not bold ¹to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the ²province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we ³came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is*, in ⁴other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our ⁵province unto *further* abundance, so as ⁶to preach the gospel even unto the parts beyond you, *and* not to glory in another's ⁷province in regard of things ready to our hand. But he that glorioth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Would that ye could bear with me in a little foolishness: ⁸nay indeed bear with me. For I am jealous over you with ⁹a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your ¹⁰minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am not a whit behind ¹¹the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in

¹ Gr. to judge ourselves among, or to judge ourselves with.

² Or, limit Gr. measuring-rod.

³ Or, were the first to come

⁴ Or, but indeed ye do bear with me.

⁵ Gr. a jealousy of God.

⁶ Gr. thoughts.

⁷ Or, those preeminent apostles

καυχῆσθαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
 εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθή-
 9 σομαι, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστο-
 10 λῶν· ὅτι Αἱ ἐπιστολαὶ μὲν, ^{φασίν} «φησὶν», βαρεῖαι καὶ ἰσχυραί,
 ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθε-
 11 νημένος. τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ
 λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ
 12 ἔργῳ. Οὐ γὰρ τολμῶμεν ἐνκρίναι ἢ συνκρίναι ἑαυτοὺς
 τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
 ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ
 13 συνιᾶσιν. ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ
 κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεός
 14 μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν.—^{ὡς γὰρ μὴ,} οὐ γὰρ ὡς μὴ ἐφικνού-
 15 μενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς,^{.... ἑαυτούς;} ἄχρι γὰρ καὶ ὑμῶν
 15 ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ—οὐκ εἰς τὰ
 ἄμετρα καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπὶδα δὲ ἔχοντες
 αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ
 16 τὸν κανόνα ἡμῶν εἰς περισσεῖαν, εἰς τὰ ὑπερέκεινα ὑμῶν
 εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα
 17 καυχήσασθαι. Ὁ δὲ καγχώμενος ἐν Κηρίῳ καγχάσθω·
 18 οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκείνός ἐστιν δόκιμος, ἀλλὰ
 ὃν ὁ κύριος συνίστησιν.

1 *Οφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
 2 ἀνέχεσθέ μου. ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡρμοσάμην
 γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ χριστῷ·
 3 φοβοῦμαι δὲ μὴ πως, ὡς ὁ ὄφις ἐξηπάτησεν Ἐὐαν ἐν τῇ
 πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλό-
 4 τητος [καὶ τῆς ἀγνότητος] τῆς εἰς ^{Χριστόν} τὸν χριστόν. εἰ μὲν
 γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρίσσει ὃν οὐκ ἐκη-
 ρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ
 εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ^{ἀνέχεσθε} «ἀνέχεσθε».
 5 λογίζομαι γὰρ μηδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστό-
 6 λων· εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν

παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. ⁷ Ἡ
 ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῇτε,
 ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν ;
 ἅλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν 8
 διακονίαν, καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατε-
 νάρκησα οὐθενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρω- 9
 σαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ
 ἀβαρῇ ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω. ἔστιν ἀλή-
 θεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγῆσεται
 εἰς ἐμέ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. διὰ τί ; ὅτι οὐκ ἀγαπῶ 11
 ὑμᾶς ; ὁ θεὸς οἶδεν.
¹² Ὁ δὲ ποιῶ καὶ ποιήσω, 12
 ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ
 καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι 13
 ψευδαπόστολοι, ἐργάται δούλιοι, μετασχηματιζόμενοι εἰς
 ἀποστόλους Χριστοῦ· καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς 14
 μετασχηματίζεται εἰς ἄγγελον φωτός· οὐ μέγα οὖν εἰ καὶ 15
 οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιο-
 σύνης, ὃν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Πάλιν λέγω, μὴ τίς με δόξῃ ἄφρονα εἶναι·—εἰ δὲ μῆγε, 16
 καὶ ὡς ἄφρονα δέξασθέ με, ἵνα καγὼ μικρόν τι καυχή-
 σωμαι· ὃ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφρο- 17
 σύνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ἐπεὶ πολλοὶ 18
 καυχῶνται κατὰ [τὴν] σάρκα, καγὼ καυχήσομαι. ἡδέως 19
 γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· ἀνέχεσθε γὰρ 20
 εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει,
 εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. κατὰ 21
 ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθηνέκαμεν· ἐν ᾧ δ' ἂν τις
 τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καγώ. Ἑβραῖοί εἰσιν ; 22
 καγώ. Ἰσραηλεῖταί εἰσιν ; καγώ. σπέρμα Ἀβραάμ εἰσιν ;
 καγώ. διάκονοι Χριστοῦ εἰσιν ; παραφρονῶν λαλῶ, ὑπερ 23
 ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως,
 ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις· ὑπὸ 24
 Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, τρίς 25

11. 6-11. 25. II. CORINTHIANS.

every thing we have made *it* manifest among
7 all men to you-ward. Or did I commit a sin
in abasing myself that ye might be exalted,
because I preached to you the gospel of God for
8 nought? I robbed other churches, taking wages
9 of *them* that I might minister unto you; and when
I was present with you and was in want, I was not
a burden on any man; for the brethren, when they
came from Macedonia, supplied the measure of my
want; and in every thing I kept myself from being
10 burdensome unto you, and *so* will I keep *myself*. As
the truth of Christ is in me, no man shall stop me of
11 this glorying in the regions of Achaia. Wherefore?
12 because I love you not? God knoweth. But what
I do, that I will do, that I may cut off ^{1 Gr. the occasion of} *'occasion* from
them which desire an occasion; that wherein they
13 glory, they may be found even as we. For such men
are false apostles, deceitful workers, fashioning them-
14 selves into apostles of Christ. And no marvel; for
even Satan fashioneth himself into an angel of light.
15 It is no great thing therefore if his ministers also
fashion themselves as ministers of righteousness;
whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if
ye do, yet as foolish receive me, that I also may
17 glory a little. That which I speak, I speak not after
the Lord, but as in foolishness, in this confidence of
18 glorying. Seeing that many glory after the flesh, I
19 will glory also. For ye bear with the foolish gladly,
20 being wise *yourselves*. For ye bear with a man, if
he bringeth you into bondage, if he devoureth you, if
he taketh you *captive*, if he exalteth himself, if he
21 smiteth you on the face. I speak by way of disparage-
ment, as though we had been weak. Yet whereinso-
ever any is bold (I speak in foolishness), I am bold
22 also. Are they Hebrews? so am I. Are they Is-
raelites? so am I. Are they the seed of Abraham?
23 so am I. Are they ministers of Christ? (I speak as
one beside himself) I more; in labours more abun-
dantly, in prisons more abundantly, in stripes above
24 measure, in deaths oft. Of the Jews five times re-
25 ceived I forty *stripes* save one. Thrice

was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* 26 journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* ¹countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labour and travail, 27 *in* watchings often, in hunger and thirst, in fastings often, in cold and nakedness. ²Beside those things that are with- 28 out, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who 29 is made to stumble, and I burn not? If I must needs glory, 30 I will glory of the things that concern my weakness. The 31 God and Father of the Lord Jesus, he who is blessed ³for evermore, knoweth that I lie not. In Damascus the governor 32 under Aretas the king guarded the city of the Damascenes, in order to take me; and through a window was I let down 33 in a basket by the wall, and escaped his hands.

⁴I must needs glory, though it is not expedient; but **I 12** will come to visions and revelations of the Lord. I know a ² man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from ³ the body, I know not; God knoweth), how that he was ⁴ caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of ⁵ such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. For if I should desire to ⁶ glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. And by rea- ⁷ son of the exceeding greatness of the revelations—wherefore*, that I should not be exalted overmuch, there was given to me a ⁵thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Con- ⁸ cerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is ⁹ sufficient for thee: for *my* power is made perfect in weakness.

* Strike out "—wherefore" and add marg. Some ancient authorities read — *wherefore*.—Am. Com.

ἐραβδίσθην, ἄπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον
 26 ἐν τῷ βυθῷ πεποιήκα· ὁδοιπορίαις πολλάκις, κινδύνους
 ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύνους
 27 ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους
 ἐν θαλάσσῃ, κινδύνους ἐν ψευδαδέλφοις, κόπῃ καὶ μόχθῳ, ἐν
 28 ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολ-
 λάκις, ἐν ψύχει καὶ γυμνότητι· χωρὶς τῶν παρεκτὸς ἡ
 29 ἐπίστασίς μοι ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλη-
 30 σιῶν. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται,
 31 καὶ οὐκ ἐγὼ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθε-
 νείας [μου] καυχῆσομαι. ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
 32 Ἰησοῦ οἶδεν, ὃ ὦν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύ-
 33 δομαι. ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως
 ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με, καὶ διὰ
 1 θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέ-
 2 φυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι ἔδει· οὐ
 συμφέρον μὲν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις
 3 Κυρίου. οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσά-
 4 ρων, —εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος
 οὐκ οἶδα, ὁ θεὸς οἶδεν,—ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου
 5 οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, —εἴτε ἐν σώματι
 6 εἴτε χωρὶς τοῦ σώματος [οὐκ οἶδα,] ὁ θεὸς οἶδεν,—ὅτι
 ἡρπάγη εἰς τὸν παράδεισον καὶ ἔκουσεν ἄρρητα ῥήματα ἃ
 7 οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. ὑπὲρ τοῦ τοιούτου καυχῆ-
 8 σομαι, ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθε-
 9 νείαις. ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων,
 ἀληθειαν γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς ἐμὲ λογίσηται
 10 ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἐμοῦ, καὶ τῇ ὑπερβολῇ τῶν
 ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
 11 τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίσῃ, ἵνα μὴ
 12 ὑπεραίρωμαι. ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα
 13 ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἴρηκέν μοι Ἀρκεῖ σοι ἡ χάρις
 14 μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. Ἡ-

εἰ οὐ

1p.†

διαστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ χριστοῦ. διὸ εὐδοκῶ ¹⁰ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ¹¹ ὑφ' ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστέλων, εἰ καὶ οὐδὲν εἰμι· τὰ μὲν σημεῖα τοῦ ¹² ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις [τε] καὶ τέρασιν καὶ δυνάμεσιν. τί γὰρ ἐστὶν ὁ ¹³ ἡσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

ὑμῶν, εἰ περισσοτέρως ὑμᾶς ἀγαπῶν ἥσسون ἀγαπῶμαι.

Ἴδου τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν ¹⁴ πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησανρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις. ἐγὼ δὲ ἡδιστα δαπα- ¹⁵ νήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἥσσον ἀγαπῶμαι; Ἔστω ¹⁶ δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος δόλω ὑμᾶς ἔλαβον. μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, ¹⁷ δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; παρεκάλεσα Τίτον καὶ συνα- ¹⁸ πέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν;

Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογού- ¹⁹ μεθα; κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, φοβοῦμαι γὰρ μή ²⁰ πως ἐλθὼν οὐχ οἶους θέλω εὐρῶ ὑμᾶς, καὶ γὰρ εἰρεθῶ ὑμῖν οἶον οὐ θέλετε, μή πως ἔρις, ζῆλος, θυμοί, ἐριθίαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· μή πάλιν ²¹ ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήθῃσω πολλοὺς τῶν προημартηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξεν.

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· 1

12. 9-13. 1. II. CORINTHIANS.

- Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may ¹rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
- 11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind ²the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by 12 signs and wonders and ³mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
- 14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will most gladly spend and be ⁴spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; 17 but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I 18 have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?
- 19 ⁵Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, ⁶tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

13 This is the third time I am coming to you.

¹ Or, plainly

² Or, as if I were present the second time, even though I am now absent

³ Many ancient authorities read with.

⁴ Gr. and that.

⁵ Or, rejoice: be perfected

At the mouth of two witnesses or three shall every word be established. I have said ¹beforehand, and I ²do say ¹beforehand, ²as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ ³that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through ⁴weakness, yet he liveth through the power of God. For we also are weak ³in him, but we shall live with him through the power of God toward you. Try ⁵your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we ⁶are not reprobate. Now we pray to God that ye do ⁷no evil; not that we may appear approved, but that ye may do that which is honourable, ⁴though we be as reprobate. For we can do nothing against the ⁸truth, but for the truth. For we rejoice, when we are ⁹weak, and ye are strong: this we also pray for, even your perfecting. For this cause I write these things ¹⁰while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down. Finally, brethren, ⁵farewell. Be perfected; be ¹¹comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss. ¹²All the saints salute you. ¹³The grace of the Lord Jesus Christ, and the love ¹⁴of God, and the communion of the Holy Ghost, be with you all.

- ἐπὶ στόματος δὴο μαρτύρων καὶ τριῶν σταθήσεται
² πᾶν ῥῆμα. προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον
καὶ ἁπὼν νῦν τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν,
³ ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, ἐπεὶ δοκιμὴν
ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος* χριστοῦ. ὅς εἰς ὑμᾶς
⁴ οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν, καὶ γὰρ ἐσταυρώθη ἐξ
ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως
⁵ θεοῦ [εἰς ὑμᾶς]. Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει,
ἐαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰη-
⁶ σοὺς Χριστὸς ἐν ὑμῖν; εἰ μή τι ἀδόκιμοί ἐστε. ἐλπίζω δὲ
⁷ ὅτι γνῶσθεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι. εὐχόμεθα δὲ
πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς
δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, ἡμεῖς δὲ
⁸ ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀλη-
⁹ θείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. χαίρομεν γὰρ ὅταν ἡμεῖς
ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν
¹⁰ ὑμῶν κατάρτισιν. Διὰ τοῦτο ταῦτα ἁπὼν γράφω, ἵνα
παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ
κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.
¹¹ Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ
¹² εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ
φιλήματι. Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
¹³ Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] καὶ ἡ ἀγάπη
τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων
ὑμῶν.

σὺν

Χριστὸς Ἰησοῦς

ΠΡΟΣ ΓΑΛΑΤΑΣ

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν- 1
θρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ
ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες 2
ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ὑμῖν καὶ 3
καὶ κυρίου [ἡμῶν] εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ,
περὶ τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέ- 4
ληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ κατὰ τὸ
θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς 5
αἰῶνας τῶν αἰώνων· ἀμήν.

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ- 6
σαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ὃ 7
οὐκ ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ
θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ χριστοῦ. ἀλλὰ 8
καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσσηται [ὑμῖν]
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρή- 9
καμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται
παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

* Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώ- 10
ποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δούλος
οὐκ ἂν ἤμην. γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ 11
δε εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· οὐδὲ 12
οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἑδιδάχθην,
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Ἡκεῖν 13
σατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῳ, ὅτι
καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρ-

THE EPISTLE OF PAUL

TO THE

GALATIANS.

- 1 PAUL, an apostle (not from men, neither through
¹man, but through Jesus Christ, and God the Father, ¹ Or, a man
2 who raised him from the dead), and all the brethren
which are with me, unto the churches of Galatia: ² Some ancient au-
³ Grace to you and peace ²from God the Father, and ³ read
⁴ our Lord Jesus Christ, who gave himself for our ⁴ from God our Fa-
sins, that he might deliver us out of this present evil ⁴ ther, and the Lord
³world, according to the will of our God and Father: ³ Or, age
⁵ to whom *be* the glory ⁴for ever and ever. Amen. ⁴ Gr. unto the ages
⁶ I marvel that ye are so quickly removing from him ⁴ of the ages.
that called you in the grace of Christ unto a different
⁷ gospel; which is not another *gospel*: only* there are
some that trouble you, and would pervert the gospel
⁸ of Christ. But though we, or an angel from heaven, ⁵ Some ancient au-
should preach ⁵unto you any gospel ⁶other than that ⁵ authorities omit
which we preached unto you, let him be anathema. ⁶ Or, contrary to
⁹ As we have said before, so say I now again, If any ⁶ that
man preacheth unto you any gospel other than that
¹⁰ which ye received, let him be anathema. For am I
now persuading men, or God†? or am I seeking to
please† men? if I were still pleasing men, I should
not be a ⁷servant of Christ. ⁷ Gr. bondservant.
- 11 For I make known to you, brethren, as touching the
gospel which was preached by me, that it is not after
¹² man. For neither did I receive it from ¹man, nor was
I taught it, but *it came to me* through revelation of
¹³ Jesus Christ. For ye have heard of my manner of life
in time past in the Jews' religion, how that beyond
measure I persecuted the church of God, and made

* "which is not another *gospel*: only" etc. add the marg. Or, which is nothing else save that etc.—*Am. Com.*

† Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"—*Am. Com.*

TO THE GALATIANS. 1. 13-2. 8.

havock of it: and I advanced in the Jews' religion 14
 1 Gr. *in my race*. beyond many of mine own age ¹among my country-
 men, being more exceedingly zealous for the tradi-
 tions of my fathers. But when it was the good plea- 15
 sure of God, who separated me, *even* from my moth-
 er's womb, and called me through his grace, to re- 16
 veal his Son in me, that I might preach him among
 the Gentiles; immediately I conferred not with flesh
 and blood: neither went I up to Jerusalem to them 17
 which were apostles before me: but I went away into
 Arabia; and again I returned unto Damascus.

Then after three years I went up to Jerusalem 18
 2 Or, *become ac-* to ²visit Cephas, and tarried with him fifteen days.
 3 Or, *but only* acquainted with But other of the apostles saw I none, ³save James 19
 the Lord's brother. Now touching the things which 20
 I write unto you, behold, before God, I lie not. Then 21
 I came into the regions of Syria and Cilicia. And 22
 I was still unknown by face unto the churches of
 Judæa which were in Christ: but they only heard 23
 say, He that once persecuted us now preacheth the
 faith of which he once made havock; and they glo- 24
 rified God in me.

4 Or, *in the course* Then ⁴after the space of fourteen years I went up **2**
 of* again to Jerusalem with Barnabas, taking Titus also
 with me. And I went up by revelation; and I laid 2
 before them the gospel which I preach among the
 5 Or, *are* Gentiles, but privately before them who ⁵were of
 repute, lest by any means I should be running, or
 had run, in vain. But not even Titus who was 3
 with me, being a Greek, was compelled to be cir-
 6 Or, *but it was be-* cumcised: ⁶and that because of the false brethren 4
 cause of privily brought in, who came in privily to spy out
 our liberty which we have in Christ Jesus, that they
 might bring us into bondage: to whom we gave 5
 place in the way of subjection, no, not for an hour;
 that the truth of the gospel might continue with you.
 But from those who ⁵were reputed to be somewhat 6
 7 Or, *what they once* (⁷whatsoever they were, it maketh no matter to me:
 were God accepteth not man's person)—they, I say, who
 were of repute imparted nothing to me: but con- 7
 trariwise, when they saw that I had been intrusted
 with the gospel of the uncircumcision, even as Peter
 with *the gospel* of the circumcision (for he that 8

14 θουν αὐτήν, καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολ-
 λούς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς
 15 ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν
 [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας
 16 διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
 ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσ-
 17 ανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα
 πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀρα-
 18 βίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. Ἐπειτα μετὰ
 19 τρία ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ
 20 ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ τῶν
 ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
 21 κυρίου. ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ
 22 ψεύδομαι. Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ
 23 [τῆς] Κιλικίας. ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς
 24 ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, μόνον δὲ ἀκού-
 οντες ᾔσαν ὅτι Ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται
 24 τὴν πίστιν ἣν ποτε ἐπόρθει, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν
 1 θεόν. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς
 Ἱεροσόλυμα μετὰ Βαρνάβα, συνπαραλαβὼν καὶ Τίτον·
 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγ-
 γέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
 3 δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον. ἀλλ' οὐδὲ
 4 Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι· διὰ
 δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον
 κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ
 5 Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, — εἰς οὐδὲ πρὸς ὧραν
 εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-
 6 μένη πρὸς ὑμᾶς. ἀπὸ δὲ τῶν δοκούντων εἶναι τι — ὁποῖοί
 ποτε ᾔσαν οὐδὲν μοι διαφέρει — πρόσωπον [ὁ] θεὸς ἀνθρώ-
 7 πον οὐ λαμβάνει — ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέ-
 8 γέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ὁ

γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήρ-
 γησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, καὶ γνόντες τὴν χάριν τὴν 9
 δοθείσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δο-
 κοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβα
 κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περι-
 τομὴν· μόνον τῶν πτωχῶν ἵνα μνημονεύμεν, ὃ καὶ ἐσπού- 10
 δασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ ἦλθεν Κηφᾶς εἰς 11
 Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατε-
 γνωσμένος ἦν· πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου 12
 μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ
 ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ 13
 συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ
 Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ἀλλ' ὅτε εἶδον 14
 ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
 εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρ-
 χων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγ-
 κάζεις Ἰουδαΐζειν; Ἡμεῖς φύσει Ἰουδαῖοι καὶ 15
 οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄν- 16
 ῥωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ
 Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα
 δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,
 ὅτι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ. εἰ δὲ 17
 ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ
 ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·
 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην 18
 ἐμαυτὸν συνιστάνω. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον 19
 ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, 20
 ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ
 τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος
 ἑαυτὸν ὑπὲρ ἐμοῦ. Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ 21
 διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὁ- 1
 φθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; τοῦτο 2

Aφ.

MSS. οὐχ

Ἰησοῦν Χριστὸν

Aφ.

Aφ.

- wrought for Peter unto the apostleship of the circumcision
 9 wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who ¹were reputed to be pillars, gave to me ¹ Or, are and Barnabas the right hands of fellowship, that we should
 10 go unto the Gentiles, and they^{*} unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.
- 11 But when Cephas came to Antioch, I resisted him to the
 12 face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing
 13 them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even
 14 Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the
 15 Jews? We being Jews by nature, and not sinners of the
 16 Gentiles, yet knowing that a man is not justified by ²the ² Or, works of law works of the law, ³save* through faith in Jesus Christ, even ³ Or, but only we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because
 17 by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.
 18 For if I build up again those things which I destroyed, I
 19 prove myself a transgressor. For I through ⁴the law died ⁴ Or, law
 20 unto ⁴the law, that I might live unto God. I have been crucified with Christ; ⁵yet I live; *and yet* no longer I†, but ⁵ Or, and it is no longer I that live, but Christ &c. Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God,
 21 who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through ⁴the law, then Christ died for nought.
- 3** O foolish Galatians, who did bewitch you, before whose
 2 eyes Jesus Christ was openly set forth crucified? This

* For "save" read "but" and omit marg. ³—*Am. Com.*

† For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. ⁵—*Am. Com.*

¹ Or, *works of law*
² Or, *message*
³ Or, *do ye now make an end in the flesh?*
⁴ Gr, *powers*.
⁵ Or, *in*
⁶ Or, *Ye perceive*
⁷ Gr, *justifieth*.
⁸ Gr, *nations*.
⁹ Gr, *in*.

only would I learn from you, Received ye the Spirit by ¹the works of the law, or by the ²hearing of faith? Are ye so foolish? having begun in the ³Spirit, ³are ye now perfected in the flesh? Did ye ⁴suffer so many things in vain? if it be indeed in vain. He therefore that ⁴supplieth to you the Spirit, and worketh ⁵miracles ⁵among you, *doeth he it* by ¹the works of the law, or by the ²hearing of faith? Even as Abraham believed God, and it was ⁶reckoned unto him for righteousness. ⁶Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that ⁸God ¹would justify the ⁸Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they ⁹which be of faith are blessed with the faithful Abraham. For as many as are of ¹the works of the law ¹⁰are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now ¹¹that no man is justified ⁹by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that do- ¹²eth them shall live in them. Christ redeemed us ¹³from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might ¹⁴come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

¹⁰ Or, *testament*

Brethren, I speak after the manner of men: ¹⁵Though it be but a man's ¹⁰covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the prom- ¹⁶ises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A ¹⁰covenant con- ¹⁷firmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more ¹⁸of promise: but God hath granted it to Abraham by promise.

μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα
 3 ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί ἐστε; ἐναρξά-
 4 μνοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε; τοσαῦτα ἐπάθετε
 5 εἰκῇ; εἰ γὰρ καὶ εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα
 καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς
 6 πίστεως; καθὼς Ἀβραὰμ ἐπίστευεν τῷ θεῷ, καὶ ἐλο-
 γίσθη αὐτῷ εἰς δικαιοσύνην.

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν
 8 Ἀβραάμ. προῖδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ
 τὰ ἔθνη ὁ θεὸς προεηγγελίσατο τῷ Ἀβραάμ ὅτι Ἐνευ-
 9 λογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ ἐκ πίστε-
 10 ως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

Ὅσοι
 γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ
 ὅτι Ἐπικατάρατος πᾶς ὃς οὔκ ἐμμένει πᾶσιν τοῖς
 γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι
 11 αὐτά. ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ
 12 δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται, ὁ δὲ νό-
 μος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται
 13 ἐν αὐτοῖς. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας
 τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατὰ, ὅτι γέγραπται
 14 Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ἔջλογ, ἵνα
 εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Ἰησοῦ
 Χριστῷ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν
 15 διὰ τῆς πίστεως. Ἀδελφοί, κατὰ ἄνθρωπον

λέγω· ὁμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ
 15 ἢ ἐπιδιάσσεται. τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγ-
 γελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει Καὶ τοῖς σπέρ-
 μασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνός. Καὶ τῷ
 17 σπέρματί σου, ὅς ἐστιν Χριστός. τοῦτο δὲ λέγω· δια-
 θήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια
 καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταρ-
 18 γῆσαι τὴν ἐπαγγελίαν. εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
 οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας

Χριστῷ Ἰησοῦ

οὐ κεχάρισται ὁ θεός. Τί οὖν ὁ νόμος; τῶν παρα- 19
 βάσεων χάριν προστεθή, ἄχρις ἂν ἔλθῃ τὸ σπέρμα ᾧ
 ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου· ὁ δὲ 20
 μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἰς ἐστίν. ὁ οὖν νόμος 21
 κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη
 ἐκ νόμου ἦν [ἂν] νόμος ὁ δυνάμενος ζωοποιῆσαι, ὥτως ἔν νόμῳ ἂν ἦν ἡ 24
 δικαιοσύνη. ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ 22
 ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ
 δοθῇ τοῖς πιστεύουσιν.

Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα 23
 συνκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.
 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα 24
 ἐκ πίστεως δικαιωθῶμεν· ἐλθούσης δὲ τῆς πίστεως οὐκέτι 25
 ὑπὸ παιδαγωγόν ἐσμεν.

Πάντες γὰρ υἱοὶ θεοῦ 26
 ἐστὲ διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ὅσοι γὰρ εἰς 27
 Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδώσασθε· οὐκ ἔνι Ἰου- 28
 δαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος, οὐκ ἔνι
 ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστὲ ἐν Χριστῷ
 Ἰησοῦ. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα 29
 ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

Λέγω δέ, 1
 ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει
 δούλου κύριος πάντων ὢν, ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ 2
 οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς. οὕτως καὶ 3
 ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα
 δεδουλωμένοι· ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξα- 4
 πέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός,
 γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα 5
 τὴν υἰοθεσίαν ἀπολάβωμεν.

Ὅτι δὲ ἐστε υἱοί, 6
 ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς
 καρδίας ἡμῶν, κρᾶζον Ἀββὰ ὁ πατήρ. ὥστε οὐκέτι εἰ 7
 δούλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς 8
 φύσει μὴ οὐσί θεοῖς· νῦν δὲ γνόντες θεόν, μᾶλλον δὲ 9

3. 19-4. 9. TO THE GALATIANS.

19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator. Now a mediator is not *a mediator* of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up* all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before ¹faith came, we were kept in ward un- ¹ Or, *the faith*†
der the law, shut up unto the faith which should afterwards be revealed. So that the law hath been‡ our tutor *to bring us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the ²rudiments of the world: but when the fulness ² Or, *elements* of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods: 9 but now that ye have come to know God, or rather

* For "hath shut up" read "shut up"—*Am. Com.*

† Omit marg. ¹ ("the faith")—*Am. Com.*

‡ For "hath been" read "is become"—*Am. Com.*

1 Or, elements

to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, 10 and years. I am afraid of you, lest by any means I have 11 bestowed labour upon you in vain.

2 Gr. former.

I beseech you, brethren, be* as I am, for I am as† ye are. 12 Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the 2nd first time: and that which was a temptation to you in my flesh 14 ye despised not, nor 3rd rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that grat- 15

3 Gr. spat out.

4 Or, of yours

ulation 4th of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, because I 5th tell 16 you‡ the truth? They zealously seek you in no good way; 17 nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at 18 all times, and not only when I am present with you. My little children, of whom I am again in travail until Christ be formed in you§, yea, I could wish to be present with you 20 now, and to change my voice; for I am perplexed about you.

5 Or, deal truly with you

Tell me, ye that desire to be under the law, do ye not hear 21 the law? For it is written, that Abraham had two sons, one 22 by the handmaid, and one by the freewoman. Howbeit the 23 son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one 24 from mount Sinai, bearing children unto bondage, which is Hagar. 6th Now this Hagar is mount Sinai in Arabia, and 25 answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is 26 free, which is our mother. For it is written, 27

6 Many ancient authorities read For Sinai is a mountain in Arabia.

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

* For "be" read "become"—*Am. Com.*

† For "I am as" read "I also am become as"—*Am. Com.*

‡ For "because I tell you" read "by telling you"—*Am. Com.*

§ Substitute a dash for the comma after "you"—*Am. Com.*

γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
 ἀσθενῇ καὶ πτωχᾷ στοιχείᾳ, οἷς πάλιν ἄνωθεν ἔδουλεύσαι
 10 θέλετε; ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ
 11 ἐνιαυτούς. φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.
 12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι
 13 ὑμῶν. οὐδέν με ἡδίκησατε· οἴδατε δὲ ὅτι δι' ἀσθένειαν
 14 τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, καὶ τὸν
 πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ
 ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς
 15 Χριστὸν Ἰησοῦν. ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ
 γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
 16 ἐδώκατέ μοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθειῶν ὑμῖν;
 17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν,
 18 ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε,
 19 καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς, ἑτερίᾳ μου,
 οὗς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.
 20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν
 φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
 21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον
 22 οὐκ ἀκούετε; γέγραπται γὰρ ὅτι Ἀβραάμ δύο υἱοὺς ἔσχεν,
 23 ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας· ἀλλ' ὁ
 [μὲν] ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς
 24 ἐλευθέρας δι' ἐπαγγελίας. αἱτινά ἐστιν ἀλληγορούμενα·
 αὗται γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὅρων Σινᾶ, εἰς
 25 δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ, τὸ δὲ Ἀγαρ Σινὰ
 ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συνστοιχεῖ δὲ τῇ νῦν Ἱερου-
 26 σαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς· ἡ δὲ ἄνω
 27 Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·
 γέγραπται γάρ

δουλεύειν

τέκνα

διὰ τῆς

γὰρ Ἀρ.

Εἰφράνητι, στεῖρα ἡ οὐ τίκτογσα·

ῥῆζον καὶ βόησον, ἡ οὐκ ὠδίνογσα·

ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ

τῆς ἐχογῆς τὸν ἄνδρα.

ὑμεῖς δέ... τέκνα
ἐστέ

ἤμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν·²⁸
ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδῶκε τὸν κατὰ²⁹
πνεῦμα, οὕτως καὶ νῦν. ἀλλὰ τί λέγει ἡ γραφή; Ἔκ-³⁰
βαλε τὴν παιδίσκην καὶ τὸν γιόν ἀγῆς, οὐ γὰρ μὴ
κληρονομήσει ὁ γιός τῆς παιδίσκης μετὰ τοῦ γιού
τῆς ἐλευθέρας. διό, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα³¹
ἀλλὰ τῆς ἐλευθέρας.

Αρ.†

Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν· στήκετε¹
οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.—

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε²
Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. μαρτύρομαι δὲ πάλιν³
παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον
τὸν νόμον ποιῆσαι. κατηργήθητε ἀπὸ Χριστοῦ οὔτινες ἐν⁴
νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. ἡμεῖς γὰρ πνεύ-⁵
ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ἐν γὰρ⁶
Χριστῷ [Ἰησοῦ] οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία,
ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

Αρ.

Αρ.

Ἐτρέχετε⁷
καλῶς· τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι; ἡ⁸
πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. μικρὰ ζύμη ὅλον⁹
τὸ φύραμα ζυμοῖ. ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι¹⁰
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσω ὑμᾶς βαστάσει τὸ
κρίμα, ὅστις ἐὰν ᾖ. Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι¹¹
κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον
τοῦ σταυροῦ. Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες¹²
ὑμᾶς.

Ἔμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον¹³
μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
ἀγάπης δουλεύετε ἀλλήλοις· ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ¹⁴
πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
σεαυτόν. εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέ-¹⁵
πετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε. Λέγω δέ,¹⁶
πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέ-
σητε. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ¹⁷

4. 28-5. 17. TO THE GALATIANS.

28 Now ¹we, brethren, as Isaac was, are children of
 29 promise. But as then he that was born after the
 flesh persecuted him *that was born* after the Spirit,
 30 even so it is now. Howbeit what saith the scripture?
 Cast out the handmaid and her son: for the son of
 the handmaid shall not inherit with the son of the
 31 freewoman. Wherefore, brethren, we are not chil-
 5 dren of a handmaid, but of the freewoman. ²With ²Or, *For freedom*
 freedom* did Christ set us free: stand fast therefore,
 and be not entangled again in a yoke of bondage.
 2 Behold, I Paul say unto you, that, if ye receive
 3 circumcision, Christ will profit you nothing. Yea,
 I testify again to every man that receiveth circum-
 4 cision, that he is a debtor to do the whole law. Ye
 are ³severed from Christ, ye who would be justified ³Gr. *brought to*
 5 by the law; ye are fallen away from grace. For *nought.*
 we through the Spirit by faith wait for the hope of
 6 righteousness. For in Christ Jesus neither circum-
 cision availeth any thing, nor uncircumcision; but
 7 faith ⁴working through love. Ye were running well; ⁴Or, *wrought*
 who did hinder you that ye should not obey the truth?
 8 This persuasion *came* not of him that calleth you.
 9 A little leaven leaveneth the whole lump. I have
 10 confidence to you-ward in the Lord, that ye will be
 none otherwise minded: but he that troubleth you
 11 shall bear his judgement, whosoever he be. But I,
 brethren, if I still preach circumcision, why am I
 still persecuted? then hath the stumblingblock of
 12 the cross been done away. I would that they which
 unsettle you would even ⁵cut themselves off[†]. ⁵Or, *mutilate them-*
 13 For ye, brethren, were called for freedom; only *selves*
use not your freedom for an occasion to the flesh,
 14 but through love be servants one to another. For
 the whole law is fulfilled in one word, *even* in this;
 15 Thou shalt love thy neighbour as thyself. But if ye
 bite and devour one another, take heed that ye be
 not consumed one of another.
 16 But I say, Walk by the Spirit, and ye shall not
 17 fulfil the lust of the flesh. For the flesh lusteth
 against the Spirit, and the

* Substitute marg. ² ("For freedom") for the text. — *Am. Com.*

† For "cut themselves off" read "go beyond circumcision" — *Am. Com.*

Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are 18 not under the law. Now the works of the flesh are 19 manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, ¹heresies*, envy- 21 ings, drunkenness, revellings, and such like: of the which I ²forewarn you, even as I did ²forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit- 22 it is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, ³temperance: against 23 such there is no law. And they that are of Christ 24 Jesus have crucified the flesh with the passions and the lusts thereof.

¹ Or, *parties*

² Or, *tell you plainly*

³ Or, *self-control*

If we live by the Spirit, by the Spirit let us also 25 walk. Let us not be vainglorious, provoking one 26 another, envying one another.

Brethren, even if a man be overtaken in any trespass†, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so 2 fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and 4 then shall he have his glorying in regard of himself alone, and not of ⁴his neighbour. For each man shall 5 bear his own ⁵burden.

⁴ Gr. *the other*.

⁵ Or, *load*

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not 7 deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth 8 unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well- 9 doing: for in due season we shall reap, if we faint not. So then, as‡ we have opportunity, let us work that 10 which is good toward all men, and especially toward them that are of the household of the faith.

* Substitute marg. 1 ("parties") for the text.—*Am. Com.*

† "in any trespass" add marg. Or, *by*—*Am. Com.*

‡ "as" add marg. Or, *since*—*Am. Com.*

πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται,
 18 ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε. εἰ δὲ πνεύματι ἄγε-
 19 σθε, οὐκ ἐστὲ ὑπὸ νόμον. φανερά δέ ἐστιν τὰ ἔργα τῆς
 20 σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδω-
 λολατρία, φαρμακία, ἔχθραι, ἔρις, ζῆλος, ὀ θυμοί, ἐριθίαι, ἐρ-ε-ις, ζῆλοι,
 21 διχοστασίαι, αἰρέσεις, φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια καὶ
 τούτοις, ἃ προλέγω ὑμῖν καθὼς ὁ προείπον ὅτι οἱ τὰ
 τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.
 22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη,
 23 μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραύτης,
 24 ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος. οἱ δὲ τοῦ
 χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθή-
 25 μασιν καὶ ταῖς ἐπιθυμίαις. Εἰ ζῶμεν πνεύματι,
 26 πνεύματι καὶ στοιχῶμεν. μὴ γινώμεθα κενόδοξοι, ἀλλή-
 1 λους προκαλούμενοι, ἁλλήλοις ὁ φθονοῦντες. Ἀδελφοί, ἀλλήλους
 ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς
 οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραύ-
 2 τητος, σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. Ἀλλήλων
 τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον
 3 τοῦ χριστοῦ. εἰ γὰρ δοκεῖ τις εἶναι τι μὴδὲν ὦν, φρενα-
 4 πατᾶ ἑαυτόν· τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω [ἕκαστος],
 καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς
 5 τὸν ἕτερον, ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
 6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι
 7 ἐν πᾶσιν ἀγαθοῖς. Μὴ πλανᾶσθε, θεὸς οὐ
 μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ
 8 θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς
 σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ
 9 τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. τὸ δὲ καλὸν ποιοῦν-
 τες μὴ ἐνκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυό-
 10 μενοι. Ἀρα οὖν ὡς καιρὸν ἔχουμεν, ἐργαζώμεθα τὸ
 ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς
 πίστεως.

ἡλίκοις

περιτετμημένοι

Ἴδετε ἡλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 11
 Ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκά- 12
 ζουσιν ὑμᾶς περιτέμεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ
 χριστοῦ [Ἰησοῦ]— μὴ διώκονται· οὐδὲ γὰρ οἱ ἑ- 13
 περιτεμνοί· αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς
 περιτέμεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.
 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ 14
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἑσταύ-
 ρωται καὶ γὰρ κόσμῳ. οὔτε γὰρ περιτομή τι ἔστιν οὔτε 15
 ἀκροβυστία, ἀλλὰ καινὴ κτίσις. καὶ ὅσοι τῷ κανόνι 16
 τούτῳ στοιχήσουσιν, εἰρήνην ἔπ' αὐτοὺς καὶ ἔλεος, καὶ
 ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ 17
 τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

Ἡ χάρις τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ τοῦ 18
 πνευματος ὑμῶν, ἀδελφοί· ἀμήν.

6. 11-6. 18. TO THE GALATIANS.

- 11 See with how large letters I ¹have written* unto ¹Or, write
 12 you with mine own hand. As many as desire to
 make a fair show in the flesh, they compel you to be
 circumcised; only that they may not be persecuted ²Or, by reason of
 13 ²for the cross of Christ. For not even they who ³Some ancient au-
³receive circumcision do themselves keep ⁴the law; ³thorities read have
 but they desire to have you circumcised, that they ⁴Or, a law
 14 may glory in your flesh. But far be it from me to
 glory, save in the cross of our Lord Jesus Christ,
 through ⁵which the world hath been crucified unto ⁵Or, whom
 15 me, and I unto the world. For neither is circum-
 cision any thing, nor uncircumcision, but a new
 16 ⁶creature. And as many as shall walk by this rule, ⁶Or, creation
 peace *be* upon them, and mercy, and upon the Is-
 rael of God.
 17 From henceforth let no man trouble me: for I bear
 branded on my body the marks of Jesus.
 18 The grace of our Lord Jesus Christ be with your
 spirit, brethren. Amen.

* Let the marg. ("write") and the text exchange places.—*Am. Com.*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

PAUL, an apostle of Christ Jesus through the will 1
of God, to the saints which are ¹at Ephesus, and the
faithful in Christ Jesus: Grace to you and peace 2
from God our Father and the Lord Jesus Christ.

Blessed *be* the God and Father of our Lord Je- 3
sus Christ, who hath blessed us with every spiritual
blessing in the heavenly *places* in Christ: even as he 4
chose us in him before the foundation of the world,
that we should be holy and without blemish before
²him in love: having foreordained us unto adoption 5
as sons through Jesus Christ unto himself, accord-
ing to the good pleasure of his will, to the praise of 6
the glory of his grace, ³which he freely bestowed on
us in the Beloved: in whom we have our redemp- 7
tion through his blood, the forgiveness of our tres-
passes, according to the riches of his grace, ⁴which 8
he made to abound toward us in all wisdom and
prudence, having made known unto us the mystery 9
of his will, according to his good pleasure which he
purposed in him unto a dispensation of the fulness 10
of the ⁵times, to sum up all things in Christ, the
things ⁶in the heavens, and the things upon the
earth; in him, *I say*, in whom also we were made 11
heritage, having been foreordained according to the
purpose of him who worketh all things after the
counsel of his will; to the end that we should be 12
unto the praise of his glory, we who ⁷had before
hoped in Christ: in whom ye also, having heard the 13
word of the truth, the gospel of your salvation,—in
whom, having also believed,

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
 θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν ᾿Εφέσῳ] καὶ πιστοῖς
 2 ἐν Χριστῷ Ἰησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πα-
 τρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Αρ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
 4 ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς
 ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ
 5 ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, προορίσας ἡμᾶς
 εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-
 6 κίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος
 7 αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἐν ᾧ ἔχο-
 μεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν
 8 τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ
 9 ἧς ἐπερίσσειεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονή-
 σει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,
 10 κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκο-
 νομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι
 τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ
 11 τῆς γῆς· ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέν-
 τες κατὰ πρόθεσιν τοῦ τα πάντα ἐνεργούντος κατὰ τὴν
 12 βουλὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς
 ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ·
 13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ
 εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,

ὅς ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅ¹⁴
 ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν
 τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Διὰ τοῦτο καὶ γώ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν¹⁵
Αφ. ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους,
 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεῖαν ποιούμε-¹⁶
δῶν ν. δῶ νος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου¹⁷
 ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, ὁ δῶ¹⁸
 πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,
 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς¹⁸
 τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς
 ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς
 ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ¹⁹
ἐνέργησεν εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους
 τῆς ἰσχύος αὐτοῦ ἣν ἐνέργηκεν²⁰ ἐν τῷ χριστῷ ἐγείρας
 αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
 ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνά-²¹
 μεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ
 μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι· καὶ²²
 πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ, καὶ αὐτὸν
 ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ²³
 σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσιν πληρου-
 μένου. καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ¹
 ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιεπατήσατε κατὰ²
 τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς
 ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος
 ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ἐν οἷς καὶ ἡμεῖς πάντες³
 ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς
 ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν δια-
 νοιῶν, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί.—
 ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην⁴
 αὐτοῦ ἣν ἡγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς⁵
ἐν παραπτώμασιν συνεζωοποίησεν[†] τῷ χριστῷ,— χάριτί ἐστε

1. 13-2. 5. TO THE EPHESIANS.

ye were sealed with the Holy Spirit of promise,
14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

15 For this cause I also, having heard of the faith in ^{1 Or, in} the Lord Jesus which is ^{2 Many ancient authorities insert} ^{the love.} ^{ye} ^{shew*} toward all the saints, cease not to give thanks
16 for you, making mention *of you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the
17 glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the
18 strength of his might which he wrought in Christ, when he raised him from the dead, and made him
19 to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in
20 this ³world, but also in that which is to come: and he ^{3 Or, age}
21 put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

2 And you *did he quicken*, when ye were dead
2 through your trespasses and sins, wherein aforetime ye walked according to the ⁴course of this ^{4 Gr. age.}
3 world, according to the prince of the power† of the air, of the spirit that now worketh in the sons of
4 disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the ⁵mind, and were by nature children of ^{5 Gr. thoughts.}
5 wrath, even as the rest:—but God, being rich in mercy, for his great love wherewith he loved us,
6 even when we were dead through our trespasses, ^{6 Some ancient authorities read in Christ.}
7 quickened us together ⁶with Christ (by grace have

* For "and which *ye shew*" read "and the love which *ye shew*" and in marg. ² for "insert" read "omit"—*Am. Com.*

† For "power" read "powers" (with marg. *Gr. power.*)—*Am. Com.*

ye been saved), and raised us up with him, and 6
made us to sit with him in the heavenly *places*, in
Christ Jesus: that in the ages to come he might 7
shew the exceeding riches of his grace in kindness
toward us in Christ Jesus: for by grace have ye 8
been saved through faith; and that not of your-
selves: *it is* the gift of God: not of works, that no 9
man should glory. For we are his workmanship, 10
created in Christ Jesus for good works, which God
afore prepared that we should walk in them.

Wherefore remember, that aforetime ye, the Gen- 11
tiles in the flesh, who are called Uncircumcision by
that which is called Circumcision, in the flesh, made
by hands; that ye were at that time separate from 12
Christ, alienated from the commonwealth of Israel,
and strangers from the covenants of the promise,
having no hope and without God in the world. But 13
now in Christ Jesus ye that once were far off are
made nigh in the blood of Christ. For he is our 14
peace, who made both one, and brake down the mid-
dle wall of partition, having abolished in his flesh 15
the enmity, *even* the law of commandments *contain-*
ed in ordinances; that he might create in himself of
the twain one new man, *so* making peace; and might 16
reconcile them both in one body unto God through
the cross, having slain the enmity thereby: and he 17
came and ¹preached peace to you that were far off,
and peace to them that were nigh: for through him 18
we both have our access in one Spirit unto the Fa-
ther. So then ye are no more strangers and sojourn- 19
ers, but ye are fellow-citizens with the saints, and of
the household of God, being built upon the founda- 20
tion of the apostles and prophets, Christ Jesus him-
self being the chief corner stone; in whom ²each 21
several building, fitly framed together, groweth into
a holy ³temple in the Lord; in whom ye also are ²³
builded together ⁴for a habitation of God in the
Spirit.

¹ Gr. *preached good tidings of peace.*

² Gr. *every build-*
ing.

³ Or, *sanctuary*

⁴ Gr. *into.*

For this cause I Paul, the prisoner of Christ

3

- 6 σεσωσμένοι, — καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς
7 ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξηται ἐν τοῖς
αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
9 οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις
10 καυχήσῃται. αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν
Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ
θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.
- 11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν
12 σαρκὶ χειροποιήτου, — ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς
Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ
ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπὶδα μὴ ἔχοντες
13 καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ
ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ
14 χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ
15 ἀμφοτέρα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν
ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν
δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα
16 καινὸν ἄνθρωπον ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς
ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀπο-
17 κτείνας τὴν ἔχθραν ἐν αὐτῷ· καὶ ἔλθων εὐηγγελίσατο
18 εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· ὅτι
δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ
19 πνεύματι πρὸς τὸν πατέρα. Ἄρα οὖν οὐκέτι ἐστὲ ξένοι
καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται τῶν ἁγίων καὶ οἰκεῖοι
20 τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστό-
λων καὶ προφητῶν, ὅντος ἀκρογωνοῖδίου αὐτοῦ Χριστοῦ
21 Ἰησοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει
22 εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε
εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
- 1 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ

Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, — εἰ γε ἡκούσατε τὴν οἰκο-
 νομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,
 [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς
 προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆ-
 σαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ, ὃ ἐτέραις
 γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὥς νῦν
 ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφῆταις
 ἐν πνεύματι, εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα
 καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ
 εὐαγγελίου, οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεὰν τῆς
 χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς
 δυνάμεως αὐτοῦ — ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων
 ἐδόθη ἡ χάρις αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ
 ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ, καὶ φωτίσαι [†] τίς ἡ
 οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
 αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν
 ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς
 ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, κατὰ πρόθεσιν
 τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ χριστῷ Ἰησοῦ τῷ κυρίῳ
 ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν
 πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. Διὸ αἰτοῦμαι μὴ
 ἐνκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα
 ὑμῶν.

Τούτου χάριν κάμπτω τὰ γόνατά μου
 πρὸς τὸν πατέρα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ
 γῆς ὀνομάζεται, ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης
 αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς
 τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως
 ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· ἐρριζωμένοι καὶ τεθεμε-
 λιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς
 ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος,
 γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ
 χριστοῦ, ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ

πάντας

βάθος καὶ ὕψος

πληρωθῇ

3. 1-3. 20. TO THE EPHESIANS.

2 Jesus in behalf of you Gentiles,—if so be that ye have
 heard of the ¹dispensation of that grace of God which ^{1 Or, stewardship}
 3 was given me to you-ward; how that by revelation
 was made known unto me the mystery, as I wrote
 4 afore in few words, whereby, when ye read, ye can
 perceive my understanding in the mystery of Christ;
 5 which in other generations was not made known unto
 the sons of men, as it hath now been revealed unto
 6 his holy apostles and prophets in the Spirit; *to wit*,
 that the Gentiles are fellow-heirs, and fellow-mem-
 bers of the body, and fellow-partakers of the prom-
 7 ise in Christ Jesus through the gospel, whereof I was
 made a minister, according to the gift of that grace
 of God which was given me according to the work-
 8 ing of his power. Unto me, who am less than the
 least of all saints, was this grace given, to preach unto
 9 the Gentiles the unsearchable riches of Christ; and
 to ²make all men see what is the <sup>2 Some ancient au-
thorities read
bring to light
what is.</sup> ³dispensation of the
 mystery which from all ages hath been hid in God
 10 who created all things; to the intent that now unto
 the principalities and the powers in the heavenly
places might be made known through the church
 11 the manifold wisdom of God, according to the <sup>3 Gr. purpose of the
ages.</sup> ⁴eter-
 nal purpose which he purposed in Christ Jesus our
 12 Lord: in whom we have boldness and access in con-
 13 fidence through <sup>4 Or, the faith of
him</sup> ^{5 Or, I} ^{6 Or, is} ^{7 Gr. fatherhood.} ⁴our faith in him. Wherefore I ask
 that ye ⁵faint not* at my tribulations for you, which
⁶are your glory.
 14 For this cause I bow my knees unto the Father,
 15 from whom every ⁷family in heaven and on earth is
 16 named, that he would grant you, according to the
 riches of his glory, that ye may be strengthened with
 17 power through his Spirit in the inward man; that
 Christ may dwell in your hearts through faith; to
 the end that ye, being rooted and grounded in love,
 18 may be strong to apprehend with all the saints what
 19 is the breadth and length and height and depth, and
 to know the love of Christ which passeth knowl-
 edge, that ye may be filled unto all the fulness of God.
 20 Now unto him that is able to do exceeding abun-
 dantly above all

* For "ye faint not" read "I may not faint" (with marg. Or, ye)
 —Am. Com.

¹ Gr. *all the generations of the age of the ages.*

that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church ²¹ and in Christ Jesus unto ¹all generations for ever and ever. Amen.

I therefore, the prisoner in the Lord, beseech you ⁴ to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long- ² suffering, forbearing one another in love; giving dili- ³ gence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ⁴ also ye were called in one hope of your calling; one ⁵ Lord, one faith, one baptism, one God and Father ⁶ of all, who is over all, and through all, and in all. But unto each one of us was the grace given accord- ⁷ ing to the measure of the gift of Christ. Wherefore ⁸ he saith,

When he ascended on high, he led captivity captive,

And gave gifts unto men.

² Some ancient authorities insert *first.*

(Now this, He ascended, what is it but that he also ⁹ descended ²into the lower parts of the earth? He ¹⁰ that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some *to be* apostles; and some, proph- ¹¹ ets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the ¹² work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of ¹³ the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no ¹⁴ longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but ³speaking ¹⁵ truth in love, may grow up in all things into him, which is the head, *even* Christ; from whom all the ¹⁶ body fitly framed and knit together ⁴through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

⁴ Gr. *through every joint of the supply.*

³ Or, *dealing truly*

ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργου-
 21 μένην ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ
 Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων· ἀμήν.

1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως
 2 περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης τα-
 3 πεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνε-
 4 χόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν
 4 ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· ἐν
 5 σῶμα καὶ ἐν πνεῦμα, καθὼς [καὶ] ἐκλήθητε ἐν μιᾷ ἐλπίδι
 5 τῆς κλήσεως ὑμῶν· εἰς κύριος, μία πίστις, ἐν βάπτισμα·
 6 εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων
 7 καὶ ἐν πᾶσιν. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη [ἡ] χάρις κατὰ
 8 τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. διὸ λέγει

Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν ἀίχμαλωσίαν,

[καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις.

9 τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη^τ εἰς τὰ
 10 κατώτερα μέρη τῆς γῆς; ὁ καταβὰς αὐτός ἐστιν καὶ ὁ
 ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ
 11 πάντα. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ
 προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ
 12 διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον
 13 διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, μέχρι
 καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ
 τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς
 14 μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ, ἵνα μηκέτι
 ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ
 ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβίᾳ τῶν ἀνθρώπων ἐν
 15 πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης, ἀληθεύοντες δὲ
 ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ
 16 κεφαλὴ, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον
 καὶ συνβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας
 κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου [μέρους] τὴν αὔξησιν
 τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

πρώτον

μέλους

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς 17
 περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ
 νοὸς αὐτῶν, ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριω- 18
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν
 αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπηλ- 19
 γηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν
 ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ οὕτως 20
 ἐμάθετε τὸν χριστόν, εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ 21
 ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι 22
 ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρω-
 πον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
 ἀναγεῶσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσα- 23
 σθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν
 δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος 25
 μετὰ τοῦ πλησίον ἀγτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.
 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ 26
 παροργισμῷ ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. ὁ 27
 κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω ἐργαζόμενος
 ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρεῖαν 28
 ἔχοντι. πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ 29
 ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς
 χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. καὶ μὴ λυπεῖτε τὸ 30
 πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέ-
 ραν ἀπολυτρώσεως. πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ 31
 κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
 γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὖσπλαγχνοι, χαρι- 32
 ζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο
 ὑμῖν. γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά, 1
 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἠγάπησεν 2
 ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν προσφορὰν καὶ
 θύειαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας. Πορνεία 3
 δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν

4. 17-5. 3. TO THE EPHESIANS.

17 This I say therefore, and testify in the Lord, that
 ye no longer walk as the Gentiles also walk, in the
 18 vanity of their mind, being darkened in their under-
 standing, alienated from the life of God because of
 the ignorance that is in them, because of the harden-
 19 ing of their heart; who being past feeling gave
 themselves up to lasciviousness, ¹to work all un-
 20 cleanness with ²greediness. But ye did not so learn ²
 21 Christ; if so be that ye heard him, and were taught
 22 in him, even as truth is in Jesus: that ye put away,
 as concerning your former manner of life, the old
 man, which waxeth corrupt after the lusts of deceit;
 23 and that ye be renewed in the spirit of your mind,
 24 and put on the new man, ³which after God hath
 been created in righteousness and holiness of truth. ³
 25 Wherefore, putting away falsehood, speak ye truth
 each one with his neighbour: for we are members
 26 one of another. Be ye angry, and sin not: let not
 27 the sun go down upon your ⁴wrath: neither give ⁴
 28 place to the devil. Let him that stole steal no more:
 but rather let him labour, working with his hands
 the thing that is good, that he may have whereof to
 29 give to him that hath need. Let no corrupt speech
 proceed out of your mouth, but such as is good for
⁵edifying as the need may be, that it may give grace
 30 to them that hear. And grieve not the Holy Spirit
 of God, in whom ye were sealed unto the day of re-
 31 demption. Let all bitterness, and wrath, and anger,
 and clamour, and railing, be put away from you,
 32 with all malice: and be ye kind one to another, ten-
 derhearted, forgiving each other, even as God also
 in Christ forgave ⁶you.
 5 Be ye therefore imitators of God, as beloved chil-
 2 dren; and walk in love, even as Christ also loved
 you, and gave himself up for ⁷us, an offering and a
 3 sacrifice to God for an odour of a sweet smell. But
 fornication, and all uncleanness, or covetousness,
 let it not even be named among

¹ Or, to make a trade of
² Or, covetousness

³ Or, which is after God, created div.

⁴ Gr. provocation.

⁵ Gr. the building up of the need.

⁶ Many ancient authorities read us.

⁷ Some ancient authorities read you.

you, as becometh saints; nor filthiness, nor foolish 4
 talking, or jesting, which are not befitting: but
 rather giving of thanks. For this ye know of a 5
 surety, that no fornicator, nor unclean person, nor
 covetous man, which is an idolater, hath any in-
 heritance in the kingdom of Christ and God. Let 6
 no man deceive you with empty words: for because
 of these things cometh the wrath of God upon the
 sons of disobedience. Be not ye therefore partakers 7
 with them; for ye were once darkness, but are now 8
 light in the Lord: walk as children of light (for the 9
 fruit of the light is in all goodness and righteous-
 ness and truth), proving what is well-pleasing unto 10
 the Lord; and have no fellowship with the unfruit- 11
 ful works of darkness, but rather even ¹reprove
 them; for the things which are done by them in 12
 secret it is a shame even to speak of. But all things 13
 when they are ²reproved are made manifest by the
 light: for every thing that is made manifest is light.
 Wherefore *he* saith, Awake, thou that sleepest, and 14
 arise from the dead, and Christ shall shine upon
 thee.

¹ Or, convict

² Or, convicted

³ Gr. buying up the opportunity.

⁴ Or, in spirit

⁵ Or, to yourselves

⁶ Gr. the God and Father.

Look therefore carefully how ye walk, not as un- 15
 wise, but as wise; ³redeeming the time, because the 16
 days are evil. Wherefore be ye not foolish, but 17
 understand what the will of the Lord is. And be 18
 not drunken with wine, wherein is riot, but be filled
⁴with the Spirit; speaking ⁵one to another in psalms 19
 and hymns and spiritual songs, singing and making
 melody with your heart to the Lord; giving thanks 20
 always for all things in the name of our Lord Jesus
 Christ to ⁶God, even the Father; subjecting your- 21
 selves one to another in the fear of Christ.

Wives, *be in subjection* unto your own husbands, 22
 as unto the Lord. For the husband is the head of 23
 the wife, as Christ also is the head of the church, *be-*
ing himself the saviour of the body. But as the 24
 church is subject to Christ, ⁷so *let* the wives also
 be to their husbands in every thing.

⁷ Or, so are the wives also

4 ὑμῖν, καθὼς πρέπει ἁγίοις, καὶ αἰσχροτύτης καὶ μωρολογία
 ἢ εὐτραπεία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία.
 5 τοῦτο γὰρ ἵστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος
 ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν
 6 ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ. Μηδεὶς
 ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ
 7 τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε
 8 συνμέτοχοι αὐτῶν· ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν
 9 κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, ὃ γὰρ καρπὸς τοῦ
 φωτὸς ἐν πάσῃ ἀγαθῶσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,
 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ· καὶ μὴ συνκοι-
 11 νωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκοτοῦς, μᾶλλον δὲ
 12 καὶ ἐλέγχετε, τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν
 13 ἐστὶν καὶ λέγειν· τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς
 14 φανεροῦνται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ
 λέγει

Ἐγείρε, ὁ καθεύδων,
 καὶ ἀνάστα ἐκ τῶν νεκρῶν,
 καὶ ἐπιφαύσει σοι ὁ χριστός.

Αρ.

15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι
 16 ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι
 17 πονηραὶ εἰσιν. διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ
 18 συνιένετε τί τὸ θέλημα τοῦ κυρίου· καὶ μὴ μεθύσκεσθε
 οἴνῳ, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
 19 λαλοῦντες ἑαυτοῖς [†] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμα-
 τικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου
 21 ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ, ὑποτασσόμενοι
 22 ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυναῖκες τοῖς
 23 ἰδίοις ἀνδράσιν [†] ὡς τῷ κυρίῳ, ὅτι ἡ ἀνὴρ ἐστὶν κεφαλὴ τῆς
 24 σωτῆρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται
 τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

ὑποτασσέσθωσαν
 ἀνὴρ κεφαλὴ ἵς...

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς ²⁵
 ἡγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,
 ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ²⁶
 ῥήματι, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, ²⁷
 μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα
 ᾧ ἁγία καὶ ἄμωμος. οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ²⁸
 ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα· ὁ
 ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, οὐδεὶς γάρ ποτε ²⁹
 τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει
 αὐτήν, καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν, ὅτι μέλη ἐσμὲν ³⁰
 τοῦ σώματος αὐτοῦ. ἀντὶ τοῦτο καταλείψει ἄνθρωπος ³¹
 [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται
 «πρὸς τὴν γυναῖκα» αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
 σὰρκα μίαν. τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω ³²
 εἰς Χριστὸν καὶ [εἰς] τὴν ἐκκλησίαν. πλὴν καὶ ὑμεῖς οἱ ³³
 καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς
 ἑαυτόν, ἢ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα. Τὰ ¹
 τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ], τοῦτο γάρ
 ἐστὶν δίκαιον· τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ²
 ἣτις ἐστὶν ἐντολὴ «πρώτη ἐν ἐπαγγελίᾳ, ἵνα» εἰς ³
 γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. Καὶ οἱ ⁴
 πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε
 αὐτὰ ἐν παιδείᾳ καὶ νοσχυσίᾳ Κυρίου. Οἱ ⁵
 δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου
 καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ χριστῷ,
 μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦ- ⁶
 λοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ, ἐκ ψυχῆς ⁷
 μετ' εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,
 εἰδότες ὅτι ἕκαστος, ἕαν τι ποιήσῃ ἀγαθόν, τοῦτο κομί- ⁸
 σεται παρὰ κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος. Καὶ οἱ ⁹
 κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπει-
 λήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν
 οὐρανοῖς, καὶ προσωπολημψία οὐκ ἔστιν παρ' αὐτῷ.

Αβ.

τῇ γυναικι

πρώτη, ἐν ἐπαγγελίᾳ ἵνα

5. 25-6. 9. TO THE EPHESIANS.

25 Husbands, love your wives, even as Christ also loved
 26 the church, and gave himself up for it; that he
 might sanctify it, having cleansed it by the ¹ wash- ¹ Gr. *laver*.
 27 ing of water with the word, that he might present
 the church to himself a glorious *church*, not having
 spot or wrinkle or any such thing; but that it should
 28 be holy and without blemish. Even so ought hus-
 bands also to love their own wives as their own
 bodies. He that loveth his own wife loveth him-
 29 self: for no man ever hated his own flesh; but
 nourisheth and cherisheth it, even as Christ also the
 30 church; because we are members of his body. For
 31 this cause shall a man leave his father and mother,
 and shall cleave to his wife; and the twain shall
 32 become one flesh. This mystery is great: but I
 33 speak in regard of Christ and of the church. Nev-
 ertheless do ye also severally love each one his own
 wife even as himself; and *let* the wife *see* that she
 fear her husband.

6 Children, obey your parents in the Lord: for this is
 2 right. Honour thy father and mother (which is the
 3 first commandment with promise), that it may be
 well with thee, and thou ² mayest live long on the ² Or, *shalt*
 4 ³ earth. And, ye fathers, provoke not your children ³ Or, *land*
 to wrath: but nurture them in the chastening and
 admonition of the Lord.

5 ⁴ Servants, be obedient unto them that according ⁴ Gr. *Bondser-*
 to the flesh are your ⁵ masters, with fear and trem- ^{vants}.
 bling, in singleness of your heart, as unto Christ; ⁵ Gr. *lords*.
 6 not in the way of eyeservice, as men-pleasers; but
 as ⁴ servants of Christ, doing the will of God from
 7 the ⁶ heart; with good will doing service, as unto the ⁶ Gr. *soul*.
 8 Lord, and not unto men: knowing that whatsoever
 good thing each one doeth, the same shall he re-
 ceive again from the Lord, whether *he be* bond or
 9 free. And, ye ⁵ masters, do the same things unto
 them, and forbear threatening: knowing that both*
 their Master and yours is in heaven, and there is no
 respect of persons with him.

* For "both" read "he who is both"—*Am. Com.*

¹ Or, *From henceforth*

² Gr. *he made powerful.*

¹Finally, ²be strong in the Lord, and in the strength 10 of his might. Put on the whole armour of God, 11 that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh 12 and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armour 13 of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand there- 14 fore, having girded your loins with truth, and having put on the breastplate of righteousness, and 15 having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, 16 wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take the helmet of sal- 17 vation, and the sword of the Spirit, which is the word of God: with all prayer and supplication 18 praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may 19 be given unto me ³in opening my mouth, to make known with boldness the mystery of the gospel, for 20 which I am an ambassador in ⁴chains; that in it I may speak boldly, as I ought to speak.

³ Or, *in opening my mouth with boldness, to make known*

⁴ Gr. *a chain.*

But that ye also may know my affairs, how I do, 21 Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, 22 that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, 23 from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus 24 Christ in uncorruptness.

- 10 Τοῦ λοιποῦ ἔνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει δυναμοῦσθε
 11 τῆς ἰσχύος αὐτοῦ. ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ
 πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας τοῦ
 12 διαβόλου· ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ ὑμῖν
 σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς
 τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευμα-
 13 τικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. διὰ τοῦτο ἀνα-
 λάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῇτε ἀντιστή-
 ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι
 14 στήναι. στήτε οὖν περιζωσάμενοι τὴν ὁσφὺν ὑμῶν
 ἐν ἀληθείᾳ, καὶ ἐνδεδυμένοι τὸν θώρακα τῆς δικαιο-
 15 σύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ
 16 τοῦ εὐαγγελίου τῆς εἰρήνης, ἐν πάσιν ἀναλαμβάνοντες
 τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη
 17 τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι· καὶ τὴν περι-
 κεφαλῇαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν
 18 τοῦ πνεύματος, ὃ ἔστιν ῥῆμα θεοῦ, διὰ πάσης προσ-
 ευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν
 πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-
 19 τερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ
 ἑμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,
 ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου]
 20 ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσω-
 μαι ὡς δεῖ με λαλήσαι.
 21 Ἵνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, καὶ ὑμεῖς εἰδῇτε
 πάντα γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ
 22 πιστὸς διάκονος ἐν κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
 αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
 καρδίας ὑμῶν.
 23 Εἰρήνῃ τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ
 24 θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ
 πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν
 ἐν ἀφθαρσίᾳ.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

ΠΑΥΛΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ δοῦλοι Χριστοῦ Ἰησοῦ :
 πάντι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οἰστον ἐν Φιλίπποις
 σὺν ἐπισκόποις καὶ διακόνοις· χάρις ὑμῖν καὶ εὐλογία ἀπὸ
 θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάντῃ τῇ μεγαλειᾷ ὑμῶν 3
 πάντοτε ἐν πάντῃ· ἰσχύει μου ὑπὲρ πάντων ὑμῶν, μετὰ 4
 χάριτος τὴν ἐξέστην ποιούμενος, ἐπὶ τῇ κοινωσίᾳ ὑμῶν εἰς τὸ 5
 εὐαγγελίον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ πᾶν, πεποιθὼς 6
 αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπι-
 τελέσει ἄχρι ἡμέρας Ἰησοῦ Χριστοῦ· καθὼς ἐστὶν δίκαιον 7
 ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν
 τῇ καρδίᾳ ὑμῶν, ὅ τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ
 καὶ βεβαιώσει τοῦ εὐαγγελίου σὺν κοινωσίαις μου τῆς χά-
 ριτος πάντας ὑμᾶς ὄντας· μέγας γάρ μου ὁ θεός, ὡς ἐπι- 8
 παθεῖ πάντας ἡμᾶς ἐν σπλάγγχνις Χριστοῦ Ἰησοῦ, καὶ 9
 τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἐπὶ μᾶλλον καὶ
 μᾶλλον «περισσεύῃ» ἐν ἐπιγνώσει καὶ πόσῃ αἰσθητῇ, εἰς 10
 τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾖτε εὐκρινεῖς καὶ
 ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπὸν 11
 δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαυσιν
 θεοῦ.

Γινώσκεις δὲ ὑμᾶς βοῶλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ 12
 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐληλύθει, ὥστε 13
 τοῖς δεσμοῖς μου χαλεκοῖς ἐν Χριστῷ γινέσθαι ἐν ὁλῷ
 τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς πλεονά- 14

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

- 1 PAUL and Timothy, ¹servants of Christ Jesus, to ¹ Gr. *bondservants*.
all the saints in Christ Jesus which are at Philippi,
2 with the ²bishops and deacons: Grace to you and ² Or, *overseers*
peace from God our Father and the Lord Jesus
Christ.
- 3 I thank my God upon all my remembrance of you,
4 always in every supplication of mine on behalf of
5 you all making my supplication with joy, for your
fellowship in furtherance of the gospel from the first
6 day until now; being confident of this very thing,
that he which began a good work in you will perfect
7 it until the day of Jesus Christ: even as it is right
for me to be thus minded on behalf of you all, be-
cause ³I have you in my heart, inasmuch as, both in ³ Or, *ye have me in*
my bonds and in the defence and confirmation of *your heart*
the gospel, ye all are partakers with me of grace.
- 8 For God is my witness, how I long after you all in
9 the tender mercies of Christ Jesus. And this I pray,
that your love may abound yet more and more in
10 knowledge and all discernment; so that ye may ⁴ap- ⁴ Or, *prove the*
prove the things that are excellent; that ye may be *things that differ*
sincere and void of offence unto the day of Christ;
11 being filled with the ⁵fruits of righteousness, which ⁵ Gr. *fruit*.
are through Jesus Christ, unto the glory and praise
of God.
- 12 Now I would have you know, brethren, that the
things *which happened* unto me have fallen out rather
13 unto the progress of the gospel; so that my bonds
became manifest in Christ ⁶throughout the whole ⁶ Gr. *in the whole*
14 prætorian guard, and to all the rest; and that most *Prætorium*.

¹ Gr. *trusting in my bonds.* of the brethren in the Lord, ¹being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and 15 strife; and some also of good will: the one* *do it* of love, 16 knowing that I am set for the defence of the gospel: but 17 the other† proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only 18 that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For 19 I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in noth- 20 ing shall I be put to shame, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, 21 and to die is gain. ²But if to live in the flesh,—*if* this is 22 the fruit of my work‡, then ³what I shall choose ⁴I wot not. But I am in a strait betwixt the two, having the desire to 23 depart and be with Christ; for it is very far better: yet to 24 abide in the flesh is more needful for your sake. And hav- 25 ing this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy ⁵in the faith; that 26 your glorying may abound in Christ Jesus in me through my presence with you again. Only ⁶let your manner of life be 27 worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving ⁷for the faith of the gospel; and in nothing affrighted by the adversaries: 28 which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been 29 granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict 30 which ye saw in me, and now hear to be in me.

* To "the one" etc. add marg. Or, *they that are moved by love do it*—Am. Com.

† To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*.—Am. Com.

‡ Read in the text "*if this shall bring fruit from my work*" with marg. Gr. *this is for me fruit of work*.—Am. Com.

§ Omit marg. ⁴ ("I do not make known")—Am. Com.

νας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου
περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λα-
15 λείν.

Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς
16 δὲ καὶ δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν· οἱ μὲν ἐξ
ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμεαι,
17 οἱ δὲ ἐξ ἐριθείας τὸν χριστὸν καταγγέλλουσιν, οὐχ ἄγνως,

Χριστὸν

18 οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. τί γάρ; πλὴν
ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς
καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
19 οἶδα γάρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ
τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ
20 Χριστοῦ, κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
οὐδενὶ αἰσχυνηθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάν-
τοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου,
21 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

Ἐμοὶ γάρ
22 τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. εἰ δὲ τὸ ζῆν
ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, — καὶ τί αἰρήσομαι ὃ

ἔργου, καὶ τί
αἰρήσομαι;

23 γνωρίζω· συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ γὰρ μᾶλλον

24 κρείσσον, τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαϊότερον δι' ὑμᾶς.

ἐπιμένειν

25 καὶ τοῦτο πεποithώς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν
26 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ
καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἑμοὶ διὰ
27 τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

Μό-
νον ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα
εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν,
ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ
28 πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ
τῶν ἀντικειμένων (ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας,
29 ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, ὅτι ὑμῖν ἐχαρίσθη
τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ
30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν), τὸν αὐτὸν ἀγῶνα ἔχοντες
οἷον εἶδετε ἐν ἑμοὶ καὶ νῦν ἀκούετε ἐν ἑμοί.

αὐτὸ

ἕκαστος | ἐτέρων.
ἕκαστοι τοῦτο

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ¹
 ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ
 οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, ²
 τὴν αὐτὴν ἀγάπην ἔχοντες, σύνψυχοι, τὸ ἐν³ φρονούντες,
 μηδὲν κατ' ἐριθίαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινο- ³
 φροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, μὴ τὰ ⁴
 ἑαυτῶν ἑκάστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἑκα-
 στοι. τοῦτο⁴ φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ⁵
 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ ⁶
 εἶναι ἴσα θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου ⁷
 λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι
 εὐρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπὴ- ⁸
 ρκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ· διὸ καὶ ὁ θεὸς ⁹
 αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
 πάντων ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντες γόνοι κάμψῃ ¹⁰
 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα ¹¹
 γλῶσσα ἐξομολογήσῃται ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙ-
 ΣΤΟΣ εἰς δόξαν θεοῦ πατρὸς.

Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ¹²
 [ὥς] ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον
 ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν
 σωτηρίαν κατεργάζεσθε, θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ¹³
 ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας·
 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν· ¹⁴
 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἁμώμα ¹⁵
 μέσον γενεᾶς σκολιδᾶς καὶ διεστραμμένης, ἐν οἷς φαί-
 νεσθε ὡς φωστῆρες ἐν κόσμῳ λόγον ζωῆς ἐπέχοντες, ¹⁶
 εἰς καύχημα ἑμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
 ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. Ἀλλὰ εἰ καὶ σπέν- ¹⁷
 δομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,
 χαίρω καὶ συнχαίρω πᾶσιν ὑμῖν· τὸ δὲ αὐτὸ καὶ ὑμεῖς ¹⁸
 χαίρετε καὶ συнχαίρετέ μοι.

Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ¹⁹

- 2** If there is therefore any comfort* in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender
 2 mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord,¹ of
 3 one mind; *doing* nothing through faction or through vain-glory, but in lowliness of mind each counting other better
 4 than himself; not looking each of you to his own things, but each of you also to the things of others. Have this
 6 mind in you, which was also in Christ Jesus: who, ²being† in the form of God, counted it not ³a prize to be on an
 7 equality with God†, but emptied himself, taking the form
 8 of a ⁴servant, ⁵being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.
 9 Wherefore also God highly exalted him, and gave unto him
 10 the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things*
 11 on earth and ⁶*things* under the earth, and that every tongue ⁶should confess that Jesus Christ is Lord, to the glory of God the Father.
 12 So then, my beloved, even as ye have always obeyed, not
 13 as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;
 14 for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings
 15 and disputings§; that ye may be|| blameless and harmless, children of God without blemish in the midst of a crooked
 and perverse generation, among whom ye are seen as ⁸lights ⁸Gr. *luminaries*.
 16 in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not
 17 run in vain neither labour in vain. Yea, and if I am ⁹offered ⁹Gr. *poured out as a drink-offering*.
 upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.
 19 But I hope in the Lord Jesus to send Timothy shortly

* For "comfort" read "exhortation"—*Am. Com.*

† For "being" read "existing" and omit marg. 2.—*Am. Com.*

‡ Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. 3.—*Am. Com.*

§ For "disputings" read "questionings"—*Am. Com.*

|| For "may be" read "may become"—*Am. Com.*

¹ Some ancient authorities read of the same mind.

² Gr. being originally.

³ Gr. a thing to be grasped.

⁴ Gr. bondservant.

⁵ Gr. becoming in.

⁶ Or, things of the world below

⁷ Some ancient authorities omit as.

⁸ Gr. luminaries.

⁹ Gr. poured out as a drink-offering.

unto you, that I also may be of good comfort,
 when I know your state. For I have no man ²⁰
 likeminded, who will care ¹truly for your state.
 For they all seek their own, not the things of Jesus ²¹
 Christ. But ye know the proof of him, that, as a ²²
 child *serveth* a father, *so* he served with me in fur-
 therance of the gospel. Him therefore I hope to ²³
 send forthwith, so soon as I shall see how it will go
 with me: but I trust in the Lord that I myself also ²⁴
 shall come shortly. But I counted it necessary to ²⁵
 send to you Epaphroditus, my brother and fellow-
 worker and fellow-soldier, and your ²messenger and
 minister to my need; since he longed ³after you all, ²⁶
 and was sore troubled, because ye had heard that he
 was sick: for indeed he was sick nigh unto death: ²⁷
 but God had mercy on him; and not on him only,
 but on me also, that I might not have sorrow upon
 sorrow. I have sent him therefore the more dili- ²⁸
 gently, that, when ye see him again, ye may rejoice,
 and that I may be the less sorrowful. Receive him ²⁹
 therefore in the Lord with all joy; and hold such
 in honour: because for the work of ⁴Christ he came ³⁰
 nigh unto death, hazarding his life to supply that
 which was lacking in your service toward me.

Finally, my brethren, ⁵rejoice in the Lord. To ³
 write the same things to you, to me indeed is not
 irksome, but for you it is safe. Beware of the dogs, ²
 beware of the evil workers, beware of the concision:
 for we are the circumcision, who worship by the ³
 Spirit of God, and glory in Christ Jesus, and have
 no confidence in the flesh: though I myself might ⁴
 have confidence even in the flesh: if any other man
⁶thinketh to have confidence in the flesh, I yet more:
 circumcised the eighth day, of the stock of Israel, ⁵
 of the tribe of Benjamin, a Hebrew of Hebrews; as
 touching the law, a Pharisee; as touching zeal, per- ⁶
 secuting the church; as touching the righteousness
 which is in the law, found blameless. Howbeit ⁷
 what things were ⁷gain to me, these have I counted
 loss for Christ. Yea verily, and I count all things ⁸
 to be loss

¹ Gr. *genuinely*.

² Gr. *apostle*.

³ Many ancient au-
 thorities read *to*
see you all.

⁴ Many ancient au-
 thorities read *the*
Lord.

⁵ Or, *farewell*

⁶ Or, *seemeth*.

⁷ Gr. *gains*.

20 ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν. οὐδένα
 γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,
 21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ.
 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν
 23 ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν
 ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·
 24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.
 25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ
 συνεργὸν καὶ συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ
 26 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ἐπειδὴ
 ἐπιποθῶν ἦν ἅπαντας ὑμᾶς [ἰδεῖν], καὶ ἀδελμονῶν διότι
 27 ἠκούσατε ὅτι ἠσθένησεν. καὶ γὰρ ἠσθένησεν παραπλήσιον
 28 ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. σπουδαιότερως
 οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε καὶ γὰρ
 29 ἀλυπότερος ὢ. προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ
 30 πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, ὅτι διὰ
 τὸ ἔργον Ἰησοῦ μέχρι θανάτου ἠγγισεν, παραβολουσα-
 μένος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς
 πρὸς με λειτουργίας.

Ἰησοῦ Χριστοῦ

ὑμᾶς πάντας

Χριστοῦ

1 Τοῦ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
 γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.—

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας,
 3 βλέπετε τὴν κατατομήν. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή,
 οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ
 4 Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων
 πεποιθήσιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος

5 πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· περιτομῇ ὀκταήμερος,
 ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων,
 6 κατὰ νόμον Φαρισαῖος, κατὰ ζήλος διώκων τὴν ἐκκλησίαν,
 7 κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ἀλ-
 λά ἅτινα ἦν μοι κέρδη, ταῦτα ἡγῆμαι διὰ τὸν χριστὸν
 8 ζημίαν. ἀλλὰ μὲν οὖν γε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι

διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι' ὃν τὰ πάντα ἐξημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν 9 δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γινῶναι αὐτὸν 10 καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, εἰ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 11 οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ 12 καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. οὐ 13 ἀδελφοί, ἐγὼ ἐμαυτὸν ὡς πῶ λογιζομαι κατεληγμέναι· ἐν 14 δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἁνῶ κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. Ὅσοι οὖν 15 τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· πλην εἰς ὃ ἐφθάσαμεν, 16 τῷ αὐτῷ στοιχείν. Συμμιμηταί μου γίνεσθε, 17 ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς· πολλοὶ γὰρ περιπατοῦσιν οὓς πολλά- 18 κισ ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ, ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς 19 ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες. ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, 20 ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμ- 21 μορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ 1 καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπη- τοί.

Εὐδοίαν παρακαλῶ καὶ Συντύχην παρα- 2 καλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. ναὶ ἐρωτῶ καὶ σέ, 3 γνήσιε ὡς σύνζυγε, συναλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ

οὐ

μου

Σύνζυγε

for the excellency of the knowledge of Christ Jesus my Lord : for whom I suffered the loss of all things, and do
 9 count them but ¹dung, that I may gain Christ, and be found ²in him, ²not having a righteousness of mine own, *even* that
 which is of the law, but that which is through faith in
 10 Christ, the righteousness which is of God† ³by faith : that ³Gr. upon.
 I may know him, and the power of his resurrection, and the
 fellowship of his sufferings, becoming conformed unto his
 11 death; if by any means I may attain unto the resurrection
 12 from the dead. Not that I have already obtained, or am
 already made perfect : but I press on, if so be that I may
 13 ⁴apprehend† that for which also I was apprehended by Christ
 Jesus. Brethren, I count not myself ⁵yet to have appre-
 hended§ : but one thing *I do*, forgetting the things which
 are behind, and stretching forward to the things which are
 14 before, I press on toward the goal unto the prize of the
 15 ⁶high calling of God in Christ Jesus. Let us therefore, as ⁶Or, upward
 many as be perfect, be thus minded: and if in any thing
 ye are otherwise minded, even this shall God reveal unto
 16 you : only, whereunto we have already attained, by that
 same *rule* let us walk.
 17 Brethren, be ye imitators together of me, and mark them
 18 which so walk even as ye have us for an ensample. For
 many walk, of whom I told you often, and now tell you
 even weeping, *that they are* the enemies of the cross of
 19 Christ: whose end is perdition, whose god is the belly, and
 20 *whose* glory is in their shame, who mind earthly things. For
 our ⁷citizenship is in heaven; from whence also we wait for ⁷Or, *common-*
 21 a Saviour, the Lord Jesus Christ : who shall fashion anew
 the body of our humiliation, *that it may be* conformed to the
 body of his glory, according to the working whereby he is
 able even to subject all things unto himself.
 4 Wherefore, my brethren beloved and longed for, my joy
 and crown, so stand fast in the Lord, my beloved.
 2 I exhort Euodia, and I exhort Syntyche, to be of the same
 3 mind in the Lord. Yea, I beseech thee also, true yokefel-
 low, help these women, for they laboured with me in the
 gospel, with Clement also, and

* Substitute marg. ¹ ("refuse") for the text.—*Am. Com.* † For "of God" read "from God"—*Am. Com.* ‡ For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg. ⁴ for "apprehend . . . apprehended" read "lay hold . . . laid hold on"—*Am. Com.* § For "apprehended" read "laid hold"—*Am. Com.*

the rest of my fellow-workers, whose names are in the book of life.

1 Or, *Farewell**

2 Or, *gentleness*

¹Rejoice in the Lord alway: again I will say, ¹Rejoice. 4
Let your ²forbearance be known unto all men. The Lord 5
is at hand. In nothing be anxious; but in everything by 6
prayer and supplication with thanksgiving let your re-
quests be made known unto God. And the peace of God, 7
which passeth all understanding, shall guard your hearts
and your thoughts in Christ Jesus.

3 Gr. *reverend*.

4 Or, *gracious*

5 Gr. *take account of*.

Finally, brethren, whatsoever things are true, whatsoever 8
things are ³honourable, whatsoever things are just, whatso-
ever things are pure, whatsoever things are lovely, whatso-
ever things are ⁴of good report; if there be any virtue, and
if there be any praise, ⁵think on these things. The things 9
which ye both learned and received and heard and saw in
me, these things do: and the God of peace shall be with you.

6 Gr. *rejoiced*.

7 Or, *seeing that*

But I ⁶rejoice in the Lord greatly, that now at length ye 10
have revived your thought for me; ⁷wherein ye did indeed
take thought, but ye lacked opportunity. Not that I speak 11
in respect of want: for I have learned, in whatsoever state I
am, therein to be content. I know how to be abased, and I 12
know also how to abound: in every thing and in all things
have I learned the secret both to be filled and to be hungry,
both to abound and to be in want. I can do all things in 13
him that strengtheneth me. Howbeit ye did well, that ye 14
had fellowship with my affliction. And ye yourselves also 15
know, ye Philippians, that in the beginning of the gospel,
when I departed from Macedonia, no church had fellowship
with me in the matter of giving and receiving, but ye only;
for even in Thessalonica ye sent once and again unto my 16
need. Not that I seek for the gift; but I seek for the fruit 17
that increaseth to your account. But I have all things, and 18
abound: I am filled, having received from Epaphroditus the
things *that came* from you, an odour of a sweet smell, a sac-
rifice acceptable, well-pleasing to God. And my God shall 19
fulfil† every need of yours according to his riches in glory
in Christ Jesus. Now unto our God and Father *be* the 20
glory ⁸for ever and ever. Amen.

8 Gr. *unto the ages of the ages*.

* Omit marg. ¹ ("Farewell")—*Am. Com.*

† For "fulfil" read "supply" [Comp. "Classes of Passages," xiv.]—*Am. Com.*

τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν Βίβλῳ
 4 ΖΩΗΣ. Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ,
 5 χαίρετε. τὸ ἐπικεκῆς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.
 6 ὁ κύριος ἐγγύς· μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ
 προσευχῇ καὶ τῇ δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
 7 ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν· καὶ ἡ εἰρήνη τοῦ θεοῦ
 ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ
 8 τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοι-
 πόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,
 ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ
 9 εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ἃ καὶ ἐμάθετε καὶ πα-
 ρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσ-
 σετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.
 10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθά-
 λετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἡκαι-
 11 ρεῖσθε δέ. οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον
 12 ἐν οἷς εἰμὶ αὐτάρκης εἶναι· οἶδα καὶ ταπεινοῦσθαι, οἶδα
 καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ
 χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·
 13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. πλὴν καλῶς ἐποιή-
 14 σατε συνκοινωνήσαντές μου τῇ θλίψει. οἶδατε δὲ καὶ
 15 ὑμεῖς, Φιλιππησίιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
 ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνῆ-
 σεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,
 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἁπαξ καὶ δις εἰς τὴν χρείαν
 17 μοι ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ
 18 τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ἀπέχω
 δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ
 Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὅσμην εὐωδίας, θυσίαν
 19 δεκτὴν, εὐάρεστον τῷ θεῷ. ὁ δὲ θεὸς μου πληρώσει
 πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
 20 Χριστῷ Ἰησοῦ. τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα
 εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπά- 21
ζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες 22
οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 23
ματος ὑμῶν.

4. 21-4. 23. TO THE PHILIPPIANS.

- 21 Salute every saint in Christ Jesus. The brethren
22 which are with me salute you. All the saints salute
you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your
spirit.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

¹ Gr. *the brother.*

² Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

PAUL, an apostle of Christ Jesus through the will **1**
of God, and Timothy ¹our brother, ²to the saints **2**
and faithful brethren in Christ *which are* at Colos-
sæ: Grace to you and peace from God our Father.

We give thanks to God the Father of our Lord **3**
Jesus Christ, praying always for you, having heard **4**
of your faith in Christ Jesus, and of the love which
ye have toward all the saints, because of the hope **5**
which is laid up for you in the heavens, whereof ye
heard before in the word of the truth of the gospel,
which is come unto you; even as it is also in all **6**
the world bearing fruit and increasing, as *it doth* in
you also, since the day ye heard and knew the grace
of God in truth; even as ye learned of Epaphras **7**
our beloved fellow-servant, who is a faithful minis-
ter of Christ on ³our behalf, who also declared unto **8**
us your love in the Spirit.

³ Many ancient authorities read *your*.

For this cause we also, since the day we heard *it*, **9**
do not cease to pray and make request for you, that
ye may be filled with the knowledge of his will in
all spiritual wisdom and understanding, to walk **10**
worthily of the Lord ⁴unto all pleasing, bearing
fruit in every good work, and increasing ⁵in the
knowledge of God; ⁶strengthened ⁷with all power, **11**
according to the might of his glory, unto all pa-
tience and longsuffering with joy; giving thanks **12**
unto the Father, who made ⁸us meet to be

⁴ Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*

⁵ Or, *by*

⁶ Gr. *made power-ful.*

⁷ Or, *in*

⁸ Some ancient authorities read *you*.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

1 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
2 θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τοῖς ἐν Κολοσσαῖς ἀγίοις
καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν.

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ
4 [Χριστοῦ] πάντοτε ἑπεὶ ὑμῶν προσευχόμενοι, ἀκούσαντες
τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην [ἣν
5 ἔχετε] εἰς πάντας τοὺς ἀγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμέ-
νην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ
6 τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς, καθὼς
καὶ ἐν παντὶ τῷ κόσμῳ ἔστιν καρποφορούμενον καὶ αὐξανό-
μενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκούσατε καὶ
7 ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· καθὼς ἐμά-
θετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς
8 ἔστιν πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ, ὁ καὶ
9 δηλώσας ὑμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. Διὰ
τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἤκούσαμεν, οὐ παυόμεθα
ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρωθῇτε
τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ
10 καὶ συνέσει πνευματικῇ, περιπατῆσαι ἀξίως τοῦ κυρίου
εἰς πᾶσαν ἀρεσκίαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφο-
11 ρούντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ, ἐν
πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης
αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς,
12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ὑμᾶς εἰς τὴν

ὑπὲρ

ὑμῶν

θεῷ | ἡμῖς

ἰσχομεν

μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, ὃς ἐρύσατο 13
 ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκούτους καὶ μετέστησεν εἰς
 τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν ᾧ ἔχομεν 14
 τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν· ὅς ἐστιν 15
 εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,
 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ 16
 τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε
 κυριότητες εἴτε ἄρχαι εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ
 καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἔστιν πρὸ πάντων 17
 καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν, καὶ αὐτός ἐστιν 18
 ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν [ἡ]
 ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν
 αὐτὸς πρωτεύων, ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρω- 19
 μα κατοικῆσαι καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα 20
 εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ
 αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς
 οὐρανοῖς· καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ 21
 ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, — νυνὶ
 δὲ ἁποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ 22
 τοῦ θανάτου, — παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους
 καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, εἴ γε ἐπιμένετε τῇ 23
 πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι
 ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κη-
 ρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ
 ἐγενόμην ἐγὼ Παῦλος διάκονος.

ἀποκατηλλάγητε

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἄντα- 24
 ναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν
 τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκ-
 κλησία, ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν 25
 τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
 λόγον τοῦ θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ 26
 τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
 τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ 27

1. 12-1. 27. TO THE COLOSSIANS.

13 partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things ¹consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; ²that in all things he might have the preeminence. ³For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things ⁴unto ⁵himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet ⁶now ⁶hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprieveable before him: if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister. 24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which ⁷is the church; whereof I was made a minister, according to the ⁷dispensation of God which was given me to you-ward, to fulfil the word of God, ⁸even the mystery which hath been hid ⁸from all* ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the

¹ That is, hold together.

² Or, that among all he might have

³ Or, For the whole fulness of God was pleased to dwell in him

⁴ Or, into him

⁵ Or, him

⁶ Some ancient authorities read ye have been reconciled.

⁷ Or, stewardship

⁸ Gr. from the ages and from the generations.

* For "from all" read "for"—*Am. Com.*

riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory : whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me ¹mightily.

¹ Or, *in power*

For I would have you know how greatly I strive ² for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the ²full assurance of understanding, that they may know the mystery of God, ³even Christ, in whom are all the treasures of wisdom and knowledge hidden. This I say, that no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

² Or, *fulness*

³ The ancient authorities vary much in the text of this passage.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established ⁴in your faith, even as ye were taught, abounding ⁵in thanksgiving.

⁴ Or, *by*

⁵ Some ancient authorities insert *in it*.

⁶ Or, *See whether*

⁷ Or, *elements*

⁶Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the ⁷rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead ¹³

28 ²⁸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν Χριστός ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ²⁹ Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι. Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

6 Ὡς οὖν παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε, ἑρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περυσσεύοντες [ἐν αὐτῇ] ἐν εὐχαριστίᾳ. ⁷ Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν· ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος ⁸ σωματικῶς, καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ, ⁹ συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνεγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν· καὶ ὑμᾶς νεκροὺς ὄν-

ὅς

Αβ.†

ἔσται ὑμᾶς

τας τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς
 ὑμῶν, συνεζωοποίησεν ὑμᾶς¹ σὺν αὐτῷ· χαρισάμενος
 ἡμῖν πάντα τὰ παραπτώματα, ἐξαλείψας τὸ καθ' ἡμῶν¹⁴
 χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεραντίον ἡμῖν,¹ καὶ
 αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·
 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν¹⁵
 ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Μὴ¹⁶
 οὖν τις ὑμᾶς κρινέτω ἐν βρώσει¹ καὶ ἐν πόσει ἢ ἐν
 μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων, ἃ¹⁷ ἐστιν σκιὰ
 τῶν μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ. μηδεὶς¹⁸
 ὑμᾶς καταβραβεύετω¹ θέλων ἐν ταπεινοφροσύνῃ καὶ θρη-
 σκείᾳ τῶν ἀγγέλων, ἃ ἑώρακεν ἐμβατεύων,¹ εἰκὴ φυσιοῦ-
 μενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν¹⁹
 τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συν-
 δέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον αὖξει τὴν
 αὖξιν τοῦ θεοῦ.

Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ²⁰
 κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε Μὴ αἴψῃ²¹
 μηδὲ γέυση μηδὲ θίγης, ἃ ἐστιν πάντα εἰς φθορὰν²²
 τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίᾳς
 τῶν ἀνθρώπων; ἅτινά ἐστιν λόγον μὲν ἔχοντα σο-²³
 φίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ¹ [καὶ] ἀφει-
 δία σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς
 σαρκός.¹ Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ¹
 ἄνω ζητεῖτε, οὗ ὁ χριστὸς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ
 ΚΑΘΗΜΕΝΟΣ· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,²
 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ³
 χριστῷ ἐν τῷ θεῷ· ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ⁴
 ὑμῶν¹, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν
 δόξῃ.

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν,⁵
 ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν
 ἣτις ἐστὶν εἰδωλολατρία, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ·⁶

2. 13-3. 6. TO THE COLOSSIANS.

- through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with
- 14 him, having forgiven us all our trespasses; having blotted out ¹the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross;
- 15 ²having put off from himself* the principalities and the powers, he made a show of them openly, triumphing over them in it.
- 16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon
- 17 or a sabbath day: which are a shadow of the things
- 18 to come; but the body is Christ's. Let no man rob ³you of your prize ³by a voluntary humility and worshipping of the angels, ⁴dwelling in the things which he hath ⁵seen, vainly puffed up by his fleshly mind,
- 19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.
- 20 If ye died with Christ from the ⁶rudiments of the world, why, as though living in the world, do ye
- 21 subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?
- 23 Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any ⁷value against the indulgence of the flesh.
- 3** If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the
- 2 right hand of God. Set your mind on the things that are above, not on the things that are upon the earth.
- 3 For ye died, and your life is hid with Christ in God.
- 4 When Christ, *who is* ⁸our life, shall be manifested, then shall ye also with him be manifested in glory.
- 5 ⁹Mortify† therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry;
- 6 for which things' sake cometh the wrath of God ¹⁰upon the sons of disobedience;

¹ Or, the bond that was against us by its ordinances

² Or, having put off from himself his body, he made a show of the principalities &c.

³ Or, of his own mere will, by humility &c.

⁴ Or, taking his stand upon
⁵ Many authorities, some ancient, insert not.

⁶ Or, elements

⁷ Or, honour

⁸ Many ancient authorities read your.

⁹ Gr. Make dead.

¹⁰ Some ancient authorities omit upon the sons of disobedience. See Eph. v. 6.

* For "having put off from himself" read "having despoiled" and substitute the text for marg. ²—*Am. Com.*

† For "Mortify" read "Put to death" and omit marg. ⁹—*Am. Com.*

¹ Or, amongst whom ¹in the which ye also walked aforetime, when ye ⁷
lived in these things. But now put ye also away ⁸
all these; anger, wrath, malice, railing, shameful
speaking out of your mouth: lie not one to another; ⁹
seeing that ye have put off the old man with his
doings, and have put on the new man, which is be- ¹⁰
ing renewed unto knowledge after the image of
him that created him: where there cannot be Greek ¹¹
and Jew, circumcision and uncircumcision, barba-
rian, Scythian, bondman, freeman: but Christ is all,
and in all.

Put on therefore, as God's elect, holy and beloved, ¹²
a heart of compassion, kindness, humility, meekness,
longsuffering; forbearing one another, and forgiv- ¹³
ing each other, if any man have a complaint against
² Many ancient au-
thorities read the
Christ, any; even as ²the Lord forgave you, so also do ye:
and above all these things *put on* love, which is the ¹⁴
bond of perfectness. And let the peace of Christ ¹⁵
³ Gr. arbitrate. ³rule in your hearts, to the which also ye were call-
⁴ Some ancient au-
thorities read the
Lord: others,
God, ed in one body; and be ye thankful. Let the word ¹⁶
of ⁴Christ dwell in you richly* in all wisdom; teach-
⁵ Or, yourselves ing and admonishing ⁵one another with psalms *and*
hymns *and* spiritual songs, singing with grace in
your hearts unto God. And whatsoever ye do, in ¹⁷
word or in deed, *do* all in the name of the Lord Je-
sus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fit- ¹⁸
ting in the Lord. Husbands, love your wives, and be ¹⁹
not bitter against them. Children, obey your parents ²⁰
in all things, for this is well-pleasing in the Lord. Fa-
thers, provoke not your children, that they be not
discouraged. ⁶ Servants, obey in all things them that ²²
⁶ Gr. Bondservants. are your ⁷masters according to the flesh; not with
⁷ Gr. lords. eyeservice, as men-pleasers, but in singleness of heart,
⁸ Gr. from the soul. fearing the Lord: whatsoever ye do, work ⁸heartily, ²³

* For "richly" read "richly;" and omit the semicolon after
"wisdom" putting the present text into the marg.—*Am. Com.*

7 ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν
 8 τούτοις· νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,
 θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ
 9 στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκ-
 10 δυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν
 11 αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς
 12 ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, ὅπου
 οὐκ ἔστι Ἑλλήν καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία,
 βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ πάντα καὶ
 13 ἐν πᾶσιν Χριστός. Ἐνδύσασθε οὖν ὡς ἐκλε-
 κτοὶ τοῦ θεοῦ, ἁγιοὶ καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρ-
 14 μου, χρηστότητα, ταπεινοφροσύνην, πραύτητα, μακρο-
 15 θυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς
 ἐὰν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ «κύριος»
 16 ἔχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς· ἐπὶ πᾶσι δὲ τούτοις
 17 τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος. καὶ ἡ
 εἰρήνη τοῦ χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν,
 εἰς ἣν καὶ ἐκλήθητε ἐν [ἐνί] σώματι· καὶ εὐχάριστοι
 18 γίνεσθε. ὁ λόγος τοῦ «χριστοῦ» ἐνοικεῖτω ἐν ὑμῖν
 19 πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες
 ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν ᾧ χάριτι,
 20 ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· καὶ πᾶν ὅτι
 ἐὰν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου
 Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
 21 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκεν
 22 ἐν κυρίῳ. Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας καὶ μὴ
 23 πικραίνεσθε πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε
 τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν
 ἐν κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν,
 24 ἵνα μὴ ἀθυμώσιν. Οἱ δοῦλοι, ὑπακούετε κατὰ
 πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν «ὀφθαλμο-
 25 δουλίαις», ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ,
 26 φοβούμενοι τὸν κύριον. ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργά-

ἅγιοι,

χριστὸς

κυρίου

τῷ

ὀφθαλμοδουλίᾳ

ζεσθε, ὡς τῷ κυρίῳ, καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ ²⁴
κυρίου ἀπολήμψεσθε τὴν ἀναταπόδοσιν τῆς κληρονομίας·
τῷ κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίζεται ²⁵
ὁ ἡδίκησεν, καὶ οὐκ ἔστιν προσωπολημψία. Οἱ κύριοι, ¹
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε,
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ²
ἐν εὐχαριστίᾳ, προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ³
ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστή-
ριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανεράσω αὐτὸ ⁴
ὡς δεῖ με λαλῆσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ⁵
ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ὁ λόγος ὑμῶν πάντοτε ⁶
ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ
ἐκάστῳ ἀποκρίνεσθαι.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ⁷
ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,
ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ ⁸
περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, σὺν ⁹
Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν
ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, ¹⁰
καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, (περὶ οὗ ἐλάβετε ἐντο-
λὰς, εἰάν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν,) καὶ Ἰησοῦς ¹¹
ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι
μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες
ἐγενήθησάν μοι παρηγορία. ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ¹²
ὁ ἐξ ὑμῶν, δούλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος
ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῇτε τέλειοι καὶ
πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ. μαρ- ¹³
τυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν
ἐν Λαοδικίᾳ καὶ τῶν ἐν Ἱερᾷ Πόλει. ἀσπάζεταιται ὑμᾶς ¹⁴
Λουκάς ὁ ἱατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς. Ἀσπάσα- ¹⁵
σθε τοὺς ἐν Λαοδικίᾳ ἀδελφούς καὶ Νύμφαν καὶ

3. 23-4. 15. TO THE COLOSSIANS.

- 24 as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the 25 inheritance: ye serve the Lord Christ. For he that doeth wrong shall ¹receive again for the wrong that he hath done: and there is no respect of persons. ¹ Gr. *receive again the wrong.*
- 4 ²Masters, render unto your ³servants that which is just and ⁴equal; knowing that ye also have a Master ² Gr. *lords.* ³ Gr. *bondservants.* ⁴ Gr. *equality.* in heaven.
- 2 Continue stedfastly in prayer, watching therein 3 with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; 4 that I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are without, ⁵re- ⁵ Gr. *buying up the opportunity.* 6 deeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.
- 7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and 8 fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our 9 estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.
- 10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, re- 11 ceive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have 12 been a comfort unto me. Epaphras, who is one of you, a ⁶servant of Christ Jesus, saluteth you, always ⁶ Gr. *bondservant.* striving for you in his prayers, that ye may stand 13 perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapo- 14 lis. Luke, the beloved physician, and Demas salute 15 you. Salute the brethren that are in Laodicea, and ⁷ The Greek may represent *Nympha.* ⁷Nymphas, and

TO THE COLOSSIANS. 4. 15-4. 18.

¹ Some ancient authorities read *her*.
² *Gr. the.*

the church that is in ¹their house. And when ²this 16
epistle hath been read among you, cause that it be
read also in the church of the Laodiceans; and that
ye also read the epistle from Laodicea. And say to 17
Archippus, Take heed to the ministry which thou
hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. 18
Remember my bonds. Grace be with you.

- 16 τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. καὶ ὅταν ἀναγνωσθῇ
παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδι-
κέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικίας ἵνα
17 καὶ ὑμεῖς ἀναγνῶτε. καὶ εἶπατε Ἀρχίππῳ Βλέπε τὴν
διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.
18 Ὁ ἄσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε
μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ ¹

τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ
Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν ²
μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως ³
μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ
κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ
πατρὸς ἡμῶν, εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] ⁴
θεοῦ, τὴν ἐκλογὴν ὑμῶν, ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγε- ⁵
νήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ
ἐν πνεύματι ἁγίῳ καὶ πληροφορία πολλῇ, καθὼς οἴδατε
οἱ ἐγενήθημεν [†] ὑμῖν δι' ὑμᾶς· καὶ ὑμεῖς μιμηταὶ ἡμῶν ⁶
ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς ⁷
τῷ «τύπον» πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν
τῇ Ἀχαΐᾳ. ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου ⁸
οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ
τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυσεν, ὥστε
μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι· αὐτοὶ γὰρ περὶ «ἡμῶν» ⁹
ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ
πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δου-
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, καὶ ἀναμένειν τὸν υἱὸν ¹⁰
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγειρεν ἐκ [τῶν] νεκρῶν,
Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

ἐν

τύπους

ὑμῶν

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, making mention *of you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ,

4 before our God and Father; knowing, brethren beloved of God, your election, ¹how that our gospel

¹ Or, because our gospel &c.

came not unto you in word only, but also in power, and in the ²Holy Ghost, and *in* much ³assurance; even as ye know what manner of men we shewed

² Or, Holy Spirit
³ Or, fulness

6 ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the

7 ²Holy Ghost; so that ye became an ensample to all **8** that believe in Macedonia and in Achaia. For from

you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we

9 need not to speak any thing. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God

10 from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

For yourselves, brethren, know our entering in **2**
 unto you, that it hath not been found vain: but **2**
 having suffered before, and been shamefully en-
 treated, as ye know, at Philippi, we waxed bold in
 our God to speak unto you the gospel of God in
 much conflict. For our exhortation *is* not of error, **3**
 nor of uncleanness, nor in guile: but even as we **4**
 have been approved of God to be intrusted with the
 gospel, so we speak; not as pleasing men, but God
 which proveth our hearts. For neither at any time **5**
 were we found using words of flattery, as ye know,
 nor a cloke of covetousness, God is witness; nor **6**
 seeking glory of men, neither from you, nor from
 others, when we might have ¹been burdensome*,

¹ Or, *claimed hon-
our*

² Most of the an-
cient authorities
read *babes*.

as apostles of Christ. But we were ²gentle in the **7**
 midst of you, as when a nurse cherisheth her own
 children: even so, being affectionately desirous of **8**
 you, we were well pleased to impart unto you, not
 the gospel of God only, but also our own souls, be-
 cause ye were become very dear to us. For ye re- **9**
 member, brethren, our labour and travail: working
 night and day, that we might not burden any of you,
 we preached unto you the gospel of God. Ye are **10**
 witnesses, and God *also*, how holily and righteously
 and unblameably we behaved ourselves toward you
 that believe: as ye know how we *dealt with* each **11**
 one of you, as a father with his own children, ex-
 horting you, and encouraging *you*, and testifying,
 to the end that ye should walk worthily of God, **12**
 who ³calleth you into his own kingdom and glory.

³ Some ancient au-
thorities read *call-
ed*.

⁴ Gr. *the word of
hearing*.

And for this cause we also thank God without **13**
 ceasing, that, when ye received from us ⁴the word
 of the message, *even the word* of God, ye accepted *it*
 not *as* the word of men, but, as it is in truth, the
 word of God, which also worketh in you that be-
 lieve. For ye, brethren, became imitators of the **14**
 churches of God which are in Judæa in Christ
 Jesus: for ye also suffered the same things of
 your own

* Let marg. ¹ run *claimed authority*, and then let the marg. and the text exchange places.—*Am. Com.*

1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς
 2 ὑμᾶς ὅτι οὐ κενὴ γέγονεν, ἀλλὰ προπαθόντες καὶ ὑβρι-
 σθέντες καθὼς οἴδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ
 3 θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν
 4 πολλῷ ἀγῶνι. ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης
 οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ἀλλὰ καθὼς δεδοκι-
 μάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως
 λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ
 5 ΔΟΚΙΜΑΖΟΝΤΙ τὰς καρδίας ἡμῶν. οὔτε γάρ ποτε ἐν λόγῳ
 κολακίας ἐγενήθημεν, καθὼς οἴδατε, οὔτε προφάσει πλεο-
 6 νεξίας, θεὸς μάρτυς, οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν,
 οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι
 7 ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ
 8 ὑμῶν, ὡς εἰς τροφὸς θάλπη τὰ ἑαυτῆς τέκνα· οὕτως
 ὁμιρομένοι ὑμῶν ἠυδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ
 εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι
 9 ἀγαπητοὶ ἡμῖν ἐγενήθητε· μνημονεύετε γάρ, ἀδελφοί, τὸν
 κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζό-
 10 μενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύξαμεν εἰς
 ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. ὑμεῖς μάρτυρες καὶ ὁ θεός,
 11 ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν
 ἐγενήθημεν, καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς
 πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθού-
 12 μενοι καὶ μαρτυρόμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ
 θεοῦ τοῦ «καλοῦντος» ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ
 δόξαν.

Αρ.

καλέσατος

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδ:α-
 λείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ
 θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς
 ἐστὶν λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύ-
 14 ουσιν. ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκ-
 κλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ
 Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων

συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, τῶν καὶ 15
τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφῆτας καὶ
ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν
ἀνθρώποις ἐναντίων, κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λα- 16
λῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς
ἁμαρτίας πάντοτε. Ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
τέλος.

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς 17
καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδά-
σαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
διότι ἠθελήσαμεν ἔλθειν ρῶς ὑμᾶς, ἐγὼ μὲν Παῦλος 18
καὶ ἄπαξ καὶ δῖς, καὶ ἐ-έκοψεν ἡμᾶς ὁ Σατανᾶς. τίς 19
γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως— ἢ οὐχὶ
καὶ ὑμεῖς— ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ
αὐτοῦ παρουσίᾳ; ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ 20
χαρὰ.

Διὸ μηκέτι στέγοντες ἠυδοκήσαμεν 1
καταλείφθηναι ἐν Ἀθήναις μόνοι, καὶ ἐπέμψαμεν Τιμό- 2
θεον, τὸν ἀδελφὸν ἡμῶν καὶ ἑπίσκοπον τοῦ θεοῦ ἐν τῷ
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξει ὑμᾶς καὶ παρα-
καλέσαι ὑπὲρ τῆς πίστεως ὑμῶν τὸ μηδένα σαίνεισθαι 3
ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο
κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν 4
ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.
διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν 5
πίστιν ὑμῶν, μὴ πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ
εἰς κενὸν γένηται ὁ κόπος ἡμῶν. Ἄρτι δὲ ἐλθόντος 6
Τιμοθέου πρὸς ὑμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν
τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνηεῖαν
ἡμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ 7
καὶ ἡμεῖς ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, 7
ἐφ' ὑμῖν ἐπὶ πόσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς
ὑμῶν πίστεως, ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. 8
τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ 9

συνεργῶν [τοῦ
θεοῦ]

ὑμῶν πίστιν

15 countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for ^{1a} ¹ Gr. a season of an hour. short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: because we would fain have come unto you, I Paul once and again; and Satan hindered us.

19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his ² com- ² Gr. presence. ing? For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; ³ Some ancient authorities read fellow-worker with God. and sent Timothy, our brother and ³ God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you ⁴ beforehand that ⁴ Or, plainly we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for

you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the ¹coming of our Lord Jesus with all his saints.²

¹ Gr. *presence*.

² Many ancient authorities add *Amen*.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye know what ³charge we gave you through the Lord Jesus. For this is the will of God, *even* your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust, even as the Gentiles which know not God; that no man ⁴transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we ⁵forewarned you and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

³ Gr. *charges*.

⁴ Or, *overreach*

⁵ Or, *told plainly* you

But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye ⁶study to be quiet, and to do your own business, and to work with your hands,

⁶ Gr. *be ambitious*.

ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν
 10 τοῦ θεοῦ ἡμῶν, νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεό-
 μενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ
 11 ὑστερήματα τῆς πίστεως ὑμῶν; Αὐτὸς δὲ ὁ
 θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατεν-
 12 θῖναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ὑμᾶς δὲ ὁ κύριος πλεο-
 νάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς
 13 πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηρίξαι ὑμῶν
 τὰς καρδίας ᾠμέμπτους ἔν ἀγιοσύνῃ ἔμπροσθεν τοῦ θεοῦ
 καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
 μετὰ πάντων τῶν ἁγίων αὐτοῦ.†

ἀμέμπτως

ἀμήν.

οὖν

1 Δοιπὸν†, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦ-
 μεν ἐν κυρίῳ Ἰησοῦ, [ἵνα] καθὼς παρελάβετε παρ' ἡ-
 μῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ,
 2 καθὼς καὶ περιπατεῖτε,— ἵνα περισσεύητε μᾶλλον. οἴδατε
 γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου
 3 Ἰησοῦ. Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ,
 ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,
 4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῖνος κτᾶσθαι ἐν ἁγία-
 5 σμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ
 6 ἔθνη τὰ μὴ εἰδύτα τὸν θεόν, τὸ μὴ ὑπερβαίνειν καὶ
 πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι
 ἕκδικος Κύριος περὶ πάντων τούτων, καθὼς καὶ προεί-
 7 παμεν ὑμῖν καὶ διεμαρτυράμεθα. οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ
 8 θεὸς ἐπὶ ἀκαθαρσία ἀλλ' ἐν ἁγιασμῷ. τοιγαροῦν ὁ ἀθε-
 τῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ
 9 πνεῦμα αἰτοῦ τὸ ἅγιον εἰς ὑμᾶς. Περὶ δὲ

τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ
 γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·
 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν
 ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,

11 ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμεῖσθαι ἡσυχάζειν
 καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν

ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ἵνα περιπατῆτε εὐσχη- 12
μόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν 13
κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ
ἔχοντες ἐλπίδα. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν 14
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ
Ἰησοῦ ἄξει σὺν αὐτῷ. Τοῦτο γὰρ ὑμῖν λέγομεν ἐν 15
λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς
τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμη-
θέντας· ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ 16
ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-
ρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς 17
ἄρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς
ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. Ὡστε 18
παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ 1
χρεῖαν ἔχετε ὑμῖν γράφεσθαι, αὐτοὶ γὰρ ἀκριβῶς οἴδατε 2
ὅτι ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.
ὅταν ᾤ λέγωσιν Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί- 3
διος αὐτοῖς ἐπίσταται ὀλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν
κλέπτῃς γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. ὑμεῖς δέ, ἀδελ- 4
φοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς
καταλάβῃ, πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ 5
ἡμέρας. Οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους· ἅρα οὖν μὴ 6
καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.
οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκο- 7
μένοι νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, 8
ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικε-
φαλαίαν ἐλπίδα σωτηρίας· ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς 9
εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου
ὑμῶν Ἰησοῦ [Χριστοῦ], τοῦ ἀποθανόντος ὑπὲρ ἡμῶν 10
ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσω-

δὲ

κλέπτῃς

ὁ θεὸς ἡμᾶς

ὑπὲρ

4. 11-5. 10. I. THESSALONIANS.

12 even as we charged you; that ye may walk honestly* toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow

14 not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep 'in Jesus will God

¹ Gr. *through*. Or, *will God through Jesus*

15 bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are

16 precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout,

² Gr. *presence*.

17 with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then

we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord

in the air: and so shall we ever be with the Lord.

18 Wherefore ³comfort one another with these words. ³ Or, *exhort*

5 But concerning the times and the seasons, brethren, ye have no need that ought be written unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they

3 are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman

4 with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should

5 overtake you ⁴as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of

⁴ Some ancient authorities read *as thieves*.

6 darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep

in the night; and they that be drunken are drunken in the night. But let us, since we are of the day,

be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For

God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

10 who died for us, that, whether we ⁵wake or sleep, ⁵ Or, *watch* we should live together with him.

* For "honestly" read "becomingly"—*Am. Com.*

¹ Or, *comfort*

Wherefore ¹exhort one another, and build each other up, even as also ye do.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to you-ward.

² Many ancient authorities insert *but*.

Quench not the Spirit; despise not prophesyings; ¹⁹prove all things; hold fast that which is good; ²⁰abstain from every ²¹form* of evil. ²²

³ Or, *appearance*

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the ²³coming of our Lord Jesus Christ. Faithful is he that calleth you, ²⁴who will also do it.

⁵ Some ancient authorities add *also*.

Brethren, pray for us⁵. ²⁵

⁶ Many ancient authorities insert *holy*.

Salute all the brethren with a holy kiss. I adjure ²⁶you by the Lord that this epistle be read unto all ²⁷the ⁶brethren.

The grace of our Lord Jesus Christ be with you. ²⁸

* Omit marg. ³ ("appearance")—*Am. Com.*

11 **μεν.** Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν
 ἕνα, καθὼς καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας
 ἐν ὑμῖν καὶ προῖσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας

13 ὑμᾶς, καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἔν ἀγάπῃ ὑπερεκπερισσῶς

14 διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. Παρακαλοῦμεν
 δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε
 τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε

15 πρὸς πάντας. ὁράτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀπο-
 δῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [†] εἰς ἀλλήλους καὶ καὶ

16 εἰς πάντας. Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε,

17 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ

19 Ἰησοῦ εἰς ὑμᾶς. τὸ πνεῦμα μὴ σβέννυτε, προφητείας μὴ

20 ἐξουθενεῖτε· πάντα [δὲ] δοκιμάζετε, τὸ καλὸν κατέχετε,

22 ἀπὸ παντός εἰδους πονηροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ

23 θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον

ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν

τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

24 πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσει.

25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.

26 Ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι

27 ἀγίῳ. Ἐννοκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν

ἐπιστολὴν πᾶσιν τοῖς [†] ἀδελφοῖς.

ἀγίους

28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ τῇ ¹
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ
Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνῃ ἀπὸ θεοῦ πατρὸς ²
καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ³
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις
ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν
εἰς ἀλλήλους, ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐκानχαῶσθαι ἐν ⁴
ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν
αἰς ᾗ ἀνέχεσθε, ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς ⁵
τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς
καὶ πάσχετε, εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς ⁶
θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἀνεσιν ⁷
μετ' ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ
μετ' ἀγγέλων δυνάμεως αὐτοῦ ἐν πυρὶ φλογός, διδόντος ⁸
ἐκδίκησιν τοῖς μὴ εἰδόσι θεὸν καὶ τοῖς μὴ ὑπακού-
ουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, οἵτινες δίκην ⁹
τίσουσιν ὀλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κγρίου
καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ ¹⁰
ἐνδοξαθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι
ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ᾗ ἐπιστεύθη τὸ μαρτύριον
ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς ὃ καὶ ¹¹
προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς
κλήσεως ὃ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγα-

ἐνέχεσθε

Αρ.†

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and
2 the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of
4 you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions
5 and in the afflictions which ye endure; *which is a* manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the
6 kingdom of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense
7 affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel
9 of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord
10 and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony
11 unto you was believed) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every
1 desire of good-

1 Gr. good pleasure of goodness.

II. THESSALONIANS. 1. 11-2. 14.

ness and *every* work of faith, with power; that the ¹² name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

¹ Gr. *in behalf of*. Now we beseech you, brethren, ¹touching the **2**

² Gr. *presence*. ²coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not ² quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present*; let no man beguile you in any wise: for *it will not* ³

³ Many ancient authorities read *lawlessness*. *be*, except the falling away come first, and the man of ³sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called ⁴

⁴ Gr. *an object of worship*. God or ⁴that is worshipped; so that he sitteth in the ⁵temple of God, setting himself forth as God. Re-

⁵ Or, *sanctuary*. member ye not, that, when I was yet with you, I told you these things? And now ye know that ⁶ which restraineth, to the end that he may be revealed in his own season. For the mystery of lawless-

⁶ Or, *only until he that now restraineth be taken do*. ness doth already work: ⁶only *there is* one that restraineth now, until he be taken out of the way. ⁷

⁷ Some ancient authorities omit *Jesus*. And then shall be revealed the lawless one, whom ⁸

⁸ Some ancient authorities read *consume*. the Lord ¹Jesus shall ⁸slay with the breath of his mouth, and bring to nought by the manifestation of ⁹

⁹ Gr. *power and signs and wonders of falsehood*. his ²coming; *even he*, whose ²coming is according to ⁹ the working of Satan with all ⁹power and signs and lying wonders, and with all deceit of unrighteous-¹⁰ ness for them that are perishing†; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a ¹¹ working of error, that they should believe a lie: that ¹² they all might be judged who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God alway ¹³ for you, brethren beloved of the Lord, for that God chose you ¹⁰from the beginning unto salvation in sanctification of the Spirit and ¹¹belief of the truth: whereunto he called you through **14**

¹⁰ Many ancient authorities read *as firstfruits*.

¹¹ Or, *faith*.

* For "is now present" read "is just at hand"—*Am. Com.*

† For "are perishing" read "perish" with the text in the marg.—*Am. Com.*

12 θωσύνῃς καὶ ἔργον πίστεως ἐν δυνάμει, ὅπως ἘΝΔΟΞΑΣΘῇ
 Τὸ ὌΝΟΜΑ τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ἱΜῖΝ, καὶ ὑμεῖς
 ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ
 Χριστοῦ.

1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ
 κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς
 2 ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ
 νοὸς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ
 λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν
 3 ἡ ἡμέρα τοῦ «κυρίου.» μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μη-
 δένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ
 ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς «ἀνομίας», ὁ υἱὸς τῆς ἀπω-
 4 λείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λε-
 γόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ
 5 θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός—. Οὐ
 μνημονεύετε ὅτι ἔτι ἂν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτόν
 7 ἐν τῷ αὐτοῦ καιρῷ· τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς
 ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.
 8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος [Ἰη-
 σοῦς] «ἀνελεῖ» τῷ πνεύματι τοῦ στόματος αὐτοῦ
 9 καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὗ
 ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ
 10 δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους καὶ ἐν πάσῃ
 ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην
 11 τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς· καὶ
 διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ
 12 πιστεῦσαι αὐτοὺς τῷ ψεύδει, ἵνα κριθῶσιν «πάντες» οἱ μὴ
 πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.
 13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε
 περὶ ὑμῶν, ἀδελφοί, ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἵ-
 λατο ὑμᾶς ὁ θεὸς «ἀπ' ἀρχῆς» εἰς σωτηρίαν ἐν ἀγιασμῷ
 14 πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ

κυρίου.—

ἀμαρτίας

ἀναλοῖ

ἅπαντες

ἀπαρχὴν

τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ 15 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς 16 Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παρακλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν 17 παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα 1 ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, καὶ ἵνα ῥυσθώμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν 2 ἀνθρώπων, οὗ γὰρ πάντων ἡ πίστις. Πιστὸς 3 δέ ἐστιν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. πεποιθάμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ πα- 4 ραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε. Ὁ δὲ κύριος 5 κατευθῆναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ 6 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παρά- 7 δοσιν ἣν «παρελάβετε» παρ' ἡμῶν. αὐτοὶ γὰρ οἶδατε 8 πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ 9 καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, 10 ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, 11 ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. ἀκούομεν 12 γάρ τινος περιπατοῦντος ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους· τοῖς δὲ τοιούτοις πα- 13 ραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίω- σιν. Ὑμεῖς δέ, ἀδελφοί, μὴ ἐνκακήσητε καλοποιοῦντες. 13

2. 14-3. 13. II. THESSALONIANS.

our gospel, to the obtaining of the glory of our Lord
15 Jesus Christ. So then, brethren, stand fast, and
hold the traditions which ye were taught, whether
by word, or by epistle of ours.

16 Now our Lord Jesus Christ himself, and God our
Father which loved us and gave us eternal comfort
17 and good hope through grace, comfort your hearts
and stablish them in every good work and word.

3 Finally, brethren, pray for us, that the word of the
Lord may run and be glorified, even as also *it is* with
2 you; and that we may be delivered from unreason-
3 able and evil men; for all have not ¹faith. But the Lord is faithful, who shall stablish you, and guard
4 you from ²the evil *one*. And we have confidence in
the Lord touching you, that ye both do and will do
5 the things which we command. And the Lord direct
your hearts into the love of God, and into the patience
of Christ.

6 Now we command you, brethren, in the name of
our Lord Jesus Christ, that ye withdraw yourselves
from every brother that walketh disorderly, and not
7 after the tradition which ³they received of us. For
yourselves know how ye ought to imitate us: for we
8 behaved not ourselves disorderly among you; neither
did we eat bread for nought at any man's hand, but
in labour and travail, working night and day, that
9 we might not burden any of you: not because we
have not the right, but to make ourselves an ensam-
10 ple unto you, that ye should imitate us. For even
when we were with you, this we commanded you, If
11 any will not work, neither let him eat. For we hear of
some that walk among you disorderly, that work not
12 at all, but are busybodies. Now them that are such
we command and exhort in the Lord Jesus Christ, that
with quietness they work, and eat their own bread.
13 But ye, brethren, be not weary in well-doing.

* Omit marg.¹ ("the faith")—Am. Com.

II. THESSALONIANS. 3. 14-3. 18.

And if any man obeyeth not our word by this epistle, 14
note that man, that ye have no company with him,
to the end that he may be ashamed. And *yet* count 15
him not as an enemy, but admonish him as a
brother.

Now the Lord of peace himself give you peace at 16
all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, 17
which is the token in every epistle: so I write. The 18
grace of our Lord Jesus Christ be with you all.

14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,
τοῦτον σημειώσθε, μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐν-
15 τραπήῃ· καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νοουθετεῖτε
16 ὡς ἀδελφόν. Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώῃ ὑμῖν
τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ
πάντων ὑμῶν.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον
18 ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. ἡ χάρις τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ πάλαι ὁ θεὸς ¹
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου ²
τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν νύφῃ, ὃν ἔθηκεν
κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· ὃς ³
ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐ-
τοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν
δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσούτῳ κρείττων ⁴
γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς
κεκληρονόμηκεν ὄνομα. Τίτι γὰρ εἶπέν ποτε ⁵
τῶν ἀγγέλων

Υἱὸς μοι εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε,
καὶ πάλιν

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
εἰς γιόν·
ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἶκον· ⁶
μένην, λέγει

Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.
καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει 7

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ καὶ φλόγα·
πρὸς δὲ τὸν υἱόν

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

- 1 God, having of old time spoken unto the fathers
in the prophets by divers portions and in divers
2 manners, hath at the end of these days spoken unto
us in ¹*this* Son, whom he appointed heir of all things, ¹ Gr. a Son.
3 through whom also he made the ²worlds; who be- ² Gr. ages.
ing the effulgence of his glory, and ³the very image ³ Or, the impress of
of his substance, and upholding all things by the
word of his power, when he had made purification
of sins, sat down on the right hand of the Majesty
4 on high; having become by so much better than
the angels, as he hath inherited a more excellent
5 name than they. For unto which of the angels said
he at any time,
Thou art my Son,
This day have I begotten thee?
and again,
I will be to him a Father,
And he shall be to me a Son?
6 ⁴And when he again ⁵bringeth in the firstborn into ⁴ Or, And again,
⁶the world he saith, And let all the angels of God ⁵ when he bringeth
7 worship him. And of the angels he saith, ⁶ Or, shall have
Who maketh his angels ⁷winds*, ⁷ Gr. the inhabited
And his ministers a flame of fire: ⁷ earth.
8 but of the Son *he saith*, ⁷ Or, spirits

* Omit marg. ⁷ ("spirits")—Am. Com.

¹ The two oldest
Greek manu-
scripts read *his*.

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of
thy kingdom.
Thou hast loved righteousness, and hated in- 9
iquity;
Therefore God*, thy God, hath anointed thee
With the oil of gladness above thy fellows.

And, 10
Thou, Lord, in the beginning hast laid the
foundation of the earth,
And the heavens are the works of thy hands;
They shall perish; but thou continuest: 11
And they all shall wax old as doth a garment;
And as a mantle shalt thou roll them up, 12
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
But of which of the angels hath he said at any time, 13
Sit thou on my right hand,
Till I make thine enemies the footstool of thy
feet?

Are they not all ministering spirits, sent forth to do 14
service for the sake of them that shall inherit sal-
vation?

Therefore we ought to give the more earnest heed **2**
to the things that were heard, lest haply we drift
away *from them*. For if the word spoken through 2
angels proved stedfast, and every transgression and
disobedience received a just recompense of reward;
how shall we escape, if we neglect so great salva- 3
tion? which having at the first been spoken through
the Lord, was confirmed unto us by them that
heard; God also bearing witness with them, both by 4
signs and wonders, and by manifold powers, and by
gifts of the ³Holy Ghost, according to his own will.
For not unto angels did he subject ⁴the world to 5
come, whercof we speak. But one hath somewhere 6
testified,

² Gr. *distributions*.

³ Or, *Holy Spirit*:
and so through-
out this book.

⁴ Gr. *the inhabited*
earth.

* To the first "God" add marg. Or, *O God—Am. Com.*

Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα [τοῦ αἰῶνος], σου, ὁ θεός, εἰς ..
καὶ ἡ ῥάβδος τῆς ἐθύτητος ῥάβδος τῆς βασι- .. βασιλείας σου
λείας αὐτοῦ.

9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον
ἀγαλλιᾶσεως παρὰ τοὺς μετόχοις σου·

10 καὶ

Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·

11 ἀγτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·

καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις ἀγτοὺς,

ὡς ἱμάτιον καὶ ἀλλαγήσονται·

σὺ δὲ ὁ ἀγτός εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-
ψουσιν.

13 πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε

Κάθοι ἐκ δεξιῶν μου

ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν πο-
δῶν σου;

14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν
ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτη-
1 ρίαν; Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν

2 ἡμᾶς τοῖς ἀκουσθεῖσιν, μὴ ποτε παραρῶμεν. εἰ γὰρ
ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πάντα
παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν,

3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτη-
ρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου,

4 ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρ-
τυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν
αὐτοῦ θέλησιν;

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-
6 λουσαν, περὶ ἧς λαλοῦμεν· διεμαρτύρατο δέ πού τις

λέγων

Τί ἐστὶν ἄνθρωπος ὅτι μὴ μνησθήσῃ αὐτοῦ,
 ἢ γίος ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;
 ἡλάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους,
 δόξῃ καὶ τιμῇ ἐστεφανώσας αὐτόν,
 [καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,]
 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· 8

ἐν τῷ γὰρ ὑποτάξει [αὐτῷ] τὰ πάντα οὐδὲν ἀφήκεν
 αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ
 πάντα ὑποτεταγμένα· τὸν δὲ βραχύ τι παρ' ἀγγέλους 9
 ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ
 θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι
 θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. Ἐπρεπε γὰρ αὐτῷ, 10
 δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς
 εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν
 διὰ παθημάτων τελειῶσαι. ὃ τε γὰρ ἁγιάζων καὶ οἱ 11
 ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύν-
 νεται ἀδελφοῦς αὐτοὺς καλεῖν, λέγων 12

Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
 ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

καὶ πάλιν

Ἐγὼ ἔσομαι πεποιοῦς ἐπ' αὐτῷ·

καὶ πάλιν

Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.
 ἐπεὶ οὖν τὰ παιδία κεκοινωνήκεν αἵματος καὶ σαρκός, 14
 καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ
 τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανά-
 του, τοῦτ' ἔστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, 15
 ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν
 δουλείας. οὐ γὰρ δὴ που ἀγγέλων ἐπιλαμβάνεται, 16
 ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. ὅθεν ὥφειλεν 17
 κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων
 γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς

Αἴ.

2. 6-2. 17. TO THE HEBREWS.

saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

7 Thou madest him ^{1 Or, for a little while lower} 'a little lower than the angels;

Thou crownedst him with glory and honour, ^{2 Many authorities omit And didst . . . hands.}

²And didst set him over the works of thy hands:

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see

9 not yet all things subjected to him. But we behold him who hath been made ¹a little lower than the

angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace

10 of God he should taste death for every *man*. For

it became him, for whom are all things, and through whom are all things, ³in bringing many sons unto ^{3 Or, having brought} glory, to make the ⁴author of their salvation perfect ^{4 Or, captain}

11 through sufferings. For both he that sanctifieth

and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 ren, saying,

I will declare thy name unto my brethren,

In the midst of the ⁵congregation will I sing thy ^{5 Or, church} praise.

13 And again, I will put my trust in him. And again,

Behold, I and the children which God hath given

14 me. Since then the children are sharers in ⁶flesh ^{6 Gr. blood and flesh.}

and blood, he also himself in like manner partook

of the same; that through death he ⁷might bring to ^{7 Or, may}

nought him that ⁸had the power of death, that is, ^{8 Or, hath}

15 the devil; and ⁷might deliver all them who through

fear of death were all their lifetime subject to bond-

16 age. For verily not of angels doth he take hold*,

17 but he taketh hold of the seed of Abraham. Where-

fore it behoved him in all things to be made like

unto his brethren, that he might be† a merciful and

faithful high priest in things pertaining to God, to

* Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)—*Am. Com.*

† For "might be" read "might become"—*Am. Com.*

¹ Or, *For having been himself tempted in that wherein he hath suffered* make propitiation for the sins of the people. ¹For ¹⁸ ²in that he himself hath suffered being tempted, he is able to succour them that are tempted.

² Or, *wherein* Wherefore, holy brethren, partakers of a heavenly ³

³ Gr. *made*. ly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him ²

⁴ That is, *God's house*. See Num. xii. 7. that ³appointed him, as also was Moses in all ⁴this house. For he hath been counted worthy of more ³

⁵ Or, *established* glory than Moses, by so much as he that ⁵built the house hath more honour than the house. For every ⁴ house is ⁵built by some one; but he that ⁵built all things is God. And Moses indeed was faithful ⁵ in all ⁴this house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over ⁴this house; whose house ⁶ are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even ⁷ as the Holy Ghost saith,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation, ⁸
Like as in the day of the temptation in the wilderness,

⁶ Or, *Where* ⁶Wherewith* your fathers tempted *me* by provoking *me*, ⁹

And saw my works forty years.
Wherefore I was displeased with this generation, ¹⁰

And said, They do alway err in their heart:
But they did not know my ways;
As† I sware in my wrath, ¹¹

⁷ Gr. *If they shall enter*. ⁷They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in ¹² any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another ¹³ day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers ⁸of Christ, if we hold ¹⁴ fast the beginning of our confidence

⁸ Or, *with*

* Let marg. ⁶ ("Where") and the text exchange places.—*Am. Com.*

† "As" add marg. Or, *So* So in iv. 3.—*Am. Com.*

18 τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ· ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
2 ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ
3 Μωϋσῆς ἐν [ὄλῳ] τῷ οἴκῳ ἀγτοῦ. πλείονος γὰρ οὗτος δόξης παρὰ Μωυσῆν ἡξίωται καθ' ὅσον πλείονα
4 τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας
5 θεός. καὶ Μωϋσῆς μὲν πιστός ἐν ὄλῳ τῷ οἴκῳ ἀγ-
6 τοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,
7 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον ἀγτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπί-
8 dos [μέχρι τέλους βεβαίαν] κατὰσχωμεν. Διό,
καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον

αγιον,....μου.

Σήμερον ἐὰν τῆς φωνῆς ἀγτοῦ ἀκούσχητε,
8 ΜΗ ΣΚΛΗΡΥΝΗΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ἡμῶν ὡς ἐν τῷ παρα-
πικρασμῷ,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,
9 οἷ ἐπείρασαν οἱ πατέρες ἡμῶν ἐν δοκιμασίᾳ
καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·
10 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ
καὶ εἶπον Ἄεὶ πλανῶνται τῇ καρδίᾳ·
ἀγτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·
11 ὡς ὥμοσα ἐν τῇ ὀργῇ μου

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·
12 βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινι ἡμῶν καρδιά
πονηρὰ ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος,
13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἅχρισ
οὗ τό Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ
14 ἡμῶν ἀπάτῃ τῆς ἁμαρτίας· μέτοχοι γὰρ τοῦ χριστοῦ
γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι

ἐξ ἡμῶν τις

τέλους βεβαίαν κατάσχωμεν. ἐν τῷ λέγεσθαι 15

ἀκούσῃτε,-

Σήμερον ἔάν τῆς φωνῆς αὐτοῦ ἄκούσῃτε,

Μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-
πικρασμῷ.

τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες 16
οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωυσέως; τίσιν δὲ προσ- 17
ώχθισεν τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν,
ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; τίσιν δὲ ὤμοσεν 18
μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ
τοῖς ἀπειθήσασιν; καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν 19
εἰσελθεῖν δι' ἀπιστίαν. φοβηθῶμεν οὖν μὴ ποτε κατα- 1
λειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν
αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέαι· καὶ γὰρ ἐσμεν 2
εὐηγγελισμένοι καθάπερ καὶ οἱ, ἀλλ' οὐκ ὠφέλησεν
ὁ λόγος τῆς ἀκοῆς ἐκείνους, ἢ μὴ ἑσπεράσμενους τῇ
πίστει τοῖς ἀκούσασιν. Εἰσερχόμεθα γὰρ εἰς [τὴν] 3
κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν

Αρ.†|συνκεκερα-
σμένος
οὖν

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων,
εἶρηκεν γὰρ πού περὶ τῆς ἐβδόμης οὕτως Καὶ κατέ- 4
παυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ
πάντων τῶν ἔργων αὐτοῦ, καὶ ἐν τούτῳ πάλιν Εἰ 5
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. ἐπεὶ οὖν 6
ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον
εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν, πάλιν 7
τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ λέγων μετὰ
τοσοῦτον χρόνον, καθὼς ἑπροείρηται,

προεἶρηκεν

Σήμερον ἔάν τῆς φωνῆς αὐτοῦ ἄκούσῃτε,

μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν·

εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης 8
ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπολείπεται σαββα- 9
τισμὸς τῷ λαῷ τοῦ θεοῦ· ὁ γὰρ εἰσελθὼν εἰς τὴν 10

3. 14-4. 10. TO THE HEBREWS.

15 firm unto the end : while it is said,

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?

17 And with whom was he displeased forty years? was it not with them that sinned, whose ¹carcases fell in ¹ Gr. *limbo*.

18 the wilderness? And to whom sware he that they should not enter into his rest, but to them that were

19 disobedient? And we see that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should

2 seem to have come short of it. For indeed we have had ²good tidings preached unto us, even as ² Or, a gospel

also they: but the word of hearing did not profit ³ Some ancient authorities read *it was*.

them, because ³they were* not united by faith with ⁴ Some ancient authorities read *We therefore*.

3 them that heard. ⁴For we which have believed do enter into that rest; even as he hath said,

As I swear in my wrath,

⁵They shall not enter into my rest:

⁵ Gr. *If they shall enter*.

although the works were finished from the founda-

4 tion of the world. For he hath said somewhere of

the seventh *day* on this wise, And God rested on the

5 seventh day from all his works; and in this *place* again,

⁵They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter therinto, and they to whom ⁶the good tidings

⁶ Or, the gospel was

were before preached failed to enter in because of

7 disobedience, he again defineth a certain day, ⁷saying in David, after so long a time, To-day, as it hath ⁷ Or, To-day, saying in David, after so long a time, as it hath been *etc.*

been before said,†

To-day if ye shall hear his voice,

Harden not your hearts.

8 For if ⁸Joshua had given them rest, he would not ⁸ Gr. *Jesus*.

9 have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of

10 God. For he that is entered into

* Let the text and marg. ■ exchange places, reading in marg. "Many ancient authorities" etc.—*Am. Com.*

† Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.—*Am. Com.*

¹ Or, *into*
Gr. *in*.

his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence ¹¹ to enter into that rest, that no man fall ¹after the same example of disobedience. For the word of ¹² God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his ¹³ sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Having then a great high priest, who hath passed ¹⁴ through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high ¹⁵ priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. Let us ¹⁶ therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

For every high priest, being taken from among ⁵ men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and err- ² ing, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the ³ people, so also for himself, to offer for sins. And ⁴ no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ ⁵ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

as he saith also in another *place*, ⁶

Thou art a priest for ever

After the order of Melchizedek.

Who in the days of his flesh, having offered up ⁷ prayers and

ΚΑΤΑΠΑΓCIN ΑΥΤΟΥ καὶ αὐτὸς κατέπαγCEN ἀπὸ τῶν
 11 ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ιδίων. ὁ θεός. Σπου-
 δάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατὰπαγCIN,
 ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπει-
 12 θείας. Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ
 τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ δικνού-
 μενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ
 μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.
 13 καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ
 γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς
 14 ὃν ἡμῖν ὁ λόγος. Ἐχοντες οὖν ἀρχιερέα
 μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ
 15 θεοῦ, κρατῶμεν τῆς ὁμολογίας· οὐ γὰρ ἔχομεν ἀρχιερέα
 μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπει-
 ρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.
 16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάρι-
 τος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὖρωμεν εἰς εὐκαιρον
 βοήθειαν.

1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ
 ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ
 2 δῶρά [τε] καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριοπαθεῖν
 δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
 3 περικείται ἀσθένειαν, καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ
 τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ
 4 ἁμαρτιῶν. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ
 5 καλούμενος ὑπὸ τοῦ θεοῦ, καθὼς περ καὶ Ἀαρών. Οὕτως
 καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα,
 ἀλλ' ὁ λαλήσας πρὸς αὐτόν

Υἱός μοι εἶ σύ, ἐγὼ σήμερον γενένηκά σε·
 6 καθὼς καὶ ἐν ἑτέρῳ λέγει

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-
 χιεδέκ.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ

ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱός, ἔμαθεν 8
ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, καὶ τελειωθείς ἐγένετο 9
πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἷτιος σωτηρίας αἰωνίου,
προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἄρχιερεὺς κατὰ τὴν τάξιν 10
Μελχisedέκ.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος 11
λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς· καὶ γὰρ 12
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν
χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς
ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες
καὶ γάλακτος, [†] οὐ στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων 13
γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·
τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ 14
αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ
τε καὶ κακοῦ. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ 1
λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον
καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως
διδαχῆς ἐπὶ θεόν, βαπτισμῶν [†] διδαχὴν [†] ἐπιθέσεως τε χειρῶν, 2
ἀναστάσεως [†] νεκρῶν καὶ κρίματος αἰωνίου. καὶ τοῦτο 3
ποιήσομεν ἕανπερ ἐπιτρέπη ὁ θεός. Ἀδύνατον γὰρ τοὺς 4
ἄπαξ [†] φωτισθέντας [†] γευσαμένους τε τῆς δωρεᾶς τῆς
ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου
καὶ καλὸν γευσαμένους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος 5
αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετά- 6
νοίαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ
παραδειγματίζοντας. Γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς 7
ἐρχόμενον πολλᾶκις ὑετόν, καὶ τίκτουσα βοτάνην εὐθετον
ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας
ἀπὸ τοῦ θεοῦ· ἐκφέρογχα δὲ ἀκάνθας καὶ τριβόλους 8
ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καὶ-
σιν. Πιεείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, 9

5. 7-6. 9. TO THE HEBREWS.

supplications with strong crying and tears unto him that was able to save him ¹from death, and having ¹Or, out of
8 been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the ²author of eternal ²Gr. cause.
10 salvation; named of God a high priest after the order of Melchizedek.

11 Of ³whom we have many things to say, and hard ³Or, which
of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again ⁴that some one teach you the rudiments of the ⁴first principles of the oracles of God; and are become such as have need of ⁵Gr. beginning.
13 milk, and not of solid food. For every one that partaketh of milk is without experience of the word
14 of righteousness; for he is a babe. But solid food is for ⁶full-grown men, *even* those who by reason of use ⁶Or, perfect
have their senses exercised to discern good and evil.

6 Wherefore let us ⁷cease* to speak of the first principles of Christ, and press on unto ⁸perfection; ⁷Gr. leave the word of the beginning of Christ.
not laying again a foundation of repentance from ⁸Or, full growth
2 dead works, and of faith toward God, ⁹of the teaching of ⁹Some ancient authorities read, even the teaching of.
¹⁰baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. ¹⁰Or, washings
3 And this will we do, if God permit. For as touching those who were once enlightened ¹¹and tasted of the heavenly gift, and were made partakers of the ¹¹Or, having both tasted of . . . and being made . . . and having tasted do.
5 Holy Ghost, and ¹²tasted the good word of God, and ¹²Or, tasted the word of God that it is good
6 the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; ¹³seeing they crucify to themselves the Son of ¹³Or, the while
7 God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from
8 God. but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
9 But, beloved, we are persuaded better things of you,

* For "let us cease" etc. read "leaving ⁷ the doctrine of the first principles of Christ, let us" with marg. ⁷ Gr. the word of the beginning of Christ.—Am. Com.

¹ Or, *are near to**

and things that ¹accompany salvation, though we thus speak: for God is not unrighteous to forget 10 your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of 11

² Or, *full assurance*

you may shew the same diligence unto the ²fulness of hope even to the end: that ye be not sluggish, 12 but imitators of them who through faith and patience inherit the promises.

For when God made promise to Abraham, since 13 he could swear by none greater, he swore by himself, saying, Surely blessing I will bless thee, and multiply 14 I will multiply thee. And thus, having patiently endured, he obtained the promise. For men 15 swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, 17 being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, ³interposed with an oath: that by two immutable 18 things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, *a hope* 19 both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

³ Or, *mediated*.

For this Melchizedek, king of Salem, priest of God ⁷ Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom 2 also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, 3 having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest contin-

* In marg. ¹ for "*are near to*" read "*belong to*"—*Am. Com.*

τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦ-
 10 μιν· οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν
 καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,
 11 διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν
 δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς
 12 τὴν πληροφориαν τῆς ἐλπίδος ἄχρι τέλους, ἵνα μὴ νωθροὶ
 γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας
 13 κληρονομούντων τὰς ἐπαγγελίας. Τῷ γὰρ
 Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
 14 μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, λέγων Εἰ μὴν
 εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθύνῃ σε·
 15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.
 16 ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης
 17 αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· ἐν ᾧ
 περισσύτερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρο-
 νόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ
 18 ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων,
 ἐν οἷς ἀδύνατον ψεύσασθαι ὁ θεός, ἰσχυράν παράκλησιν
 ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλ-
 19 πίδος· ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ τε
 καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ
 20 καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλ-
 θεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς
 γενόμενος εἰς τὸν αἰῶνα.

τὸν

1 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς
 τοῦ θεοῦ τοῦ ὕψιστου, ὁ δὲ σὺνανθίσας Ἀβραὰμ
 ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
 2 εὐλογῆσας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων
 ἐμέρισεν Ἀβραὰμ, πρῶτον μὲν ἐρμηνευόμενος Βασιλεὺς
 Δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὁ ἔστιν
 3 βασιλεὺς Εἰρήνης, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος,
 μήτε ἀρχὴν ἡμερῶν μήτε ζωὴς τέλος ἔχων, ἀφωμω-
 μένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ

ὅς Ἀρ.

καὶ

διηγεκές. Θεωρεῖτε δὲ πηλίκος οὗτος Φ^{τ} ΔΕ- 4
 ΚΑΤΗΝ ἈΒΡΑΔΑΜ ἔΔΩΚΕΝ ἐκ τῶν ἀκροθινίων ὁ πατριάρχ-
 χης· καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατίαν λαμβά- 5
 νοντες ἐντολὴν ἔχουσιν ἀποδεκατοῖν τὸν λαὸν κατὰ τὸν
 νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξελη-
 λυθότας ἐκ τῆς ὁσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογού- 6
 μενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα
 τὰς ἐπαγγελίας Εὔλογηκεν. χωρὶς δὲ πάσης ἀντιλογίας 7
 τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ ὡς μὲν 8
 δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ
 μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ 9
 καὶ Λευεὶς ὁ δεκάτας λαμβάνων δεδεκάτῳται, ἔτι γὰρ 10
 ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν ὅτε σὺνῆνθησεν ἀγτῶ
 Μελχισεδέκ. Εἰ μὲν οὖν τελείωσις διὰ τῆς 11
 Λευεϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομο-
 θέτῃται, τίς ἔτι χρειά κατὰ τὴν τάξιν Μελχισεδέκ
 ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν 12
 Ἀαρὼν λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερωσύνης
 ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ λέ- 13
 γεται ταῦτα φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς
 προσέσχηκεν τῷ θυσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ 14
 Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ
 ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν. Καὶ περισσότερον ἔτι 15
 κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ
 ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς 16
 σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου,
 μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα 17
 κατὰ τὴν τάξιν Μελχισεδέκ. ἀθέτησις μὲν γὰρ γί- 18
 νεται προαγωγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ
 ἀνωφελές, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῇ 19
 δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. Καὶ 20
 καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, (οἱ μὲν γὰρ χωρὶς
 ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας 21

ually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief
5 spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the
6 loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham,
7 and hath blessed him that hath the promises. But without any dispute the less is blessed of the better.
8 And here men that die receive tithes; but there one,
9 of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth
10 tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and
12 not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity
13 a change also ¹of the law. For he of whom these things are said ²belongeth to another tribe, from which no man hath given attendance at the altar.

14 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek
15 there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an ³endless life: for it is witnessed
16 *of him,*

Thou art a priest for ever

After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness
19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw
20 nigh unto God. And inasmuch as *it is* not without
21 the taking of an oath (for they indeed have been made priests without an oath; but he with an oath

¹ Or, of law

² Gr. *hath partaken of.* See ch. ii. 14.

³ Gr. *indissoluble.*

1 Or, *through*2 Or, *unto*¹by him that saith ²of him,

The Lord sware and will not repent himself,

Thou art a priest for ever);

3 Or, *testament*by so much also hath Jesus become the surety of a ²³better ³covenant. And they indeed have been made ²³4 Or, *hath a priest-
hood that doth
not pass to an-
other*

priests many in number, because that by death they

are hindered from continuing: but he, because he ²⁴abideth for ever, ⁴hath his priesthood ⁵unchangeable.5 Or, *inviolable*6 Gr. *completely*.Wherefore also he is able to save ⁶to the uttermost ²⁵

them that draw near unto God through him, seeing

he ever liveth to make intercession for them.

For such a high priest became us, holy, guileless, ²⁶

undefiled, separated from sinners, and made higher

than the heavens; who needeth not daily, like those ²⁷

high priests, to offer up sacrifices, first for his own

sins, and then for the *sins* of the people: for this hedid once for all, when he offered up himself. For ²⁸

the law appointeth men high priests, having infirm-

ity; but the word of the oath, which was after the

law, *appointeth* a Son, perfected for evermore.7 Or, *Now to sum
up what we are
saying: We have
&c.*8 Gr. *upon*.9 Or, *holy things*⁷Now ⁸in the things which we are saying the chief ⁸point *is this*: We have such a high priest, who sat

down on the right hand of the throne of the Majesty

in the heavens, a minister of ⁹the sanctuary, and of ²

the true tabernacle, which the Lord pitched, not man.

For every high priest is appointed to offer both gifts ³and sacrifices: wherefore it is necessary that this *high**priest* also have somewhat to offer. Now if he were ⁴

on earth, he would not be a priest at all, seeing there

are those who offer the gifts according to the law;

who serve *that which is* a copy and shadow of the ⁵heavenly things, even as Moses is warned *of God*10 Or, *complete*when he is about to ¹⁰make the tabernacle: for, See,

saith he, that thou make all things according to the

pattern that was shewed thee in the mount. But now ⁶

hath he obtained a ministry the more excellent, by

how much also he is the mediator of a better ³cove-

nant, which hath been enacted upon better promises.

For if that first *covenant* had been faultless,

7

διὰ τοῦ λέγοντος πρὸς αὐτόν Ὡμοσεν Κύριος, καὶ οὐ
 22 μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,) κατὰ
 τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰη-
 23 σοῦς. Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ
 24 τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν
 αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύ-
 25 νην· ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς
 προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ
 26 ἐντυγχάνειν ὑπὲρ αὐτῶν.

Τοιοῦτος γὰρ ἡμῖν
 [καὶ] ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχω-
 ρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν
 27 οὐρανῶν γενόμενος· ὅς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην,
 ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
 θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ (τοῦτο γὰρ
 28 ἐποίησεν ἐφάπαξ ἑαυτὸν ἑαυτὸν ἐναντίον) ὁ νόμος γὰρ ἀνθρώ-
 πους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος
 δὲ τῆς ἐρκωμοσίας τῆς μετὰ τὸν νόμον γιόν, εἰς τὸν
 αἰῶνα τετελειωμένον.

1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν
 ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγα-
 2 λωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς καὶ
 τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος,
 3 οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν
 δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν
 4 τι καὶ τοῦτον ὃ προσενέγκῃ. εἰ μὲν οὖν ἦν ἐπὶ γῆς,
 οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον
 5 τὰ δῶρα· (οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν
 ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπι-
 τελεῖν τὴν σκηνήν, Ὅρα γάρ, φησὶν, ποιήσεις πάντα
 6 κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει) Ἐνὶ
 δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός
 ἐστὶν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίας
 7 νενομοθέτηται. εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἁμεμπτος,

προσενέγκας

vni

αὐτοῖς

οὐκ ἂν δευτέρας ἐζητεῖτο τόπος· μεμφόμενος γὰρ ἑαυτοὺς⁸ λέγει

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος,
καὶ σὺντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
τὸν οἶκον Ἰούδα διαθήκην καινὴν,
οὗ κατὰ τὴν διαθήκην ἥν ἐποίησα τοῖς πατράσιν⁹
αὐτῶν
ἐν ἡμέρᾳ ἐπιλαβομένου μοῦ τῆς χειρὸς αὐτῶν
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μοῦ,
καὶ γὰρ ἠμέλησα αὐτῶν, λέγει Κύριος.
ὅτι αὕτη ἡ διαθήκη ἥν διαθήσομαι τῷ οἴκῳ¹⁰
Ἰσραὴλ

καρδίαν

μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος,
διδοὺς νόμους μοῦ εἰς τὴν διάνοιαν αὐτῶν,
καὶ ἐπὶ ἑκαρδίας¹ αὐτῶν ἐπιγράψω αὐτοὺς,
καὶ ἔσομαι αὐτοῖς εἰς Θεόν
καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ¹¹
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνωθὶ
τὸν Κύριον,

ὅτι πάντες εἰδήσουσίν με
ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.
ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,¹²
καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην, τὸ δὲ¹³
παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα λατρείας τό¹
τε ἄγιον κοσμικόν. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη²
ἐν ᾗ ἡ τε λυχία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν
ἄρτων, ἣτις λέγεται Ἁγία· μετὰ δὲ τὸ δεύτερον καταπέ-³
τασμα σκηνῇ ἡ λεγομένη Ἁγία Ἀγίων, χρυσοῦν ἔχουσα⁴
θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμέ-

Αβ. | Τὰ ἅγια...
...λεγομένη Τὰ
ἅγια τῶν ἁγίων

8. 7-9. 4. TO THE HEBREWS.

- then would no place have been sought for a second.
- 8 For finding fault* with them, he saith,
Behold, the days come, saith the Lord,
That I will ¹make a new ²covenant with the ¹ Gr. *accomplish.*
house of Israel and with the house of Judah; ² Or, *testament*
- 9 Not according to the ²covenant that I made with
their fathers
In the day that I took them by the hand to lead
them forth out of the land of Egypt;
For they continued not in my ²covenant,
And I regarded them not, saith the Lord.
- 10 For this is the ²covenant that ³I will make with ³ Gr. *I will cove-*
the house of Israel *nant.*
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
- 11 And they shall not teach every man his fellow-
citizen,
And every man his brother, saying, Know the
Lord:
For all shall know me,
From the least to the greatest of them.
- 12 For I will be merciful to their iniquities,
And their sins will I remember no more.
- 13 In that he saith, A new *covenant*, he hath made the
first old. But that which is becoming old and waxeth
aged is nigh unto vanishing away.
- 9 Now even the first *covenant* had ordinances of divine
service, and its sanctuary, a *sanctuary* of this world.
- 2 For there was a tabernacle prepared, the first, where-
in ⁴were the candlestick, and the table, and ⁵the shew- ⁴ Or, *are*
bread; which is called the Holy place. And after the ⁵ Gr. *the setting*
second veil, the tabernacle which is called the Holy of *forth of the loaves.*
4 holies; having a golden ⁶censer†, and the ark of the ⁶ Or, *altar of in-*
covenant overlaid *cense*

* "finding fault" etc. add marg. Some ancient authorities read
finding fault with it he saith unto them.—*Am. Com.*

† Let marg. ⁶ and the text exchange places.—*Am. Com.*

1 Or, is

2 Gr. the propitiatory.

3 Gr. ignorances.

4 Some ancient authorities read the good things that are come.

5 Many ancient authorities read our.

6 The Greek word here used signifies both covenant and testament.

7 Gr. be brought.

8 Gr. over the dead.

9 Or, for it doth never ... liveth.

round about with gold, wherein ¹was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadow- 5
 ing ²the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the 6
 priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest 7
 alone, once in the year, not without blood, which he offereth for himself, and for the ³errors of the people: the Holy 8
 Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a parable* for the time *now*† present; 9
 according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) 10
 carnal ordinances, imposed until a time of reformation. *Am*

But Christ having come a high priest of ⁴the good things 11
 to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor 12
 yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and 13
 bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how 14
 much more shall the blood of Christ, who through the eternal Spirit‡ offered himself without blemish unto God, cleanse ⁵your conscience from dead works to serve the living God? And for this cause he is the mediator of a new ⁶covenant, 15
 that a death having taken place for the redemption of the transgressions that were under the first ⁶covenant, they that have been called may receive the promise of the eternal inheritance. For where a ⁶testament is, there must of necessity 16
⁷be the death of him that made it. For a ⁶testament is of 17
 force ⁸where there hath been death: ⁹for doth it ever avail while he that made it liveth§? Wherefore even the first 18
 covenant hath not been dedicated without blood.

* For "parable" read "figure" So in xi. 19.—*Am. Com.*† Omit "now"—*Am. Com.*‡ "the eternal Spirit" add marg. Or, his *eternal spirit*—*Am. Com.*§ Let marg. ⁹ and the text exchange places.—*Am. Com.*

νην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ
 μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλά-
 5 κες τῆς διαθήκης, ὑπεράνω δὲ αὐτῆς Χερουβείν δόξης
 κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
 6 λέγειν κατὰ μέρος. Τούτων δὲ οὕτως κατεσκευασμένων,
 εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαισι οἱ ἱερεῖς
 7 τὰς λατρείας ἐπιτελοῦντες, εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
 ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει
 8 ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, τοῦτο δηλοῦν-
 τος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν
 9 ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχοῦσης στάσις, ἣτις
 παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δωρά
 τε καὶ θυσαίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν
 10 τελειῶσαι τὸν λατρεύοντα, μόνον ἐπὶ βρώμασιν καὶ πό-
 μασιν καὶ διαφόροις βαπτισμοῖς, [†]δικαιώματα σαρκὸς μέ-
 11 χρι καιροῦ διορθώσεως ἐπικείμενα. Χριστὸς
 δὲ παραγενόμενος ἀρχιερεὺς τῶν [†]γενομένων ἁγαθῶν διὰ
 τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου,
 12 τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων
 καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς
 13 τὰ ἁγία, αἰωνίαν λύτρωσιν εὐράμενος. εἰ γὰρ τὸ αἷμα
 τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς
 κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,
 14 πόσω μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ πνεύματος
 αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, καθαριεῖ
 τὴν συνείδησιν [†]ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν
 15 θεῷ ζῶντι. Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης
 ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ
 τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν
 16 οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ὅπου γὰρ δια-
 17 θήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· διαθήκη
 γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ [†]μὴ τότε ἰσχύει ὅτε ζῇ ὁ
 18 [†]διαθέμενος. Ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐνκε-

καὶ

μελλόντων

ἡμῶν

μὴ ποτε

δι' αὐθιμίας

καίνονται· λαλοῦντες γὰρ τὰς ἐντολὰς κατὰ τὸν φόβον 15
 ὑπὸ Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἶμα τῶν πόσων
 καὶ τῶν τραύων μετὰ θυσιῶν καὶ ἔρως κατακαίει καὶ ὑψώ-
 πει αὐτὸ τε τὸ βιβλίου καὶ πάντα τὸν λαὸν ἐρώτισει,
 λέγων· Τοῦτο τὸ αἶμα τῆς διαθήκης ἡς ἐμεταλατ- 20
 τοῦ Ἰησοῦ τοῦ Θεοῦ· καὶ τῇ σιωπῇ δὲ καὶ πάντα τὰ
 σκεῖν τῆς λειτουργίας τῇ ἐλπίδι ἐκείνως ἐκόντες, εἰς σχε- 22
 ῖον ἐν εὐχαρί πάντα καθαρῶς κατὰ τὸν νόμον, καὶ χωρὶς
 ἁμαρτημάτων τὸ γινεσθαι ἔοικας· Ἀναγκη 23
 οὖν τὰ μὲν ὑποδείκναι τῶν ἐν τοῖς αἰσθητοῖς τινέσι
 καθαρῶς, αὐτὰ δὲ τὰ ἐστευράνια κρείττους ἑνυσίας
 παρὰ ταύτας· αὐτὰ γὰρ εἰς χειροποιήτα ἐπέβλεψεν ἄνθρω- 24
 πος, ἀντίστα τῶν ἀδελφῶν, ἀλλ' εἰς αὐτὸν τὸν
 οὐρανόν, τὴν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ
 ἡμῶν· αὐτὸ ὡς πολλὰς προσφέρει ἐπιτόν, ὥστε ὁ 25
 ἀγχιερὴς εὐτέχεται εἰς τὰ ἅγια κατ' ἐνιστάς ἐν εὐχαρί
 ἀλλοτρίᾳ, ἐπεὶ ἔδει αὐτὸν πολλὰς παθεῖν ἀπὸ κατα- 26
 βολῆς κόσμου· καὶ δὲ αὐτὰς ἐπὶ συντελείᾳ τῶν αἰώνων
 εἰς ἀρέτην τῆς ἀμαρτίας διὰ τῆς ἑστῆς αὐτοῦ περὶ ἀνέ-
 ρωται, καὶ καθ' ὅσον ἀπαιτεῖται τοῖς ἀνθρώποις ἵνα 27
 ἀποθάνωσι, μετὰ δὲ τούτῳ κτίσῃ· οὕτως καὶ ὁ Χριστός, 28
 ἵνα προστεχθεὶς εἰς τὸ πολλὰν ἀνεκτεκτεῖν ἁμαρ-
 τίας, ἐκ θετέρου χωρὶς ἁμαρτίας ὀφθῇ σὺν τοῖς αὐτὸν
 ἀποδεχομένοις εἰς σωτηρίαν.

Σκοπὴ γὰρ ἔχει ὁ νόμος τῶν μελλόντων ἀγαθῶν, 29
 ὥστε αὐτὸν τῇ εὐχαρί τῶν πραγμάτων, κατ' ἐπιστολὴν τοῖς
 αὐτοῖς θεοῖς· ὥς προσφέρουσιν εἰς τὸ δικαιοῦς οὐδέ- 30
 ποτε δύνανται τοῖς προσερχομένοις τελειῶσαι· ἐπεὶ 31
 οὐκ ἔστιν ἐπὶ τούτῳ προσφερόμενοι, διὰ τὸ μηδεμίαν ἔχειν
 ἐν συνείδησι ἐπιστολὴν τῆς λειτουργίας αὐτῶν κεκαίρη-
 σμένους· ἀλλ' ἐν αὐτοῖς ἀνέμνησις ἁμαρτιῶν κατ' ἐν 32
 αὐτῶν, ἀνίσταται γὰρ αἶμα τῶν τῶν καὶ τραύων ἀφαιρῶν 33
 ἁμαρτίας. Διὰ εὐσεβήσας εἰς τὸν κόσμον λέγει 34

9. 19-10. 5. TO THE HEBREWS.

19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled
 20 both the book itself, and all the people, saying, This is the blood of the 'covenant which God commanded
 21 to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner
 22 with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
 23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face
 25 of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the ²end of the ages hath he been manifested to put away sin ³by the sacrifice of himself. And inasmuch as it is ⁴appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.
 10 For the law having a shadow of the good *things* to come, not the very image of the things, ⁵they can* never with the same sacrifices year by year, which they offer continually, make perfect them that draw
 2 nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, 3 would have had no more conscience of sins? But in those *sacrifices* there is a remembrance made of sins 4 year by year. For it is impossible that the blood of 5 bulls and goats should take away sins. Wherefore when he *cometh* into the world, he saith,

¹ The Greek word here used signifies both covenant and testament.

² Or, consummation

³ Or, by his sacrifice.

⁴ Gr. laid up for.

⁵ Some ancient authorities read *it can*.

* For "they can" read "can" (and for marg. ⁵ read Many ancient authorities read *they can*.)—*Am. Com.*

Sacrifice and offering thou wouldest not,
 But a body didst thou prepare for me;
 In whole burnt offerings and *sacrifices* for sin 6
 thou hadst no pleasure:
 Then said I, Lo, I am come 7
 (In the roll of the book it is written of me)
 To do thy will, O God.

Saying above, Sacrifices and offerings and whole 8
 burnt offerings and *sacrifices* for sin thou wouldest
 not, neither hadst pleasure therein (the which are
 offered according to the law), then hath he said, 9
 Lo, I am come to do thy will. He taketh away the
 first, that he may establish the second. ¹By which 10
 will we have been sanctified through the offering of
 the body of Jesus Christ once for all. And every 11
²priest indeed standeth day by day ministering and
 offering oftentimes the same sacrifices, the which
 can never take away sins: but he, when he had 12
 offered one sacrifice for ³sins for ever, sat down on
 the right hand of God; from henceforth expecting 13
 till his enemies be made the footstool of his feet.
 For by one offering he hath perfected for ever them 14
 that are sanctified. And the Holy Ghost also bear- 15
 eth witness to us: for after he hath said,

This is the ⁴covenant that ⁵I will make with 16
 them

After those days, saith the Lord;
 I will put my laws on their heart,
 And upon their mind also will I write them;
 then saith he,
 And their sins and their iniquities will I re- 17
 member no more.

Now where remission of these is, there is no more 18
 offering for sin.

Having therefore, brethren, boldness to enter into 19
 the holy place by the blood of Jesus, by the way 20
 which he dedicated for us, a new and living way,
 through the veil, that is to say, his flesh; and *having* 21
 a great priest over the house of God; let us draw 22
 near with a true heart in ⁶fulness

¹ Or, In

² Some ancient authorities read ²high priest.

³ Or, sins, for ever sat down &c.

⁴ Or, testament

⁵ Gr. I will covenant.

⁶ Or, full assurance

- Θυγίαν καὶ προσφοράν οὐκ ἠθέλησας, σῶμα δὲ
κατηρτίσω μοι·
- 6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὔδούκῃσας.
- 7 τότε εἶπον Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέ-
γραπται περὶ ἐμοῦ,
τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.
- 8 ἀνώτερον λέγων ὅτι Θυγίας καὶ προσφοράς καὶ ὀλο-
καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδέ
9 εὔδούκῃσας, αἵτινες κατὰ νόμον προσφέρονται, τότε
εἶρηκεν Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημά σου·
- 10 ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. ἐν ᾧ θελή-
ματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφοράς τοῦ σώματος
- 11 Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν
καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέ-
ρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας.
- 12 οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
13 διηνεκές ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, τὸ λοιπὸν ἐκδεχό-
μενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
14 ποδῶν αὐτοῦ, μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ
15 διηνεκές τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ
πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ εἰρηκέναι
- 16 Αἴτη ἡ διαθήκη ἦν διαθίσκομαι πρὸς αὐτοὺς
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,
διδούς νόμον μοι ἐπὶ καρδίας αὐτῶν,
καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτοίς,—
- 17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν
18 οὐ μὴ μνησθίσκομαι ἔτι· ὅπου δὲ ἄφεσις τούτῳ,
οὐκέτι προσφορά περὶ ἁμαρτίας.
- 19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν
20 ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσ-
φατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἐστιν
21 τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγα ἐπὶ τὸν οἶκον τοῦ θεοῦ,
22 προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφροῦν

ἀρχιερέως

πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως
 πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέ- 23
 χωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ
 ἐπαγγελάμενος· καὶ κατανοῶμεν ἀλλήλους εἰς παροξυ- 24
 σμὸν ἀγάπης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν 25
 ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακα-
 λοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν
 τὴν ἡμέραν. Ἐκουσίως γὰρ ἁμαρτανόντων 26
 ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι
 περὶ ἁμαρτιῶν ἀπολείπεται θυσία, φοβερά δέ τις ἐκδοχὴ 27
 κρίσεως καὶ πύρρος ζῆλος ἐςθῆειν μέλλοντος τοῦς ὕπε-
 ρναντίους. ἀθετήσας τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν 28
 ἐπὶ λγσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει· πόσῳ δοκεῖτε 29
 χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ
 καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγη-
 σάμενος ἐν ᾧ ἡγιασθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυ-
 βρίσας. οἶδαμεν γὰρ τὸν εἰπόντα Ἐμοὶ ἐκδίκησις, ἐγὼ 30
 ἀνταποδώσω· καὶ πάλιν Κρίνει Κύριος τὸν λα-
 οὸν αὐτοῦ. φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶν- 31
 τος. Ἀναμνησκεισθε δὲ τὰς πρότερον ἡμέ- 32
 ρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε
 παθημάτων, τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν 33
 θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρε-
 φομένων γενηθέντες· καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, 34
 καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρῆς
 προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς κρείσσονα
 ὑπαρξίν καὶ μένουσαν. Μὴ ἀποβάλητε οὖν τὴν παρ- 35
 ρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν, ὑπομονῆς 36
 γὰρ ἔχετε κρίαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες
 κομίσησθε τὴν ἐπαγγελίαν·

ἔτι γὰρ μικρὸν ὅσον ὅσον,

37

ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει·

ὁ δὲ δίκαιός [μοῦ] ἐκ πίστεως ζήσεται,

38

- of faith, having our hearts sprinkled from an evil ¹con-
 23 science, and our body washed with pure water: let us hold
 fast the confession of our hope* that it waver not; for he is
 24 faithful that promised: and let us consider one another to
 25 provoke unto love and good works; not forsaking the as-
 sembling of ourselves together†, as the custom of some is,
 but exhorting *one another*; and so much the more, as ye see
 the day drawing nigh.
- 26 For if we sin wilfully after that we have received the
 knowledge of the truth, there remaineth no more a sacrifice
 27 for sins, but a certain fearful expectation of judgement, and
 28 a ²fierceness of fire which shall devour the adversaries. A ²Or, jealousy
 man that hath set at nought Moses' law dieth without com-
 29 passion on *the word of* two or three witnesses: of how much
 sorer punishment, think ye, shall he be judged worthy, who
 hath trodden under foot the Son of God, and hath counted
 the blood of the covenant, wherewith he was sanctified, ³an ³Gr. a common
 unholy thing, and hath done despite unto the Spirit of grace?
 30 For we know him that said, Vengeance belongeth unto me,
 I will recompense. And again, The Lord shall judge his
 31 people. It is a fearful thing to fall into the hands of the
 living God.
- 32 But call to remembrance the former days, in which, after
 ye were enlightened, ye endured a great conflict of suffer-
 33 ings; partly, being made a gazingstock both by reproaches
 and afflictions; and partly, becoming partakers with them
 34 that were so used. For ye both had compassion on them
 that were in bonds, and took joyfully the spoiling of your
 possessions, knowing ⁴that ⁵ye yourselves have† a better pos-
 35 session and an abiding one. Cast not away therefore your ⁴Or, that ye have
 your own selves
 for a better pos-
 session
⁵Some ancient au-
 thorities read ye
 have for your-
 selves a better
 possession.
 36 boldness, which hath great recompense of reward. For ye
 have need of patience, that, having done the will of God,
 ye may receive the promise.
- 37 For yet a very little while,
 He that cometh shall come, and shall not tarry.
- 38 But ⁶my righteous one shall live by faith: ⁶Some ancient au-
 thorities read the
 righteous one.

* Let the text and marg. ¹ exchange places.—*Am. Com.*

† For "the assembling of ourselves together" read "our own assembling to-
 gether"—*Am. Com.*

‡ For "⁵ ye yourselves have" read "⁴ ye have for yourselves" (and omit
 marg. ⁵ letting marg. ⁴ read Many ancient authorities read *that ye have your
 own selves for a etc.*)—*Am. Com.*

And if he shrink back, my soul hath no pleasure in him.

¹ Gr. of shrinking back . . . but of faith.

² Or, gaining

³ Or, the giving substance to

⁴ Or, test

⁵ Gr. ages.

⁶ The Greek text in this clause is somewhat uncertain.

⁷ Or, over his gifts

⁸ Or, having taken up his abode in tents

⁹ Or, architect

But we are not ¹of them that shrink back unto perdition; ³⁹ but of them that have faith unto the ²saving of the soul.

Now faith is ³the assurance of *things* hoped for*, the **11** ⁴proving of things not seen. For therein the elders had ² witness borne to them. By faith we understand that the ³ worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.

By faith Abel offered unto God a more excellent sacrifice ⁴ than Cain, through which he had witness borne to him that he was righteous, ⁶God bearing witness ⁷in respect of his gifts: and through it he being dead yet speaketh. By faith ⁵ Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been† well-pleasing unto God: and without faith it is im- ⁶ possible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of ⁷ God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abra- ⁸ ham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a ⁹ sojourner in the land of promise, as in a *land* not his own, ⁸dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath ¹⁰ the foundations, whose ⁹builder and maker is God. By faith ¹¹ even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as ¹² good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the

* Read "faith is assurance of things hoped for, a conviction" etc.—*Am. Com.*

† Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.—*Am. Com.*

καὶ ἐὰν ὑποστείληται, οὐκ ἐγδοκεῖ ἡ ψυχὴ μοῦ
ἐν αὐτῷ.

3) ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
πίστεως εἰς περιποίησιν ψυχῆς.

1 Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων^{ὑπόστασις πραγμάτων,}

2 ἔλεγχος οὐ βλεπομένων· ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν

3 οἱ πρεσβύτεροι. Πίστει νοοῦμεν κατηρτίσθαι

τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ

4 βλεπόμενον γεγονέναι. Πίστει πλείονα ὕσιν Ἀβελ

παρὰ Καὶν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι

δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις ἁγίου τοῦ

5 θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. Πίστει

Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠγρίσκετο

διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέ-

6 σεως μεμαρτύρηται ἐξαρεσθῆναι τῷ θεῷ, χωρὶς δὲ

πίστεως ἀδύνατον ἐξαρεσθῆσαι, πιστεῦσαι γὰρ δεῖ τὸν

προσερχόμενον [τῷ] θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν

7 αὐτὸν μισθαποδότης γίνεται. Πίστει χρηματισθεὶς Νῶε

περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν

κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν

τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο

8 κληρονόμος. Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν

ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονο-

9 μίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει

παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν

σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συν-

10 κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ

τὴν τοὺς θεμελίους ἔχουσιν πόλιν, ἧς τεχνίτης καὶ δη-

11 μουργὸς ὁ θεός. Πίστει καὶ ἁγία Σάρρα^{αὐτῇ Σάρρα} δύναμιν εἰς

καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας,

12 ἐπεὶ πιστὸν ἠγάγατο τὸν ἐπαγγειλάμενον· διὸ καὶ ἀφ' ἐνός

ἐγεννήθησαν, καὶ ταῦτα νεκρωμένου, καθὼς τὰ ἄστρα

τοῦ οὐρανοῦ τῷ πληθεῖ καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ

χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. Κατὰ 13
 πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγ-
 γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι,
 καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ
 τῆς γῆς· οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι 14
 πατρίδα ἐπιζητοῦσιν. καὶ εἰ μὲν ἐκείνης ἐμνημόνεον 15
 ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· νῦν δὲ 16
 κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐ-
 παισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν,
 ἡτοίμασεν γὰρ αὐτοῖς πόλιν. Πίστει προσ- 17
 ἐνήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν
 μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,
 πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι 18
 σπέρμα, λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυ- 19
 νατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομί-
 σατο. Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ 20
 τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. Πίστει Ἰακώβ ἀποθνή- 21
 σκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκή-
 νησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. Πίστει 22
 Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνη-
 μόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. Πίστει 23
 Μωυσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων
 αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον καὶ οὐκ ἐφοβή-
 θησαν τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωϋσῆς 24
 μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς
 Φαραώ, μᾶλλον ἐλόμενος συνκακουχεῖσθαι τῷ λαῷ τοῦ 25
 θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν, μείζονα 26
 πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνει-
 δισμόν τοῦ χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθοπο-
 δοσίαν. Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν 27
 θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέ-
 ρησεν. Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν 28
 τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεῖων τὰ πρωτότοκα θίγῃ

Αρ.

11. 12-11. 28. TO THE HEBREWS.

sea shore, innumerable.

13 These all died ¹in faith, not having received the ¹ Gr. according to.
promises, but having seen them and greeted them
from afar, and having confessed that they were
14 strangers and pilgrims on the earth. For they that
say such things make it manifest that they are seek-
15 ing after a country of their own. And if indeed
they had been mindful of that *country* from which
they went out, they would have had opportunity to
16 return. But now they desire a better *country*, that
is, a heavenly: wherefore God is not ashamed of
them, to be called their God: for he hath prepared
for them a city.

17 By faith Abraham, being tried, ²offered up Isaac: ² Gr. hath offered
yea, he that had gladly received the promises was
18 offering up his only begotten son; *even he* ³to whom ³ Or, of
19 it was said, In Isaac shall thy seed be called: ac-
counting that God *is* able to raise up, even from the
dead; from whence he did also in a parable receive
20 him back. By faith Isaac blessed Jacob and Esau,
21 even concerning things to come. By faith Jacob,
when he was a dying, blessed each of the sons of
Joseph; and worshipped, *leaning* upon the top of his
22 staff. By faith Joseph, when his end was nigh, made
mention of the departure of the children of Israel;
23 and gave commandment concerning his bones. By
faith Moses, when he was born, was hid three months
by his parents, because they saw he was a goodly
child; and they were not afraid of the king's com-
24 mandment. By faith Moses, when he was grown up,
refused to be called the son of Pharaoh's daughter;
25 choosing rather to be evil entreated with the people
of God, than to enjoy the pleasures of sin for a sea-
26 son; accounting the reproach of ⁴Christ greater rich- ⁴ Or, the Christ
es than the treasures of Egypt: for he looked unto
27 the recompense of reward. By faith he forsook
Egypt, not fearing the wrath of the king: for he en-
28 dured, as seeing him who is invisible. By faith he
⁵kept the passover, and the sprinkling of the blood, ⁵ Or, instituted
that the destroyer of the firstborn should not touch
Gr. hath made.

them. By faith they passed through the Red sea ²⁹ as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho ³⁰ fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished ³¹ not with them that were disobedient, having received the spies with peace. And what shall I ³² more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith sub- ³³ dued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the ³⁴ power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received ³⁵

¹ Or, *beaten to death*
² Gr. *the redemption*.

their dead by a resurrection: and others were ¹tor- tured, not accepting ²their deliverance; that they might obtain a better resurrection: and others had ³⁶ trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they ³⁷ were sawn asunder, they were tempted, they were slain with the sword: they went about in sheep- skins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), ³⁸ wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had ³⁹ witness borne to them through their faith, received not the promise, God having ³provided some better ⁴⁰ thing concerning us, that apart from us they should not be made perfect.

³ Or, *fulfillment*

Therefore let us also, seeing we are compassed ¹² about with so great a cloud of witnesses, lay aside ⁴every weight, and the sin which ⁵doth so easily be- set us, and let us run with patience the race that is set before us, looking unto Jesus the ⁶author and ² perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such ³ gainsaying of sin-

⁴ Or, *all cum- brance*

⁵ Or, *doth closely cling to us* Or, *is admired of many*

⁶ Or, *captain*

29 αὐτῶν. Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς
 διὰ ξηρᾶς γῆς, ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπό-
 30 θησαν. Πίστει τὰ τεῖχη Ἱερειχῶ ἔπεσαν κυκλωθέντα
 31 ἐπὶ ἐπτά ἡμέρας. Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώ-
 λετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους
 32 μετ' εἰρήνης. Καὶ τί ἔτι λέγω; ἐπιλείπει με
 γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαρὰκ, Σαμψών,
 33 Ἰεφθάε, Δανεῖδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἱ
 διὰ πίστεως κατηγωνίσαντο βασιλείας, ἡργάσαντο δικαιο-
 σύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,
 34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυνα-
 μώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 35 παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον ἡγυαῖκες[†] ἐξ
 ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθη-
 σαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος
 36 ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων
 37 πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν,
 ἑπειράσθησαν, ἐπρίσθησαν[†], ἐν φόνῳ μαχαίρης ἀπέθανον,
 38 περιήλθον ἐν μηλωταῖς, ἐν αἰγίς δέρμασιν, ὕστεροῦ-
 μνοι, ὀλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κό-
 σμος ἑπὶ ἔρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις
 39 καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες
 μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγ-
 40 γελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου,
 ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.
 1 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον
 ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι πάντα καὶ τὴν
 εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχουμεν τὸν προ-
 2 κείμενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς πίστεως
 ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης
 αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας,
 3 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάοικεν. ἀναλογί-
 σασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτω-

γυναικας Αρ.

ἐπρίσθησαν, ἐπει-
ράσθησαν Αρ.†

ἐν

ἐαυτὸν

ΛΩΝ ΕΙΣ ἙΑΓΤΟΥΣ ἂντιλογίαν, ἵνα μὴ κήμητε ταῖς ψυχαῖς
 ὑμῶν ἐκλυόμενοι. Οὕτω μέχρις αἵματος ἀντικατέστη- 4
 τε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλησθε 5
 τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται,

Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου,

μηδὲ ἐκλῶγ ὑπὲρ αἵτου ἑλεγχόμενος·

ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει,

6

μαστιγοῖ δὲ πάντα γίον ὃν παραδέχεται.

εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· 7
 τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρὶς ἐστε 8
 παιδείας ἧς μέτοχοι γεγονάσι πάντες, ἄρα νόθοι καὶ
 οὐχ υἱοὶ ἐστε. εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέ- 9
 ρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
 ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;
 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς 10
 ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς
 ἀγιότητος αὐτοῦ. πάντα ἢ μὲν παιδεῖα πρὸς μὲν τὸ παρὸν 11
 οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρη-
 νικὸν τοῖς δι' αὐτῆς γυγνυσμένοις ἀποδίδωσιν δικαιοσύ-
 νης. Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυ- 12
 μένα γόνατα ἀνορθώσατε, καὶ τροχιάς ὀρθὰς ἢ ποιεῖτε 13
 τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μάλ-
 λον.

εἰ Ἀρ.†

ποιήσατε

διὰ ταύτης

Εἰρήνην διώκετε μετὰ πάντων, καὶ 14
 τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὕψεται τὸν κύριον, ἐπισκο- 15
 ποῦντες μή τις ὕστερων ἀπὸ τῆς χάριτος τοῦ θεοῦ,
 μή τις ῥίζα πικρίας ἄνω φύογχα ἐνοχλή καὶ δι' αὐτῆς 1
 μianθῶσιν οἱ πολλοί, μή τις πόρνος ἢ βέβηλος ὡς Ἡσαΐ, 16
 ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.
 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν 17
 εὐλογίαν ἀπεδοκιμάσθη, μετανόιας γὰρ τόπον οὐχ εὑρεν,
 καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. Οὐ 13
 γὰρ προσελήλυθατε ψηλαφωμένῳ καὶ κεκαγμένῳ πυγρὶ
 καὶ γνόφῳ καὶ ζύφῳ καὶ θέλλῃ καὶ κάλλιπτος ἢ χῶ 19

ners against ¹themselves*, that ye wax not weary, fainting in
 4 your souls. Ye have not yet resisted unto blood, striving
 5 against sin: and ye have forgotten the exhortation, which
 reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
 Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

7 ²It is for chastening that ye endure; God dealeth with you
 as with sons; for what son is there whom *his* father chast-

8 eneth not? But if ye are without chastening, whereof all
 have been made partakers, then are ye bastards, and not
 9 sons. Furthermore, we had the fathers of our flesh to chast-

en us, and we gave them reverence: shall we not much
 rather be in subjection unto the Father of ³spirits, and live? ³ Or, our spirits

10 For they verily for a few days chastened *us* as seemed good
 to them; but he for *our* profit, that *we* may be partakers of

11 his holiness. All chastening seemeth for the present to be
 not joyous, but grievous: yet afterward it yieldeth peace-

able fruit unto them that have been exercised thereby, *even*
 12 *the fruit* of righteousness. Wherefore ⁴lift up the hands ⁴Or *nake straight*.

13 that hang down, and the palsied knees; and make straight

paths for your feet, that that which is lame be not ⁵turned ⁵Or, *put out of joint*
 out of the way, but rather be healed.

14 Follow after peace with all men, and the sanctification

15 without which no man shall see the Lord: looking care-

fully ⁶lest *there be* any man that ⁷falleth short of the grace of ⁶Or, *whether*

God; lest any root of bitterness springing up trouble *you*, ⁷Or, *falleth back from*

16 and thereby the many be defiled; ⁸lest *there be* any fornica-

tor, or profane person, as Esau, who for one mess of meat

17 sold his own birthright. For ye know that even when he

afterward desired to inherit the blessing, he was rejected

(for he found no place of repentance†), though he sought it

diligently with tears.

18 For ye are not come unto ⁸a *mount* that might be touched, ⁸Or, *a palpable and kindled fire*

and that burned with fire, and unto blackness, and darkness,

19 and tempest, and the sound of a trumpet,

* For "themselves" read "himself" (and let marg. ¹ run Many ancient authorities read *themselves*.)—*Am. Com.*

† For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance etc.*—*Am. Com.*

and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, *that* Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to ¹innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new ²covenant, and to the blood of sprinkling that speaketh better ⁴than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him ⁵that *warneth* from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have ⁶grace, whereby we may offer service well-pleasing to God with ⁷reverence and awe: for our God is a consuming fire.

Let love of the brethren continue. Forget not to shew love unto strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. Let marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will judge. ⁸Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

¹ Or, and to innumerable hosts, the general assembly of angels, and the church &c.

² Gr. myriads of angels.

³ Or, testament

⁴ Or, than Abel

⁵ Or, that is from heaven

⁶ Or, thankfulness

⁷ Or, godly fear

⁸ Gr. Let your turn of mind be free.

καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο ^Τ
²⁰ προστεθῆναι αὐτοῖς λόγον· οὐκ ἔφερον γὰρ τὸ διαστελ-
 λόμενον Κἄν θηρίον θίγῃ τοῦ ὄρου, λιθοβο-
²¹ ληθῆσεται· καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον,
²² Μωυσῆς εἶπεν Ἐκφοβός εἰμι καὶ ἔντρομος^μ. ἀλλὰ
 προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζῶντος, Ἱερου-
²³ σαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ
 ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ
 κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,
²⁴ καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ
²⁵ κρεῖττον λαοῦντι παρὰ τὸν Ἀβελ. Βλέπετε μὴ παραι-
 τήσησθε τὸν λαοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
 ἐπὶ γῆς παραιτησόμενοι τὸν χρηματίζοντα, πολὺ μᾶλ-
²⁶ λον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· οὐ ἡ ^{οὐρανοῦ}
 φωνὴ τὴν γῆν ἐσάλειψεν τότε, νῦν δὲ ἐπήγγελται λέγων
 Ἔτι ἅπαζ ἐγὼ σεῖς οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν
²⁷ οὐρανόν. τὸ δέ Ἔτι ἅπαζ ^{τὴν} τῶν σαλευο-
 μένων μετὰθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σα-
²⁸ λευόμενα. Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες
 ἔχωμεν χάριν, δι' ἧς λατρεύμεν εὐαρέστως τῷ θεῷ
²⁹ μετὰ εὐλαβείας καὶ δέους, καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ
 καταναλίσκων.

¹
² Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ ἐπιλαν-
 θάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέ-
³ λους. μνησθεσθε τῶν δεσμιῶν ὡς συνδεδεμένοι, τῶν κα-
⁴ κουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ
 γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνοις γὰρ καὶ
⁵ μοιχοῦς κρινεῖ ὁ θεός. Ἀφιάργυρος ὁ τρόπος· ἀρ-
 κοίμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἴρηκεν Ὅ μὴ
⁶ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω· ὥστε θαρροῦντας
 ἡμᾶς λέγειν

Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσονται
 τί ποιήσει μοι ἄνθρωπος;

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν 7
ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν
τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν. Ἰησοῦς 8

Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
διδασκαίς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ 9
χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς

περιπατήσαντες

οὐκ ὠφελήθησαν οἱ περιπατοῦντες· ἔχομεν θυσιαστήριον 10
ἐξ οὗ φαγεῖν οὐκ ἔχουσιν [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύ-
οντες. ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας 11

εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατὰ-
καίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς, ἵνα 12
ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης

ἔπαθεν. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμ- 13
βολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες, οὐ γὰρ ἔχομεν 14
ᾧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητούμεν·

οὐν

δι' αὐτοῦ ἄναφέρωμεν θγσίαν ἀινέσεως διὰ παντὸς 15
τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων
τῷ ὀνόματι αὐτοῦ. τῆς δὲ εὐποίας καὶ κοινωνίας μὴ 16
ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ
θεός.

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ 17
ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν
ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ
μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλὴν 18
συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφε-
σθαι. περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τά- 19
χειον ἀποκατασταθῶ ὑμῖν. Ὁ δὲ θεὸς τῆς 20

εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβά-
των τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον
ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ 21

αὐτῷ .Α.ρ.†

ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων· ἀμήν.

Παρακαλῶ δὲ 22

13. 7-13. 22. TO THE HEBREWS.

- 7 Remember them that had the rule over you, which
 spake unto you the word of God; and considering
 8 the issue of their ¹life, imitate their faith. Jesus ¹ *Gr. manner of life.*
 Christ *is* the same yesterday and to-day, *yea* and ²for ² *Gr. unto the ages.*
 9 ever. Be not carried away by divers and strange
 teachings: for it is good that the heart be stablished
 by grace; not by meats, wherein they that ³occupied ³ *Gr. walked.*
 10 themselves were not profited. We have an altar,
 whereof they have no right to eat which serve the
 11 tabernacle. For the bodies of those beasts, whose
 blood is brought into the holy place ⁴by the high ⁴ *Gr. through.*
 priest *as an offering* for sin, are burned without
 12 the camp. Wherefore Jesus also, that he might
 sanctify the people through his own blood, suffered
 13 without the gate. Let us therefore go forth unto
 14 him without the camp, bearing his reproach. For
 we have not here an abiding city, but we seek after
 15 *the city* which is to come. Through him ⁵then let us
 offer up a sacrifice of praise to God continually, that
 is, the fruit of lips which make confession to his
 16 name. But to do good and to communicate forget
 not: for with such sacrifices God is well pleased.
 17 Obey them that have the rule over you, and submit
 to them: for they watch in behalf of your souls, as
 they that shall give account; that they may do this
 with joy, and not with ⁶grief: for this *were* unprofi- ⁶ *Gr. groaning.*
 table for you.
 18 Pray for us: for we are persuaded that we have
 a good conscience, desiring to live honestly* in all
 19 things. And I exhort *you* the more exceedingly to
 do this, that I may be restored to you the sooner.
 20 Now the God of peace, who brought again from
 the dead the great shepherd of the sheep ⁷with the ⁷ *Or, by Gr. in.*
 blood of the eternal† covenant, *even* our Lord Jesus,
 21 make you perfect in every good ⁸thing to do his ⁸ *Many ancient authorities read work.*
 will, working in ⁹us that which is well-pleasing in ⁹ *Many ancient authorities read you.*
 his sight, through Jesus Christ; to whom *be* the
 glory ¹⁰for ever and ever. Amen. ¹⁰ *Gr. unto the ages of the ages.*
 22 But I exhort

* For "honestly" read "honourably"—*Am. Com.*

† For "the eternal" read "an eternal"—*Am. Com.*

TO THE HEBREWS. 13. 22-13. 25.

you, brethren, bear with the word of exhortation:
for I have written unto you in few words. Know 23
ye that our brother Timothy hath been set at lib-
erty ; with whom, if he come shortly, I will see
you.

Salute all them that have the rule over you, and 24
all the saints. They of* Italy salute you.

Grace be with you all. Amen. 25

* "They of" add marg. Or, *The brethren from—Am. Com.*

- ὑμᾶς, ἀδελφοί, ἱανέχεσθε[†] τοῦ λόγου τῆς παρακλήσεως, ἀνέχεσθαι
 23 καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώ-
 σκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ
 εἰὰν τάχειον ἔρχηται ὄψομαι ὑμᾶς.
 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας
 τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
 25 Ἡ χάρις μετὰ πάντων ὑμῶν.[†] ἀμήν.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν 1
 θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη 2
 ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευό- 3
 μενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδι-
 δασκαλεῖν μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπε- 4
 ράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονο-
 μίαν θεοῦ τὴν ἐν πίστει, — τὸ δὲ τέλος τῆς παραγγελίας 5
 ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς
 καὶ πίστεως ἀνυποκρίτου, ὧν τινὲς ἀστοχήσαντες ἐξετρά- 6
 πησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδάσκαλοι, 7
 μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβε-
 βαιοῦνται. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἕάν τις αὐτῷ 8
 νομίμως χρήται, εἰδὼς τοῦτο ὅτι δικαίῳ νόμος οὐ κείται, 9
 ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς,
 ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδρο-
 φόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύταις, 10
 ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγίαινούσῃ διδασκαλίᾳ ἀντί-
 κειται, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, 11
 ὃ ἐπιστεύθη ἐγώ. Χάριν ἔχω τῷ ἑνδυναμώ- 12
 σαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με

ἐνδυναμοῦντί

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

1 PAUL, an apostle of Christ Jesus according to the
commandment of God our Saviour, and Christ Jesus
2 our hope; unto Timothy, my true child in faith:
Grace, mercy, peace, from God the Father and
Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was
going into Macedonia, that thou mightest charge cer-
4 tain men not to teach a different doctrine, neither to
give heed to fables and endless genealogies, the which
minister questionings, rather than a ¹dispensation of ¹ Or, stewardship
5 God which is in faith; *so do I now*. But the end of
the charge is love out of a pure heart and a good

6 conscience and faith unfeigned: from which things
some having ²swerved have turned aside unto vain ² Gr. missed the
7 talking; desiring to be teachers of the law, though
they understand neither what they say, nor whereof
8 they confidently affirm. But we know that the law

9 is good, if a man use it lawfully, as knowing this,
that law is not made for a righteous man, but for
the lawless and unruly, for the ungodly and sinners,
for the unholy and profane, for ³murderers of fa- ³ Or, smiters
10 thers and ³murderers of mothers, for manslayers, for
fornicators, for abusers of themselves with men, for
men-stealers, for liars, for false swearers, and if there
be any other thing contrary to the ⁴sound ⁵doctrine;

11 according to the gospel of the glory of the blessed
God, which was committed to my trust.
12 I thank him that ⁶enabled me, *even* Christ Jesus ⁶ Some ancient au-
our Lord, for that he counted me faithful, ⁶ thorities read *en-
ableth*.

appointing me to *his* service; though I was before a 13
blasphemer, and a persecutor, and injurious: howbeit
I obtained mercy, because I did it ignorantly in un-
belief; and the grace of our Lord abounded exceed- 14
ingly with faith and love which is in Christ Jesus.
Faithful is the saying, and worthy of all acceptance, 15
that Christ Jesus came into the world to save sin-
ners; of whom I am chief: howbeit for this cause 16
I obtained mercy, that in me as chief might Jesus
Christ shew forth all his longsuffering, for an en-
sample of them which should hereafter* believe on
him unto eternal life. Now unto the King ¹eternal, 17
incorruptible, invisible, the only God, *be* honour and
glory ²for ever and ever. Amen.

¹ Gr. of the ages.

² Gr. unto the ages
of the ages.

³ Or, led the way to
thee†

This charge I commit unto thee, my child Timo- 18
thy, according to the prophecies which ³went be-
fore on thee, that by them thou mayest war the good
warfare; holding faith and a good conscience; which 19
some having thrust from them made shipwreck
concerning the faith: of whom is Hymenæus and 20
Alexander; whom I delivered unto Satan, that they
might be taught not to blaspheme.

⁴ Gr. to make sup-
plications, &c.

I exhort therefore, first of all, ⁴that supplications, **2**
prayers, intercessions, thanksgivings, be made for
all men; for kings and all that are in high place; 2
that we may lead a tranquil and quiet life in all god-
liness and gravity. This is good and acceptable in 3
the sight of God our Saviour; who willeth that all 4
men should be saved‡, and come to the knowledge of
the truth. For there is one God, one mediator also 5
between God and men, *himself* man, Christ Jesus,
who gave himself a ransom for all; the testimony 6
to be borne in its own times; whereunto I was ap- 7
pointed a ⁵preacher and an apostle (I speak the truth,
I lie not), a teacher of the Gentiles in faith and truth.

⁵ Gr. herald.

⁶ Or, doubting

I desire therefore that the men pray in every place, 8
lifting up holy hands, without wrath and ⁶disputing.
In like manner, that women adorn themselves in 9
modest apparel, with shamefastness and sobriety;

* For "hereafter" read "thereafter"—*Am. Com.*

† Substitute marg. ³ ("led the way to thee") for the text.—*Am. Com.*

‡ Read "who would have all men to be saved"—*Am. Com.*

13 ἡγήσατο θέμενος εἰς διακονίαν, τὸ πρότερον ὄντα βλάσφη-
 μον καὶ διώκτην καὶ ἱβριστήν· ἀλλὰ ἡλεήθη, ὅτι ἀγνοῶν
 14 ἐποίησα ἐν ἀπιστίᾳ, ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου
 ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
 15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς
 Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν
 16 πρῶτός εἰμι ἐγώ, ἀλλὰ διὰ τοῦτο ἡλεήθη, ἵνα ἐμοὶ
 πρῶτῳ ἐνδείξῃται Ἐχριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυ-
 μίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ
 17 εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ,
 ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν
 18 αἰώνων· ἀμήν. Ταύτην τὴν παραγγελίαν πα-
 ρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπι-
 σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρα-
 19 τείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσά-
 20 μνοι περὶ τὴν πίστιν ἐναυάγησαν· ὧν ἐστὶν Ὑμέναιος
 καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι
 μὴ βλασφημεῖν.

Ἰησοῦς Χριστός

στρατεύση

1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,
 προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,
 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα
 ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πίστει εὐσεβείᾳ καὶ
 3 σεμνότητι. τοῦτο καλὸν καὶ ἀπρόδεκτον ἐνώπιον τοῦ σω-
 4 τῆρος ἡμῶν θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ
 5 εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Εἰς γὰρ θεός, εἰς καὶ
 μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς,
 6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον
 7 καιροῖς ἰδίους· εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος, —
 ἀληθειαν λέγω, οὐ ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
 8 καὶ ἀληθείᾳ. Βούλομαι οὖν προσεύχεσθαι τοὺς
 ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς
 9 ὀργῆς καὶ ἁδιαλογισμῶν. Ὡσαύτως γυναῖκας ἐν κα-
 ταστολῇ ἁκοσμίᾳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν

διαλογισμοῦ
κοσμίως

χρυσῷ

ἑαυτάς, μὴ ἐν πλέγμασιν καὶ ᾠχρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελ- 10
 λομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. Γυνὴ ἐν ἡσυ- 11
 χίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ 12
 οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυ-
 χίᾳ. Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐὰ· καὶ Ἀδὰμ 13
 οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἑξαπατηθεῖσα ἐν παραβάσει γέγο- 14
 νεν. σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν 15
 πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. πιστὸς 1
 ὁ λόγος.

Αρ.

Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔρ-
 γου ἐπιθυμεῖ. δεῖ οὖν τὸν ἐπίσκοπον ἀνεπλήμπτον εἶναι, 2
 μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κίςμιον, φιλό-
 ξενον, διδακτικόν, μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ, 3
 ἄμαχον, ἀφιλάργυρον, τοῦ ἰδίου οἴκου καλῶς προϋστάμενον, 4
 τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· (εἰ δέ 5
 τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας
 θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς 6
 κρίμα ἐμπέσῃ τοῦ διαβόλου. δεῖ δὲ καὶ μαρτυρίαν καλὴν 7
 ἔχειν ἀπὸ τῶν ἑξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ
 παγίδα τοῦ διαβόλου. Διακόνους ὡσαύτως σεμνοὺς, μὴ 8
 διλόγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,
 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 9
 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν 10
 ἀνέγκλητοι ὄντες. γυναικας ὡσαύτως σεμνάς, μὴ διαβό- 11
 λους, νηφαλίους, πιστὰς ἐν πᾶσιν. διάκονοι ἔστωσαν 12
 μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϋστάμενοι καὶ τῶν
 ἰδίων οἴκων· οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς 13
 καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ
 ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπύ- 14
 ζων ἔλθειν [πρὸς σέ] ἐν τάχει, ἐὰν δὲ βραδύνω, ἵνα εἰδῆς 15
 πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία
 θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας· καὶ 16
 ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

not with braided hair, and gold or pearls or costly
 10 raiment; but (which becometh women professing
 11 godliness) through good works. Let a woman learn
 12 in quietness with all subjection. But I permit not
 a woman to teach, nor to have dominion over a man,
 13 but to be in quietness. For Adam was first formed,
 14 then Eve; and Adam was not beguiled, but the wom-
 15 an being beguiled hath fallen into transgression: but
 she shall be saved through ¹the childbearing*, if they
 continue in faith and love and sanctification with
 sobriety.

¹ Or, her childbear-
 ing

3 ²Faithful is the saying, If a man seeketh the office
 2 of a ³bishop, he desireth a good work. The ³bishop
 therefore must be without reproach, the husband of
 one wife, temperate, soberminded, orderly, given to
 3 hospitality, apt to teach; ⁴no brawler, no striker; but
 4 gentle, not contentious, no lover of money; one that
 ruleth well his own house, having *his* children in
 5 subjection with all gravity; (but if a man knoweth
 not how to rule his own house, how shall he take
 6 care of the church of God?) not a novice, lest being
 puffed up he fall into the ⁵condemnation of the devil.
 7 Moreover he must have good testimony from them
 that are without; lest he fall into reproach and the
 8 snare of the devil. Deacons in like manner *must be*
 grave, not doubletongued, not given to much wine,
 9 not greedy of filthy lucre; holding the mystery of
 10 the faith in a pure conscience. And let these also
 first be proved; then let them serve as deacons, if
 11 they be blameless. Women in like manner *must*
 be grave, not slanderers, temperate, faithful in all
 12 things. Let deacons be husbands of one wife, rul-
 13 ing *their* children and their own houses well. For
 they that have served well as deacons gain to them-
 selves a good standing, and great boldness in the
 faith which is in Christ Jesus.

² Some connect the
 words *Faithful is*
 the saying with
 the preceding par-
 agraph.

³ Or, overseer

⁴ Or, not quarrel-
 some over wine

⁵ Gr. judgement.

14 These things write I unto thee, hoping to come
 15 unto thee shortly; but if I tarry long, that thou
 mayest know ⁶how men ought to behave themselves
 in the house of God, which is the church of the living
 16 God, the pillar and ⁷ground of the truth. And with-
 out controversy great is the mystery of godliness;

⁶ Or, how thou
 oughtest to behave
 thyself

⁷ Or, stay

* Let marg. ¹ and the text exchange places. — *Am. Com.*

¹ The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

² Gr. *demons*.

³ Or, *seared*

⁴ Or, *for little*

¹He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, that in later times ⁴ some shall fall away from the faith, giving heed to seducing spirits and doctrines of ²devils, through the ³hypocrisy of men that speak lies, ³branded in their own conscience as with a hot iron; forbidding to ³ marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For ⁴ every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it ⁵ is sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, ⁶ thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: but re- ⁷ fuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable ⁸ ⁴for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, ⁹ and worthy of all acceptance. For to this end we ¹⁰ labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command ¹¹ and teach. Let no man despise thy youth; but be ¹² thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I ¹³ come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was ¹⁴ given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these ¹⁵ things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thy- ¹⁶ self, and to thy teaching.

*Ὅς ἐφανερώθη ἐν σαρκί,
ἐδικαιώθη ἐν πνεύματι,
ᾤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν,
ἐπιστεύθη ἐν κόσμῳ,
ἀνελήμφθη ἐν δόξῃ.

Αρ.

1 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς
ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι
2 πλάνοις καὶ διδασκαλίαις δαιμονίων ἐν ὑποκρίσει ψευδο-
3 λόγων, κεκανστηριασμένων τὴν ἰδίαν συνείδησιν, ἡ κωλυ-
όντων γαμῆν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς
μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι
4 τὴν ἀλήθειαν. ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπό-
5 βλητον μετὰ εὐχαριστίας λαμβανόμενον, ἁγιάζεται γὰρ
6 διὰ λόγου θεοῦ καὶ ἐντεύξεως. Ταῦτα ὑποτιθέ-
μενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδα-
7 σκαλίας ἧς ἡ παρηκολούθηκας, τοὺς δὲ βεβήλους καὶ γραώ-
8 δεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος,
ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν
9 ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. πιστὸς ὁ
10 λόγος καὶ πάσης ἀποδοχῆς ἄξιος, εἰς τοῦτο γὰρ κοπιῶμεν
καὶ ἁγωνιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς
ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

Αρ.†

παρηκολούθησας

ὁνειδιζόμεθα | ἡλ-
πίσαμεν

11 Παράγγελλε ταῦτα καὶ δίδασκε. μηδεὶς σου τῆς νεό-
12 τητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν
13 λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνίᾳ. ἕως
ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-
14 σκαλίᾳ. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι
διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-
15 τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προ-
16 κοπὴ φανερά ᾖ πᾶσιν· ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ.

ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πα-
 τέρα, νεωτέρους ὡς ἀδελφούς, πρεσβυτέρας ὡς μητέρας,
 νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνία. Χήρας τίμα τὰς
 ὄντως χήρας. εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθα-
 νέτωσαν πρῶτον τὸν ἴδιον οἶκον εὖσεβεῖν καὶ ἀμοιβὰς ἀπο-
 διδόναι τοῖς προγόνοις, τοῦτο γὰρ ἐστὶν ἀπόδεκτον ἐνώπιον
 τοῦ θεοῦ. ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ
 [Τὸν] θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευ-
 χαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.
 καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν· εἰ δέ τις
 τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν
 ἥρνηται καὶ ἐστὶν ἀπίστου χείρων. Χήρα καταλεγέσθω
 μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,
 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ
 ἐξενοδόχησεν, εἰ ἀγίων πόδας ἐνύψεν, εἰ θλιβομένοις
 ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. νεωτέ-
 ρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηγιάσωσιν τοῦ
 χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα ὅτι τὴν πρώτην
 πίστιν ἠθέτησαν· ὅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περι-
 ερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι
 καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. βούλομαι οὖν
 νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν
 ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· ἥδη γάρ
 τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. εἴ τις πιστὴ ἔχει
 χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία,
 ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. Οἱ καλῶς
 προσεστώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μά-
 λιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· λέγει γὰρ ἡ
 γραφή Βοῦν ἀλωῶντα οὐ φιμώσεις· καὶ Ἄξιός ἐστι
 γάτης τοῦ μισθοῦ αὐτοῦ. κατὰ πρεσβυτέρου κατηγορίαν
 μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ λόγῳ ἢ τριῶν μαρτύρων·

Κύριον

προνοεῖται

ἐπαρκείσθω

Αρ.

Continue in these things ; for in doing this thou shalt save both thyself and them that hear thee.

- 5 Rebuke not an elder, but exhort him as a father ; the
 2 younger men as brethren : the elder women as mothers ;
 3 the younger as sisters, in all purity. Honour widows that
 4 are widows indeed. But if any widow hath children or
 grandchildren, let them learn first to shew piety towards
 their own family, and to requite their parents : for this is
 5 acceptable in the sight of God. Now she that is a widow
 indeed, and desolate, hath her hope set on God, and contin-
 6 ueth in supplications and prayers night and day. But she
 that giveth herself to pleasure is dead while she liveth.
 7 These things also command, that they may be without re-
 8 proach. But if any provideth not for his own, and specially
 his own household, he hath denied the faith, and is worse
 9 than an unbeliever. Let none be enrolled as a widow un-
 der threescore years old, *having been* the wife of one man,
 10 well reported of for good works ; if she hath brought up
 children, if she hath used hospitality to strangers, if she hath
 washed the saints' feet, if she hath relieved the afflicted, if
 11 she hath diligently followed every good work. But younger
 widows refuse : for when they have waxed wanton against
 12 Christ, they desire to marry ; having condemnation, because
 13 they have rejected their first faith*. And withal they learn
 also *to be* idle, going about from house to house ; and not
 only idle, but tattlers also and busybodies, speaking things
 14 which they ought not. I desire therefore that the younger
¹widows marry, bear children, rule the household, give none ¹Or, women
 15 occasion to the adversary for reviling : for already some are
 16 turned aside after Satan. If any woman that believeth hath
 widows, let her relieve them, and let not the church be bur-
 dened ; that it may relieve them that are widows indeed.
 17 Let the elders that rule well be counted worthy of double
 honour, especially those who labour in the word and in
 18 teaching. For the scripture saith, Thou shalt not muzzle
 the ox when he treadeth out the corn. And, The labourer
 19 is worthy of his hire. Against an elder receive not an accu-
 sation, except at *the mouth of* two or three witnesses.

* For "faith" read "pledge" (with marg. Gr. *faith*.)—*Am. Com.*

- Them that sin reprove in the sight of all, that the 20
rest also may be in fear. I charge *thee* in the sight 21
of God, and Christ Jesus, and the elect angels, that
1 Or, *preference* thou observe these things without 'prejudice, doing
nothing by partiality. Lay hands hastily on no 22
man, neither be partaker of other men's sins: keep
thyself pure. Be no longer a drinker of water, but 23
use a little wine for thy stomach's sake and thine
often infirmities. Some men's sins are evident, 24
going before unto judgement; and some men also
2 Or, *the works that are good are evident.* they follow after. In like manner also 2there are 25
good works that are evident; and such as are other-
wise cannot be hid.
- 3 Or, *house-servants.* Let as many as are 3servants under the yoke 6
count their own masters worthy of all honour, that
the name of God and the doctrine be not blasphemed.
And they that have believing masters, let them not 2
despise them, because they are brethren; but let
4 Or, *lay hold of* them serve them the rather, because they that 4par-
take of the benefit are believing and beloved. These
things teach and exhort.
- 5 Or, *healthful.* If any man teacheth a different doctrine, and con- 3
senteth not to 5sound words, *even* the words of our
Lord Jesus Christ, and to the doctrine which is
according to godliness; he is puffed up, knowing 4
6 Or, *sick.* nothing, but 6doting about questionings and disputes
of words, whereof cometh envy, strife, railings, evil
surmisings, wranglings of men corrupted in mind 5
and bereft of the truth, supposing that godliness is
a way of gain. But godliness with contentment is 6
great gain: for we brought nothing into the world, 7
for neither can we carry anything out; but having 8
7 Or, *in these we shall have enough* food and covering 7we shall be therewith content.
But they that desire* to be rich fall into a tempta- 9
tion and a snare and many foolish and hurtful lusts,
such as drown men in destruction and perdition.
8 Or, *evils.* For the love of money is a root of all 8kinds of evil: 10
which some reaching after have been led astray
from the faith, and

* For "desire" read "are minded"—*Am. Com.*

20 τοὺς [δὲ] ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγε, ἵνα καὶ οἱ
 21 λοιποὶ φόβον ἔχωσιν. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ
 καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα
 φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσ-
 22 κλισιν. Χείρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινωνεῖ
 23 ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει. Μηκέτι ὕδρο-
 πότει, ἀλλὰ οἶνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς
 24 πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
 πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπα-
 25 κολουθοῦσιν· ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ
 1 τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

Ὅσοι
 εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότης πάσης τιμῆς
 ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ δι-
 2 δασκαλία βλασφημῇται. οἱ δὲ πιστοὺς ἔχοντες δεσπότης
 μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
 δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἁγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.

ἀγαπητοί, οἱ

3 Ταῦτα δίδασκε καὶ παρακάλει. εἴ τις ἑτεροδιδασκαλεῖ
 καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,
 4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις
 καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας,
 5 ὑπόνοιαι πονηραί, διαπαραιτριβαὶ διεφθαρμένων ἀνθρώπων
 τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πο-
 6 ρισμόν εἶναι τὴν εὐσέβειαν. ἔστιν δὲ πορισμὸς μέγας ἡ
 7 εὐσέβεια μετὰ αὐταρκείας· οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν
 8 κόσμον, ὅτι οὐδὲ ἔξενεγκεῖν τι δυνάμεθα· ἔχοντες δὲ δια-
 9 τροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθυσόμεθα. οἱ δὲ
 βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ πα-
 γίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες
 10 βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν· ρίζα
 γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρε-
 γόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς

Ap.+ | διατροφήν

περιέπειραν ὀδύναις πολλαῖς. Σὺ δέ, ὦ ἄν- 11
 τοῦ θρωπε^τ Θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσε-
 βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν. ἀγωνίζου 12
 τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
 εἰς ἣν ἐκλήθης καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώ-
 πιον πολλῶν μαρτύρων. παραγγέλλω σοι ἐνώπιον τοῦ 13
 Θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Ἰησοῦ Ἰησοῦ τοῦ
 μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμο-
 λογίαν, τηρήσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημpton 14
 μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν 15
 καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ
 βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων, ὁ 16
 μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν
 οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ὃ τιμὴ καὶ κράτος
 αἰώνιον· ἀμήν. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι 17
 ὑψηλὰ φρονεῖν τῷ παράγγελλε μὴ ὑψηλοφρονεῖν^ν μηδὲ ἡλπικένοι ἐπὶ πλού-
 του ἀδηλότῃ, ἀλλ' ἐπὶ^τ Θεῷ τῷ παρέχοντι ἡμῖν πάντα
 πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις 18
 καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς, ἀποθησαυρίζοντας 19
 ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς
 ὄντως ζωῆς. Ὡς Τιμόθεε, τὴν παραθήκην 20
 φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ
 ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἣν τινες ἐπαγγελλό- 21
 μενοι περὶ τὴν πίστιν ἡστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.

have pierced themselves through with many sorrows.

- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.
- 17 Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.
- 20 O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

¹ Or, preserveth all things alive

² Or, his

³ Gr. them that reign as kings.

⁴ Gr. then that rule as lords.

⁵ Or, age

⁶ Or, ready to sympathise

⁷ Gr. the deposit.

⁸ Gr. missed the mark.

Grace be with you.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

¹ Gr. *through*. PAUL, an apostle of Christ Jesus ¹by the will of 1
God, according to the promise of the life which is
in Christ Jesus, to Timothy, my beloved child: 2
Grace, mercy, peace, from God the Father and
Christ Jesus our Lord.

I thank God, whom I serve from my forefathers 3
in a pure conscience, how unceasing is my remem-
brance of thee in my supplications, night and day
longing to see thee, remembering thy tears, that I 4
² Or, *joy in being reminded* may be filled with ²joy; having been reminded of 5
the unfeigned faith that is in thee; which dwelt
first in thy grandmother Lois, and thy mother Eu-
nice; and, I am persuaded, in thee also. For the 6
which cause I put thee in remembrance that thou
³ Gr. *stir into flame*. ³stir up the gift of God, which is in thee through
the laying on of my hands. For God gave us not 7
a spirit of fearfulness; but of power and love and
⁴ Gr. *sobering*. ⁴discipline. Be not ashamed therefore of the testi- 8
mony of our Lord, nor of me his prisoner: but suf-
fer hardship with the gospel according to the power
of God; who saved us, and called us with a holy 9
calling, not according to our works, but according
to his own purpose and grace, which was given us
in Christ Jesus before times eternal, but hath now 10
been manifested by the appearing of our Saviour
Christ Jesus, who abolished death, and brought
life and incorruption* to light through the gospel,
⁵ Gr. *herald*. whereunto I was appointed a ⁵preacher, and an 11
apostle, and a teacher. For the which cause I 12
suffer also these things: yet I am not ashamed; for
I know him whom I have believed, and I am per-

* For "incorruption" read "immortality" with marg. Gr. *incorruption*.—*Am. Com.*

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

1 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
 2 θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ Τιμοθέῳ
 ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ
 3 Ἰησοῦ τοῦ κυρίου ἡμῶν.
 4 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν κα-
 5 θαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν
 6 ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας ἐπιποθῶν σε ἰδεῖν,
 7 μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ ὑπόμνη-
 8 σιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν
 9 πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ,
 10 πέπεισμαι δὲ ὅτι καὶ ἐν σοί. δι' ἣν αἰτίαν ἀναμνησκώ
 σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἔστιν ἐν σοὶ διὰ
 11 τῆς ἐπιθέσεως τῶν χειρῶν μου· οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς
 πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρο-
 12 νισμοῦ. μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ κυρίου
 ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συνκακοπάθησον
 13 τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ
 καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ
 14 ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθείσαν ἡμῖν ἐν Χριστῷ
 15 Ἰησοῦ πρὸ χρόνων αἰωνίων, φανερωθεῖσαν δὲ νῦν διὰ τῆς
 ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργή-
 16 σαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρ-
 17 σίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπό-
 18 στολος καὶ διδάσκαλος. δι' ἣν αἰτίαν καὶ ταῦτα πάσχω,
 ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέ-

κυρίου

πεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι
 εἰς ἐκείνην τὴν ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαινόντων 13
 λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν
 Χριστῷ Ἰησοῦ τὴν καλὴν παραθήκην φύλαξον διὰ πνεύ- 14
 ματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. Οἶδας 15

τοῦτο ὅτι ἀπαστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν
 ἐστὶν Φύγελος καὶ Ἑρμογένης. δῶν ἔλεος ὁ κύριος τῷ 16
 Ὀνησιφόρου οὕκω, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν
 ἀλυσίν μου οὐκ ἐπαισχύνθη· ἀλλὰ γεγόμενος ἐν Ῥώμῃ 17
 σπουδαίως ἐζήτησέν με καὶ εἶρεν· — δῶν αὐτῷ ὁ κύριος 18
 εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· — καὶ ὅσα ἐν
 Ἐφέσῳ διεκόνησεν, βέλτιον σὺ γινώσκεις.

Σὺ οὖν, τέκνον μου, ἐνδυναμῶ ἐν τῇ χάριτι τῇ ἐν 1
 Χριστῷ Ἰησοῦ, καὶ ἃ ἤκουσας παρ' ἐμεῦ διὰ πολλῶν μαρ- 2
 τύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ
 ἔσονται καὶ ἐτέρους διδάξαι. συνκακοπάθησον ὡς καλὸς 3
 στρατιώτης Χριστοῦ Ἰησοῦ. οὐδεὶς στρατεύμενος ἐμπλέ- 4
 κεται ταῖς τοῦ βίου πραγματίαις, ἵνα τῷ στρατολογήσαντι
 ἀρέσῃ· ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομί- 5
 μως ἀθλήσῃ· τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρ- 6
 πῶν μεταλαμβάνειν. νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος 7
 σύνεσιν ἐν πᾶσιν. μνημόνευε Ἰησοῦν Χριστὸν ἐγγε- 8
 μένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυεὶδ, κατὰ τὸ εὐαγ-
 γελίόν μου· ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος. 9
 ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται· διὰ τοῦτο πάντα ὑπο- 10
 μένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν
 τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. πιστὸς ὁ 11
 λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπο- 12
 μένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησώμεθα, κακείνος
 ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκείνος πιστὸς μένει, ἀρνή- 13
 σασθαι γὰρ ἑαυτὸν οὐ δύναται. Ταῦτα ὑπο- 14

κυρίου

μίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ, μὴ λογο-
 μαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκονόν-

suaded that he is able to guard ¹that which I have
 13 committed unto him against that day. Hold the pat-
 tern of ²sound words which thou hast heard from
 14 me, in faith and love which is in Christ Jesus. ³That
 good thing which was committed unto *thee* guard
 through the ⁴Holy Ghost which dwelleth in us.

¹ Or, *that which he*
hath committed
unto me Gr. *my*
deposit.

² Gr. *healthful.*
³ Gr. *The good de-*
posit.

⁴ Or, *Holy Spirit*

15 This thou knowest, that all that are in Asia turn-
 ed away from me; of whom are Phygelus and Her-
 16 mogenes. The Lord grant mercy unto the house
 of Onesiphorus: for he oft refreshed me, and was
 17 not ashamed of my chain; but, when he was in
 18 Rome, he sought me diligently, and found me (the
 Lord grant unto him to find mercy of the Lord in
 that day); and in how many things he ministered
 at Ephesus, thou knowest very well.

2 Thou therefore, my child, be strengthened in the
 2 grace that is in Christ Jesus. And the things which
 thou hast heard from me among many witnesses, the
 same commit thou to faithful men, who shall be

3 able to teach others also. ⁵Suffer hardship with *me*,
 4 as a good soldier of Christ Jesus. No soldier on
 service entangleth himself in the affairs of *this* life;
 that he may please him who enrolled him as a sol-
 5 dier. And if also a man contend in the games, he
 is not crowned, except he have contended lawfully.

⁵ Or, *Take thy*
part in suffering
hardship, as *de.*

6 The husbandman that laboureth must be the first to
 7 partake of the fruits. Consider what I say; for the
 Lord shall give thee understanding in all things.
 8 Remember Jesus Christ, risen from the dead, of the
 9 seed of David, according to my gospel: wherein I
 suffer hardship unto bonds, as a malefactor; but the
 10 word of God is not bound. Therefore I endure all

things for the elect's sake, that they also may obtain
 the salvation which is in Christ Jesus with eternal
 11 glory. Faithful is the ⁶saying: For if we died with
 12 him, we shall also live with him: if we endure, we
 shall also reign with him: if we shall deny him, he
 13 also will deny us: if we are faithless, he abideth
 faithful; for he cannot deny himself.

⁶ Or, *saying; for*
if *de.*

14 Of these things put them in remembrance, charg-
 ing *them* in the sight of ⁷the Lord, that they strive
 not about words, to no profit, to the subverting of
 them that hear.

⁷ Many ancient
 authorities read
God.

- Give diligence to present thyself approved unto 15
 God, a workman that needeth not to be ashamed,
 handling aright the word of truth. But shun 16
 profane babblings: for they will proceed further
 in ungodliness, and their word will ²eat as doth 17
 a gangrene: of whom is Hymenæus and Philetus;
 men who concerning the truth have ³erred, saying 18
 that ⁴the resurrection is past already, and overthrow
 the faith of some. Howbeit the firm foundation of 19
 God standeth, having this seal, The Lord knoweth
 them that are his: and, Let every one that nameth
 the name of the Lord depart from unrighteousness.
 Now in a great house there are not only vessels of 20
 gold and of silver, but also of wood and of earth;
 and some unto honour, and some unto dishonour.
 If a man therefore purge himself from these, he 21
 shall be a vessel unto honour, sanctified, meet for
 the master's use, prepared unto every good work.
 But flee youthful lusts, and follow after righteous- 22
 ness, faith, love, peace, with them that call on the
 Lord out of a pure heart. But foolish and igno- 23
 rant questionings refuse, knowing that they gender
 strifes. And the Lord's ⁵servant must not strive, 24
 but be gentle towards all, apt to teach, forbearing,
 in meekness ⁶correcting them that oppose them- 25
 selves; if peradventure God may give them repent-
 ance unto the knowledge of the truth, and they may 26
 recover themselves out of the snare of the devil,
 having been ⁸taken captive ⁹by the Lord's servant
 unto the will of God*.

¹ Or, holding a straight course in the word of truth Or, rightly dividing the word of truth

² Or, spread

³ Gr. missed the mark.

⁴ Some ancient authorities read a resurrection.

⁵ Gr. bondservant.

⁶ Or, instructing

⁷ Gr. return to soberness.

⁸ Gr. taken alive.

⁹ Or, by the devil, unto the will of God Gr. by him, unto the will of him. In the Greek the two pronouns are different.

But know this, that in the last days grievous times **3**
 shall come. For men shall be lovers of self, lovers **2**
 of money, boastful, haughty, railers, disobedient to **3**
 parents, unthankful, unholy, without natural affec- **3**
 tion, implacable, slanderers, without self-control,
 fierce, no lovers of good, traitors, headstrong, puffed **4**
 up, lovers of pleasure rather than lovers of God;
 holding a form of godliness, but having denied the **5**
 power thereof: from these also turn away. For of **6**
 these are they that creep

* Read "having been taken captive by him unto his will"; and let marg. ⁹ run Or, by him, unto the will of God Gr. by him etc.—Am. Com.

15 των. σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ,
 ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀλη-
 16 θείας. τὰς δὲ βεβήλους κενοφωνίας περιύστασο· ἐπὶ
 17 πλεῖον γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς
 γάγγραйна νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,
 18 οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες ὅτι ἀνά-
 στασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τιμὴν
 19 πίστιν. ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν,
 ἔχων τὴν σφραγίδα ταύτην Ὁ ΕΓΩ ΚΥΡΙΟΣ ΤΟΥΣ ὄντας
 ἀλτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων
 20 τὸ ὄνομα Κυρίου. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἐστὶν μόνον
 σκευὴ χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,
 21 καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν· ἐὰν οὖν τις ἐκκαθήρῃ
 ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένος,
 εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμέ-
 22 νον. τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε, δίδωκε δὲ δικαιο-
 σύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ ὅτων ἐπικαλουμένων
 23 τὸν κύριον ἐκ καθαρᾶς καρδίας. τὰς δὲ μωρὰς καὶ ἀπαι-
 24 δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας· δοῦ-
 λον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἡπιον εἶναι πρὸς
 25 πάντας, διδακτικόν, ἀνεξέτακτον, ἐν πραύτητι παιδεύοντα
 τοὺς ἀντιδιατιθεμένους, μή ποτε ὁ δῶν αὐτοῖς ὁ θεὸς μετά-
 26 νοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
 διαβόλου παγίδος, ἐξωγρημένοι ὑπὸ αὐτοῦ εἰς τὸ ἐκείνου
 θέλημα.

τὴν

πάντων

δῶν

1 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται
 2 καιροὶ χαλεποὶ· ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάρ-
 γυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπει-
 3 θεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι,
 4 ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, τε-
 5 τυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μὶ-
 6 τήν ἐν ἑαυτοῖς δύναμιν αὐτῆς ἡρνημένοι· καὶ
 6 τούτους ἀποτρέπον. ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες

Αφ.

παρηκολούθηκάς

κρίναι

παρακάλεσον, ἐπι-
τίμησον

εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευ-
 μένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε 7
 μαθανόντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν
 δυνάμενα. ὣν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν 8
 Μωσθεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρω-
 ποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.
 ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον, ἡ γὰρ ἄνοια αὐτῶν ἔκδη- 9
 λος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκεῖνων ἐγένετο. Σὺ δὲ παρηκο- 10
 λοίθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
 τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διω- 11
 γμοῖς, τοῖς παθήμασιν, οἵά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν
 Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάν- 12
 των με ἐρύσατο ὁ κύριος. καὶ πάντες δὲ οἱ θέλοντες ζῆν 13
 εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται· πονηροὶ δὲ ἄν- 14
 θρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες
 καὶ πλανώμενοι. σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώ- 15
 θης, εἰδὼς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους ἱερὰ 16
 γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν
 διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ· πᾶσα γραφὴ θεόπνευ- 17
 στος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς
 ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος 18
 ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτι-
 σμένος. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ 1
 Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νε-
 κρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·
 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, 2
 ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ δι-
 δαχῇ. ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας 3
 οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπι-
 σωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ 4
 μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς
 μύθους ἐκτραπήσονται. σὺ δὲ νῆφε ἐν πᾶσιν, κακοπά- 5
 θησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου

into houses, and take captive silly women laden
 7 with sins, led away by divers lusts, ever learning,
 and never able to come to the knowledge of the
 8 truth. And like as Jannes and Jambres withstood
 Moses, so do these also withstand the truth; men
 corrupted in mind, reprobate concerning the faith.
 9 But they shall proceed no further: for their folly
 shall be evident unto all men, as theirs also came
 10 to be. But thou didst follow my teaching, con-
 duct, purpose, faith, longsuffering, love, patience,
 11 persecutions, sufferings; what things befell me at
 Antioch, at Iconium, at Lystra; what persecutions
 I endured: and out of them all the Lord deliv-
 12 ered me. Yea, and all that would live godly in
 13 Christ Jesus shall suffer persecution. But evil
 men and impostors shall wax worse and worse,
 14 deceiving and being deceived. But abide thou in
 the things which thou hast learned and hast been
 assured of, knowing of ¹whom thou hast learned ¹Gr. *what persons*,
 15 them; and that from a babe thou hast known the
 sacred writings which are able to make thee wise
 unto salvation through faith which is in Christ ²Or, *Every scrip-*
 16 Jesus. ²Every scripture inspired of God *is* also *inspired*
 profitable for teaching, for reproof, for correction, *of God, and pro-*
 17 for ³instruction which is in righteousness: that the ³Or, *discipline*
 man of God may be complete, furnished completely
 unto every good work.
 4 ⁴I charge *thee* in the sight of God, and of Christ ⁴Or, *I testify, in the*
 Jesus, who shall judge the quick and the dead, and *sight . . . dead,*
 2 by his appearing and his kingdom; preach the word; *both of his ap-*
 be instant in season, out of season; ⁵reprove, rebuke, *pearing &c.*
 3 exhort, with all longsuffering and teaching. For
 the time will come when they will not endure the
⁶sound ⁶doctrine; but, having itching ears, will heap ⁶Or, *bring to the*
 4 to themselves teachers after their own lusts; and *proof*
 will turn away their ears from the truth, and turn ⁷Gr. *healthful.*
 5 aside unto fables. But be thou sober in all things, ⁷Or, *teaching*
 suffer hardship, do the work of an evangelist, fulfil
 thy ministry.

¹ Gr. *poured out as a drink-offering.* For I am already being ¹offered, and the time of my ⁶ departure is come. I have fought the good fight, ⁷ I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of ⁸ righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing. ⁹

Do thy diligence to come shortly unto me: for ¹⁰ Demas forsook me, having loved this present ²world, and went to Thessalonica; Crescens to ³Galatia, Titus to Dalmatia. Only Luke is with me. Take ¹¹ Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephe- ¹² sus. The cloke that I left at Troas with Carpus, ¹³ bring when thou comest, and the books, especially the parchments. Alexander the coppersmith ⁴did ¹⁴ me much evil: the Lord will render to him according to his works: of whom be thou ware also; for ¹⁵ he greatly withstood our words. At my first de- ¹⁶ fence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood ¹⁷

⁵ Or, *gave me power* by me, and ⁵strengthened me; that through me the ⁶ Or, *proclamation* ⁶message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from ¹⁸ every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory ¹for ever and ever. Amen.

⁷ Gr. *unto the ages of the ages.* Salute Prisca and Aquila, and the house of One- ¹⁹ siphorus. Erastus abode at Corinth: but Trophimus ²⁰ I left at Miletus sick. Do thy diligence to come be- ²¹ fore winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you. ²²

6 πληροφόρησοι· Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ
7 ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν. τὸν καλὸν
ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετή-
8 ρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος,
ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσι
τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρὸς με ταχέως· Δημᾶς γάρ με
ἐγκατέλειπεν ἁγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλμα-
11 τίαν· Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν
ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν,
12 Τύχικον δὲ ἀπέστειλα εἰς Ἑφεσον. τὸν φελόνην, ὃν
13 ἀπέλειπον ἐν Τρῳάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ
14 τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ
χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ
15 ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· ὃν καὶ σὺ φυλάσσου,
16 λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ
μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με
17 ἐγκατέλειπον· — μὴ αὐτοῖς λογισθεῖν· — ὁ δὲ κύριός μοι
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα
πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρύσθην
18 ἐκ στόματος λέοντος. ῥύσεται με ὁ κύριος ἀπὸ παντὸς
ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν
ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου
20 οἶκον. Ἐραστός ἔμεινεν ἐν Κορίνθῳ, Τρόφι-
21 μον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον
πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβου-
λος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ
[πάντες].

22 Ὁ κύριος [†] μετὰ τοῦ πνεύματός σου. ἡ χάρις με-
θ' ὑμῶν.

ἐγκατέλειπεν
Αρ.

ἀπέλειπον

ἐγκατέλειπον

Αρ.

πέλειπον

Ἰησοῦς

ΠΡΟΣ ΤΙΤΟΝ

Χριστοῦ [Ἰησοῦ]

ΠΑΥΛΟΣ δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ¹
κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς
κατ' εὐσέβειαν ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγέλατο²
ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων ἐφανέρωσεν δὲ και-³
ροῖς ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην
ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, Τίτῳ γνησίῳ⁴
τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

ἀπέλειπον

Τούτου χάριν ἁπέλειπόν⁵ σε ἐν Κρήτῃ ἵνα τὰ λεί-
ποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυ-
τέρους, ὡς ἐγὼ σοι διεταξάμην, εἴ τίς ἐστιν ἀνέγκλητος,⁶
μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ
ἀσωτίας ἢ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλη-⁷
τον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ
πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλό-⁸
ξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,
ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα⁹
δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ
καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

Εἰσὶν γὰρ¹⁰
πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μά-
λιστα οἱ ἐκ τῆς περιτομῆς, οὓς δεῖ ἐπιστομίζειν, οἵτινες¹¹
ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ
κέρδους χάριν. εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,¹²

Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί·
ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἐλεγχε¹³

THE EPISTLE OF PAUL

TO

TITUS.

- 1 PAUL, a ¹servant of God, and an apostle of Jesus ¹ Gr. *bondservant*.
 Christ, according to the faith of God's elect, and the
 knowledge of the truth which is according to god-
 2 liness, in hope of eternal life, which God, who can-
 3 not lie, promised before times eternal*; but in ²his ² Or, *its*
 own seasons manifested his word in the ³message, ³ Or, *proclamation*
 wherewith I was intrusted according to the com-
 4 mandment of God our Saviour; to Titus, my true
 child after a common faith: Grace and peace from
 God the Father and Christ Jesus our Saviour.
- 5 For this cause left I thee in Crete, that thou
 shouldest set in order the things that were want-
 ing, and appoint elders in every city, as I gave thee
 6 charge; if any man is blameless, the husband of
 one wife, having children that believe, who are not
 7 accused of riot or unruly. For the ⁴bishop must ⁴ Or, *overseer*
 be blameless, as God's steward; not selfwilled, not
 soon angry, ⁵no brawler, no striker, not greedy of
 8 filthy lucre; but given to hospitality, a lover of ⁵ Or, *not quarrel-
 some over wine*
 9 good, soberminded, just, holy, temperate; holding
 to the faithful word which is according to the
 teaching, that he may be able both to exhort in
 the ⁶sound ⁷doctrine, and to convict the gainsayers. ⁶ Gr. *healthful*.
⁷ Or, *teaching*
- 10 For there are many unruly men, vain talkers and
 11 deceivers, specially they of the circumcision, whose
 mouths must be stopped; men who overthrow whole
 houses, teaching things which they ought not, for
 12 filthy lucre's sake. One of themselves, a prophet of
 their own; said, Cretans are alway liars, evil beasts,
 13 idle ⁸gluttons. This testimony is true. For which ⁸ Gr. *bellicies*.
 cause reprove

* "before times eternal" add marg. Or, *long ages ago*—*Am. Com.*

1 Gr. *healthy*.

them sharply, that they may be ¹sound in the faith, not giving heed to Jewish fables, and command-14 ments of men who turn away from the truth. To 15 the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They 16 profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 Gr. *healthful*.3 Or, *teaching*

But speak thou the things which befit the ²sound 2 ³doctrine: that aged men be temperate, grave, sober- 2 minded, ¹sound in faith, in love, in patience: that 3 aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young 4 women to love their husbands, to love their children, *to be* soberminded, chaste, workers at home, kind, 5 being in subjection to their own husbands, that the word of God be not blasphemed: the younger men 6 likewise exhort to be soberminded: in all things 7 shewing thyself an ensample of good works; in thy doctrine *showing* uncorruptness, gravity, sound 8 speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil 4 Gr. *bondservants*. thing to say of us. *Exhort* ⁴servants to be in subjec- 9

5 Or, *hath appeared to all men, bringing salvation*6 Or, *age*7 Or, *of the great God and our Saviour**

tion to their own masters, *and* to be well-pleasing *to them* in all things; not gainsaying; not purloining, 10 but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For 11 the grace of God ⁵hath appeared, bringing salvation to all men, instructing us, to the intent that, deny- 12 ing ungodliness and worldly lusts, we should live soberly and righteously and godly in this present ⁶world; looking for the blessed hope and appear- 13 ing of the glory ⁷of our great God and Saviour Jesus Christ; who gave himself for us, that he might re- 14 deem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

8 Gr. *commandment*.

These things speak and exhort and reprove with 15 all ⁸authority. Let no man despise thee.

* Let the text and marg. ⁷ exchange places. — *Am. Com.*

14 αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν[ἐν] τῇ πίστει, μὴ προσέ-
 χοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀπο-
 15 στρεφόμενων τὴν ἀλήθειαν. πάντα καθαρὰ τοῖς καθαροῖς·
 τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ
 16 μεμιάνται αὐτῶν καὶ ὁ νοὺς καὶ ἡ συνείδησις. θεὸν ὁμο-
 λογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες
 καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

2 Πρεσβύτας ἡγεφαλίου εἶναι, σεμνοὺς, σώφρονas, ὑγιαί-

3 νοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· πρεσβυτίδας

ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ ἁδιαβόλους

4 μηδὲ οἷνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα

5 σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, σώ-

φρονas, ἀγνάς, οἰκουργοὺς, ἀγαθάς, ὑποτασσομένας τοῖς

ιδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηταί.

6 τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν· περὶ πάντα

7 σεαυτὸν παρεχόμενος τύπην καλῶν ἔργων, ἐν τῇ διδασκα-

8 λίᾳ ἀφθορίαν, σεμνότητα, λόγον ὑγιῆ ἀκατάγνωστον, ἵνα

ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαυ-

9 λον. δούλους ιδίοις δεσπότηαις ὑποτάσσεσθαι ἐν πᾶσιν,

10 εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφιζομένους,

ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν

διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν

11 πᾶσιν. Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτή-

12 ριος πᾶσιν ἀνθρώποις παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι

τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ

13 δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχόμε-

νοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ

14 μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ, ὃς

ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης

ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν

5 καλῶν ἔργων. Ταῦτα λάλει καὶ παρακάλει

καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρο-

διαβόλους, μὴ

ἔργων ἐν τῇ διδα-
 σκαλίᾳ, ἀφθορίαν

ἀντιλέγοντας μηδὲ

ἐνδεικνυμένους
 ἀγάπην

ἡμῶν, | Ἰησοῦ
 Χριστοῦ

νείτω. Ὑπομίνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσ- 1
 σεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,
 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐν- 2
 δεικνυμένους πραῦτητα πρὸς πάντας ἀνθρώπους. Ἦμεν 3
 γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δου-
 λεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ
 φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. ὅτε δὲ 4
 ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος
 ἡμῶν θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν 5
 ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ
 παλινγενεσίας καὶ ἀνακαινώσεως πνεύματος ἀγίου, οὗ ἐξέ- 6
 χεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος
 ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενη- 7
 θῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστὸς ὁ λόγος, καὶ 8
 περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσιν
 καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ. Ταῦτά
 ἐστὶν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητή- 9
 σεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περι-
 ῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. αἰρετικὸν ἄνθρω- 10
 πον μετὰ μίαν καὶ δευτέραν νοθεσίαν παραιτοῦ, εἰδὼς 11
 ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὃν αὐτο-
 κατάκριτος.

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τύχικον, σπούδασον 12
 ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παρα-
 χεῖμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως 13
 πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. Μανθανέτωσαν 14
 δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς
 ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν ἔκαρποι.

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαι 15
 τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.

Ἡ χάρις μετὰ πάντων ὑμῶν.

Αρ.

λίπη

3 Put them in mind to be in subjection to rulers,
 to authorities, to be obedient, to be ready unto ev-
 2 ery good work, to speak evil of no man, not to be
 contentious, to be gentle, shewing all meekness to-
 3 ward all men. For we also were aforetime foolish,
 disobedient, deceived, serving divers lusts and pleas-
 ures, living in malice and envy, hateful, hating one
 4 another. But when the kindness of God our Sav-
 5 iour, and his love toward man, appeared, not by
 works *done* in righteousness, which we did our-
 selves, but according to his mercy he saved us,
 through the ¹washing of regeneration ²and renew-
 6 ing of the ³Holy Ghost, which he poured out upon
 7 us richly, through Jesus Christ our Saviour; that,
 being justified by his grace, we might be made ⁴heirs
 8 according to the hope of eternal life. Faithful is
 the saying, and concerning these things I will that
 thou affirm confidently, to the end that they which
 have believed God may be careful to ⁵maintain good
 works. These things are good and profitable unto
 9 men: but shun foolish questionings, and genealo-
 gies, and strifes, and fightings about the law; for
 10 they are unprofitable and vain. A man that is ⁶he-
 retical* after a first and second admonition ⁷refuse; ⁷Or, avoid
 11 knowing that such a one is perverted, and sinneth,
 being self-condemned.
 12 When I shall send Artemas unto thee, or Tychi-
 cus, give diligence to come unto me to Nicopolis:
 13 for there I have determined to winter. Set forward
 Zenas the lawyer and Apollos on their journey dili-
 14 gently, that nothing be wanting unto them. And
 let our *people* also learn to ⁵maintain good works
 for necessary ⁸uses, that they be not unfruitful. ⁸ Or, wants
 15 All that are with me salute thee. Salute them
 that love us in faith.
 Grace be with you all.

* For "A man . . . heretical" read "a factious man"—*Am. Com.*

THE EPISTLE OF PAUL

TO

PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy 1
^{1 Gr. the brother.} ¹our brother, to Philemon our beloved and fellow-
^{2 Gr. the sister.} worker, and to Apphia ²our sister, and to Archippus 2
 our fellow-soldier, and to the church in thy house:
 Grace to you and peace from God our Father and 3
 the Lord Jesus Christ.

I thank my God always, making mention of thee 4
^{3 Or, thy love and faith} in my prayers, hearing of ³thy love, and of the faith 5
 which thou hast toward the Lord Jesus, and toward
 all the saints; that the fellowship of thy faith may 6
^{4 Many ancient authorities read us.} become effectual, in the knowledge of every good
 thing which is in ⁴you, unto Christ. For I had much 7
 joy and comfort in thy love, because the hearts of
 the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ 8
 to enjoin thee that which is befitting, yet for love's 9
^{5 Or, an ambassador, and now dec.} sake I rather beseech, being such a one as Paul ⁵the
 aged, and now a prisoner also of Christ Jesus: I be- 10
 seech thee for my child, whom I have begotten in
^{6 The Greek word means helpful.} my bonds, ⁶Onesimus, who was aforetime unprofit- 11
 able to thee, but now is profitable to thee and to me:
 whom I have sent back to thee in his own person, 12
 that is, my very heart: whom I would fain have 13
 kept with me, that in thy behalf he might minister
 unto me in the bonds of the gospel: but without 14
 thy mind I would do nothing; that thy goodness
 should not be as of necessity, but of free will. For 15
 perhaps he was therefore parted *from thee* for a sea-
 son, that thou shouldest have him for ever; no lon- 16
^{7 Gr. bondservant.} ger as a ⁷servant, but more than a ⁷servant, a brother

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

1 ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ
2 ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν καὶ
3 Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ ἡμῶν
4 καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη
5 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

6 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνηΐαν σου ποιούμενος
7 ἐπὶ τῶν προσευχῶν μου, ἀκούων σου τὴν ἀγάπην καὶ τὴν
8 πίστιν ἣν ἔχεις εἰς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς
9 ἀγίους, ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται
10 ἐν ἐπιγνώσει παντὸς ἀγαθοῦ [τοῦ] ἐν ἡμῖν εἰς Χριστόν.
11 χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ
12 σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπνυται διὰ σοῦ,
13 ἀδελφέ.

14 Διό, πολλὴν ἐν Χριστῷ παρρησίαν
15 ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μᾶλλον
16 παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος νυνὶ δὲ
17 καὶ δέσμιος Χριστοῦ Ἰησοῦ,— παρακαλῶ σε περὶ τοῦ
18 ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς Ὀνήσιμον, τόν
19 ποτέ σοι ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν
20 ἀνέπεμψά σοι αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα· ὃν
21 ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μου
22 διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, χωρὶς δὲ τῆς
23 σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ
24 ἀνάγκην τὸ ἀγαθόν σου ᾗ ἀλλὰ κατὰ ἐκούσιον. τάχα
25 γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν ἵνα αἰώνιον αὐτόν
26 ἀπέχῃς, οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφόν

πρὸς

ὑμῖν

Αρ.† | νῦν

καὶ

ἀγαπητόν, μάλιστα ἐμοί, πόσω ἔξ μᾶλλον σοὶ καὶ ἐν
 σαρκὶ καὶ ἐν κυρίῳ. εἰ οὖν με ἔχεις κοινωνόν, προσ- 17
 λαβοῦ αὐτὸν ὡς ἐμέ. εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, 18
 τοῦτο ἐμοὶ ἐλλόγα· ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, 19
 ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσ-
 οφείλεις. ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ· ἀνά- 20
 πανσὸν μου τὰ σπλάγχνα ἐν Χριστῷ.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ 21
 ὑπὲρ αὐτοῦ λέγω ποιήσεις. ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν, 22
 ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι
 ὑμῖν.

Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν 23
 Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, 24
 οἱ συνεργοί μου.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 25
 ματος ὑμῶν.

ἡμῶν

beloved, specially to me, but how much rather to
 17 thee, both in the flesh and in the Lord. If then thou
 18 countest me a partner, receive him as myself. But
 if he hath wronged thee at all, or oweth *thee* aught,
 19 put that to mine account; I Paul write it with mine
 own hand, I will repay it: that I say not unto thee
 how that thou owest to me even thine own self be-
 20 sides. Yea, brother, let me have ¹joy of thee in the ¹Or, *help*
 21 Lord: refresh my heart in Christ. Having confidence
 in thine obedience I write unto thee, knowing that
 22 thou wilt do even beyond what I say. But withal
 prepare me also a lodging: for I hope that through
 your prayers I shall be granted unto you.
 23 Epaphras, my fellow-prisoner in Christ Jesus, sa-
 24 luteth thee; *and so do* Mark, Aristarchus, Demas,
 Luke, my fellow-workers.
 25 The grace of ²our Lord Jesus Christ be with your
 spirit. ³Amen.

² Some ancient au-
 thorities read *the*.
³ Many ancient
 authorities omit
Amen.

ΑΠΟΚΑΛΥΨΙΣ ~~ΙΩΑΝΝΟΥ~~ ΧΡΙΣΤΟΥ

THE REVELATION

OF

S. JOHN THE DIVINE.

¹ Or, gave unto him, to shew unto his servants things &c.

² Gr. bondservant: and so throughout this book.

³ Or, them

THE Revelation of Jesus Christ, which God ¹gave **1**
him to shew unto his ²servants, *even* the things
which must shortly come to pass: and he sent and
signified *it* by his angel unto his servant John; who **2**
bare witness of the word of God, and of the testi-
mony of Jesus Christ, *even* of all things that he saw.
Blessed is he that readeth, and they that hear the **3**
words of the prophecy, and keep the things which
are written therein: for the time is at hand.

⁴ Or, which cometh

⁵ Many authorities, some ancient, read washed.

⁶ Gr. in.

⁷ Gr. unto the ages of the ages. Many ancient authorities omit of the ages.

JOHN to the seven churches which are in Asia: **4**
Grace to you and peace, from him which is and
which was and ⁴which is to come; and from the
seven Spirits which are before his throne; and from **5**
Jesus Christ, *who is* the faithful witness, the first-
born of the dead, and the ruler of the kings of the
earth. Unto him that loveth us, and ⁵loosed us
from our sins ⁶by his blood; and he made us *to be* **6**
a kingdom, *to be* priests unto his God and Father;
to him *be* the glory and the dominion ⁷for ever and
ever. Amen. Behold, he cometh with the clouds; **7**
and every eye shall see him,

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

1 ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν
 αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι
 ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου
 2 αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάνει, ὃς ἐμαρτύρησεν τὸν
 λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα
 3 εἶδεν. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς
 λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ
 γεγραμμένα, ὅ γὰρ καιρὸς ἐγγύς.

4 ΙΩΑΝΗΣ ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ
 ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἁγίων
 5 πιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ,
 ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ
 ὁ ἀρχὼν τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι
 ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν [ἡμῶν]
 6 ἐν τῷ αἵματι αὐτοῦ, — καὶ ἐποίησεν ἡμᾶς βασιλείαν,
 ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ ἡ δόξα
 7 καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν. Ἰδοὺ ἔρ-
 χεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς

R R R

ὀφθαλμός καὶ οἷτινες αὐτὸν ἔξεκένθησαν, καὶ κό-
ψονται ἐπ' αὐτόν πάσαι αἱ φύλλαι τῆς γῆς. ναί,
ἀμήν.

Ἐγὼ εἰμι τὸ Ἀλφα καὶ τὸ Ὡ, λέγει Κύριος, ὁ
θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παν-
τοκράτωρ.

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνός ἐν
τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ,
ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτρω διὰ τὸν
λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἐγενόμην

φωνὴν μεγάλην
ὁπισθέν μου

ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω
μου φωνὴν μεγάλην ὡς σάλπιγγος λεγούσης Ὁ
βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτά
ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον
καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδελφίαν
καὶ εἰς Λαοδικίαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν
ἣτις ἐλάλει μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτά
λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὁμοίον

νῆψ

ἄνθρωπον, ἐνδεδυμένον ποδήρη καὶ περιε-
ζωσμένον πρὸς τοῖς μαστοῖς ζώονην χρυσαῖν· ἡ δὲ
κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον
λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ
πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς
φωνὴ ὕδατων πολλῶν, καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ
αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομ-
φαία δίστομος ὅξεϊα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ
ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Καὶ
ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς
νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων

πεπυρωμένοι

Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος.
καὶ ὁ ζῶν, — καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι
εἰς τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω τὰς κλεῖς τοῦ

and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

- 8 I am the Alpha and the Omega, saith ¹the Lord God, ²which is and which was and ³which is to come, the Almighty.

¹ Or, the Lord, the God*

² Or, he which

³ Or, which cometh

- 9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for 10 the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind 11 me a great voice, as of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

- 12 And I turned to see the voice which spake with me.

And having turned I saw seven golden ⁴candlesticks; ⁴ Gr. *lampstands*.

- 13 and in the midst of the ⁴candlesticks one like unto ⁵a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden

⁵ Or, the Son of man†

- 14 girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a 15 flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice 16 as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And 17 when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not;

- 18 I am the first and the last, and the Living one; and I ⁶was dead, and behold, I am alive ⁷for evermore, and I have the keys of

⁶ Gr. *became*.

⁷ Gr. *unto the ages of the ages*.

* Omit marg. ¹ ("the Lord, the God")—Am. Com.

† Omit marg. ⁵ ("the Son of man")—Am. Com.

death and of Hades. Write therefore the things ¹⁹ which thou sawest, and the things which are, and the things which shall come to pass hereafter; the ²⁰ mystery of the seven stars which thou sawest ¹in my right hand, and the seven golden ²candlesticks. The seven stars are the angels of the seven churches: and the seven ²candlesticks are seven churches.

To the angel of the church in Ephesus write; **2**

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden ²candlesticks: I know thy works, and ² thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's ³ sake, and hast not grown weary. But I have *this* ⁴ against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy ³candlestick out of its place, except thou repent. But this thou hast, that thou ⁶ hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the ⁷ Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the ⁴Paradise of God.

And to the angel of the church in Smyrna write; ⁸

These things saith the first and the last, which ⁵ was dead, and lived *again*: I know thy tribulation, ⁹ and thy poverty (but thou art rich), and the ⁶blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not ¹⁰ the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; ⁷and ye shall have ⁸tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, ¹¹ let him hear what the

¹ Gr. upon.

² Gr. lampstands.

³ Gr. lampstand.

⁴ Or, garden: as in Gen. ii. 8.

⁵ Gr. became.

⁶ Or, reviling

⁷ Some ancient authorities read and may have.

⁸ Gr. a tribulation of ten days.

19 θανάτου καὶ τοῦ ἄδου. γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν
20 καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. τὸ μυστήριον
τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ
τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ λυχνίαι αἱ
ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.

Ar.†

1 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας γράψον

Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δε-
ξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν
2 τῶν χρυσῶν, Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον καὶ
τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοῦς,
καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους,
3 καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς· καὶ ὑπο-
μονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ
4 οὐ κεκοπίakes. ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην
5 σου τὴν πρώτην ἀφῆκες. μνημόνευε οὖν πόθεν πέπτωκες,
καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ,
ἔρχομαί σοι, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου
6 αὐτῆς, ἐὰν μὴ μετανόησῃς. ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
7 τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ. Ὁ ἔχων οὓς
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ
νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ζύλου τῆς ζωῆς,
8 ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

μου

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ ἐκκλησίας γράψον

Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
9 νεκρὸς καὶ ἔζησεν, Οἶδ' σου τὴν ἐλπίσιν καὶ τὴν
πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοῖς, καὶ οὐκ εἰσὶν,
10 ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. Ἥμ' φοβοῦ ἃ μέλλεις
πάσχειν. ἰδοὺ μέλλει βύλλειν ὁ διάβολος ἐξ ὑμῶν εἰς
φυλακὴν ἵνα πειρασθῇτε, καὶ ἔχητε ἡμερῶν
δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν
11 στέφανον τῆς ζωῆς. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ

μηδὲν

ἔχετε v. ἔχετε

πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Αρ.† Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γρά- 12
ψον

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν
ὀξεῖαν Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, 13
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν
Αρ.† μου καὶ ἐν ταῖς ἡμέραις Ἀντίπας, ὁ μάρτυς μου, ὁ
πιστός [μου], ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς
ολύγα· κατοικεῖ. ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ 14
κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ
Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν γιῶν Ἰσραὴλ,
φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι οὕτως ἔχεις καὶ 15
σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. μετα- 16
νόησον οὖν· εἰ δὲ μὴ, ἔρχομαί σοι ταχύ, καὶ πολεμήσω
μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων 17
οὗς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ
νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα
καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβά-
νων.

Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις ἐκκλησίας γρά- 18
ψον

Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλ-
μοὺς [ἀγτοῦ] ὡς φλόγα πυρός, καὶ οἱ πόδες ἀγτοῦ
ὅμοιοι χαλκολιβάνῳ, Οἶδά σου τὰ ἔργα, καὶ τὴν 19
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν
ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα
τῶν πρώτων. ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν 20
γυναῖκά σου Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφῆτιν, καὶ
διδάσκει καὶ πλανᾷ τοὺς ἐμούς δούλους πορνεῦσαι καὶ
φαγεῖν εἰδωλόθυτα. καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετα- 21
νοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was

14 killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, 15 and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like 16 manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the 17 sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto 19 burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy 20 last works are more than the first. But I have *this* 2 against thee, that thou sufferest ²the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, 21 and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication.

¹ The Greek text here is somewhat uncertain.

² Many authorities, some ancient, read *thy* wife.

Behold, I do cast her into a bed, and them that ²² commit adultery with her into great tribulation, except they repent of ¹her works. And I will kill ²³ her children with ²death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But to you I say, to the ²⁴ rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. ²⁵ And he that overcometh, and he that keepeth my ²⁶ works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of ²⁷ ³iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I ²⁸ will give him the morning star. He that hath ²⁹ an ear, let him hear what the Spirit saith to the churches.

¹ Many ancient authorities read *their*.

² Or, *pestilence*

³ Or, *iron*; as vessels of the potter, are they broken

And to the angel of the church in Sardis write; 3

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have ²found no works of thine fulfilled* before my God. Remember therefore how thou hast received and didst hear: and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not ⁴ defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh ⁵ shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

⁴ Many ancient authorities read *not found thy works*.

* For "fulfilled" read "perfected"—*Am. Com.*

22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας
μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσουσιν
23 ἐκ τῶν ἔργων ᾧ αὐτῆς· καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ
ἐν θανάτῳ· καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
εἰμι ὁ ἐραγνῶν νεφροῦς καὶ καρδίας, καὶ δώσω
24 ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν δὲ λέγω
τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν
τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα
τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
25 βάρος· πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ᾗξω. Καὶ
26 ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω
27 αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεῆη τὰ κεραμικὰ
συντρίβεται, ὡς καὶ ἐγὼ εἴληφα παρὰ τοῦ πατρός
28 μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.
29 Ὁ ἔχων οὗς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλη-
σίαις.

αὐτῶν

1 Καὶ τῷ ἀγγέλῳ ᾧ τῆς ἐν Σάρδεσιν ἐκκλησίας γρά-
ψον

τῷ Αβ.†

Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα
2 ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. γίνου γρηγορῶν, καὶ
στήρισον τὰ λοιπὰ ἃ ἐμελλόν ἀποθανεῖν, οὐ γὰρ
εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας καὶ τήρει, καὶ
μετανόησον· ἐὰν οὖν μὴ γρηγορήσῃς, ᾗξω ὡς κλέπτῃς,
4 καὶ οὐ μὴ ᾧ γνῶς ποίαν ὥραν ᾗξω ἐπὶ σέ· ἀλλὰ ἔχεις
ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια
αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι
5 ἄξιοί εἰσιν. Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις
λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς
βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ
ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων

τὰ

γνώσῃ

αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει 6
ταῖς ἐκκλησίαις.

τῷ Ἀρ.† Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ ἐκκλησίας 7
γράψον

ὁ ἀληθινός, ὁ
ἅγιος
τοῦ
κλείει

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν
κλεῖν τῇ Δαγείᾳ, ὁ ἀνοίγων καὶ οὔδεις κλείει, καὶ
τῇ κλείῳ καὶ οὔδεις ἀνοίγει, Οἶδά σου τὰ ἔργα, — ἰδοὺ 8
δέδωκα ἐνώπιόν σου θύραν ἡνεωγμένην, ἣν οὐδεὶς δύ-
νεται κλείσαι αὐτήν, — ὅτι μικρὰν ἔχεις δύναμιν, καὶ
ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω τὸ ὄνομά
μου. ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν 9
λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ
ψεύδονται, — ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ
προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν
ὅτι ἐγὼ ἡράπησά σε. ὅτι ἐτήρησας τὸν λόγον τῆς 10
ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ
πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμέ-
νης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μὴ δέῃ λάβῃ τὸν 11
στέφανόν σου. Ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ 12
ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ
τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς
Ἱερουσαλήμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ
τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων 13
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Ἀρ.† Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ ἐκκλησίας γρά- 14
ψον

Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστός καὶ [ὁ]
ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, Οἶδά σου 15
τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον
ψυχρὸς ἢ ζεστός. οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε 16
ζεστός οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have ¹set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of ²trial, that *hour* which is to come upon the whole ³world, to ⁴try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the ⁵temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

¹ Gr. *given*.

² Or, *temptation*
³ Gr. *inhabited*
earth.
⁴ Or, *tempt*

⁵ Or, *sanctuary*:
and so throughout
this book.

Because thou sayest, I am rich, and have gotten 17
riches, and have need of nothing; and knowest not
that thou art the wretched one and miserable and
poor and blind and naked: I counsel thee to buy 18
of me gold refined by fire, that thou mayest be-
come rich; and white garments, that thou mayest
clothe thyself, and *that* the shame of thy naked-
ness be not made manifest; and eyesalve to anoint
thine eyes, that thou mayest see. As many as I 19
love, I reprove and chasten: be zealous therefore,
and repent. Behold, I stand at the door and 20
knock: if any man hear my voice and open the
door, I will come in to him, and will sup with
him, and he with me. He that overcometh, I will 21
give to him to sit down with me in my throne, as I
also overcame, and sat down with my Father in his
throne. He that hath an ear, let him hear what the 22
Spirit saith to the churches.

After these things I saw, and behold, a door open- 4
ed in heaven, and the first voice which I heard, *a*
voice as of a trumpet speaking with me, one saying,
Come up hither, and I will shew thee the things
which must ¹come to pass hereafter. Straightway I 2
was in the Spirit: and behold, there was a throne
set in heaven, and one sitting upon the throne; and 3
he that sat *was* to look upon like a jasper stone and
a sardius: and *there was* a rainbow round about the
throne, like an emerald to look upon. And round 4
about the throne *were* four and twenty thrones: and
upon the thrones *I saw* four and twenty elders sit-
ting, arrayed in white garments; and on their heads
crowns of gold. And out of the throne proceed 5
lightnings and voices and thunders. And *there were*
seven lamps of fire burning before the throne, which
are the seven Spirits of God; and before the throne, 6

1 Or, come to pass.
After these things
straightway &c.

17 μου. ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλογῆκα
καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
ὁ ταλαίπωρος καὶ ὁ ἔλεινός καὶ πτωχός καὶ τυφλός
18 καὶ γυμνός, συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυ-
σίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμά-
τια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ
τῆς γυμνότητός σου, καὶ κολλούριον ἐγχεῖσαι τοὺς
19 ὀφθαλμούς σου ἵνα βλέπῃς. ἐγὼ ὄσοις ἐὰν φιλῶ
ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόη-
20 σον. Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν
τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν,
καὶ εἰσελεύσεται πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ
21 καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν δώσω αὐτῷ καθίσαι
μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα καὶ
ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.
22 Ὁ ἔχων οὗτος ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
ἐκκλησίαις.

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ
οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς ῥάλλιπτος
λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ δεῖξω σοι
2 ὃ δεῖ γενέσθαι. μετὰ ταῦτα εὐθέως ἐγενόμην ἐν
πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ
3 ἐπὶ τὸν θρόνον καθήμενος, καὶ ὁ καθήμενος ὅμοιος
ὁράσει λίθῳ ἱάσπιδι καὶ σαρδίῳ, καὶ ἱρις κύκλῳθεν
4 τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. καὶ κύκλῳθεν
τοῦ θρόνου ἑξήκοντι τέσσαρες, καὶ ἐπὶ τοὺς
θρόνους ἑξήκοντι τέσσαρες πρεσβυτέρους καθημένους πε-
ριβεβλημένους ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς
5 αὐτῶν στεφάνους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπο-
ρεῖνται ἄστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ
λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσιν
6 τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, καὶ ἐνώπιον τοῦ θρόνου

ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν· καὶ τὸ 7 ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ· καὶ τὰ τέσσερα ζῶα, ἐν 8 καθ' ἐν αὐτῶν ἔχων ἀνά πτέρυγας ἑξ, κύκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες

Ἄγιος ἄγιος ἄγιος Κύριος, ὁ θεός, ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ 9 εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ 10 εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες

Ἄξιός ἐστι, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν 11 τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου 1 ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτὰ. καὶ 2 εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς ἄξιός ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ 3 ἡ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. καὶ [ἐγὼ] ἔκλαιον πολὺ 4 ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει 5

ἔχον

τῷ θρόνῳ

οὔτε ἐπὶ τῆς γῆς
οὔτε

as it were a glassy sea like unto crystal; and in the midst of the throne*, and round about the throne, four living creatures full of eyes before and behind.

7 And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like

8 a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and ¹which ¹Or, *which cometh*

9 is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth ²for ever and ²Gr. *unto the ages of the ages.*

10 ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth ²for ever and ever, and shall

11 cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

5 And I saw ³in the right hand of him that sat on ³Gr. *on.* the throne a book written within and on the back, 2 close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look 4 thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: 5 and one of the elders saith

* "of the throne" add marg. Or, *before* [Comp. v. 6; vii. 17.]—*Am. Com.*

unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne* and of the 6 four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he ²taketh *it* out of the right 7 hand of him that sat on the throne. And when 8 he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou 9 to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, and madest them *to be* unto our God 10 a kingdom and priests; and they reign upon the earth. And I saw, and I heard a voice of many an- 11 gels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb 12 that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the 13 heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, for ever and ever.

1 Some ancient authorities omit *seven*.

2 Gr. *hath taken*.

3 Gr. *unto the ages of the ages*.

* "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*—Am. Com.

μοι Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς
φυλῆς Ἰούδα, ἡ ρίζα Δαυεὶδ, ἀνοῖξαι τὸ βιβλίον καὶ
6 τὰς ἑπτὰ σφραγίδας αὐτοῦ. Καὶ εἶδον ἐν
μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ
τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἐστηκὸς
ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ
[ἑπτὰ] πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς πᾶσαν ἀπεσταλμένα
7 τὴν γῆν. καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ
8 καθήμενου ἐπὶ τοῦ θρόνου. Καὶ ὅτε ἔλαβεν τὸ βι-
βλίον, τὰ τέσσερα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρε-
σβύτεροι ἔπεσαν ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος
κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θymiαμάτων,
9 ἅτι εἰσιν αἱ προσευχαὶ τῶν ἁγίων· καὶ ᾄδουσιν ἀ
ὧδὴν καινὴν λέγοντες

Ἄξιός ἐστι λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς
σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ
θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ
10 γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας
αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ
βασιλεύουσιν ἐπὶ τῆς γῆς.

11 καὶ εἶδον, καὶ ἤκουσα τῶν φωνῶν ἀγγέλων πολλῶν ὡς
κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων,
καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ
12 χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ

Ἄξιόν ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λα- Ἄξιός
βεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ
ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς
καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης [ἐστίν],
καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας λέγοντα

Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἁρνίῳ τῷ θρόνῳ
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κρά-
τος εἰς τοὺς αἰῶνας τῶν αἰώνων.

καὶ τὰ τέσσερα ζῶα ἔλεγον Ἀμήν, καὶ οἱ πρεσβύ- 14
τεροι ἔπεσαν καὶ προσεκύνησαν.

Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν 1
ἐπτὰ σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώ-
ων λέγοντος ὡς φωνῇ βροντῆς Ἔρχου. καὶ εἶδον, καὶ 2
ἰδοὺ ἵππος λεγκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων
τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ
ἵνα νικήσῃ.

Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν 3
δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος Ἔρχου.
καὶ ἐξῆλθεν ἄλλος ἵππος πγρρός, καὶ τῷ καθημένῳ 4
ἐπ' αὐτὸν ἐδόθη [αὐτῷ] λαβεῖν τὴν εἰρήνην [ἐκ] τῆς γῆς
καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα
μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν 5
τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος Ἔρχου. καὶ
εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν
ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα ὡς φωνὴν 6
ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν Χοῖνιξ σίτου
δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ
ἐλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

Καὶ ὅτε 7
ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ
τετάρτου ζώου λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ 8
ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω [αὐτοῦ] ὄνομα
αὐτῷ [Ο] ΘΑΝΑΤΟΣ, καὶ ὁ ἄδης ἡκολούθει μετ' αὐ-
τοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς
γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θα-
νάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Καὶ 9
ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ
θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λό-
γον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. καὶ 10
ἔκραξαν φωνῇ μεγάλῃ λέγοντες Ἔως πότε, ὁ δε-
σπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
τὸ αἷμα ἡμῶν ἐκ τῶν κατοικοῦντων ἐπὶ τῆς
γῆς; καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκή, καὶ 11

14 And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come¹. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

¹ Some ancient authorities add *and see.*

3 And when he opened the second seal, I heard the 4 second living creature saying, Come¹. And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

² Some ancient authorities read *the peace of the earth.* *Micah*

5 And when he opened the third seal, I heard the third living creature saying, Come¹. And I saw, and behold, a black horse; and he that sat thereon

6 had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A ²measure* of wheat for a ⁴penny, and three measures of barley for a ⁴penny; and the oil and the wine hurt thou not.

³ Gr. *chanix*, a small measure.
⁴ See marginal note on Matt. xviii. 28.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come¹.

8 And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with ⁵death, and by the wild beasts of the earth.

⁵ Or, *pestilence*

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which

10 they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell 11 on the earth? And there was given them to each one a white robe; and

* "A measure" etc. add marg. [instead of marg. ³ and ⁴] Or, *A chanix* (i.e. about a quart) of wheat for a shilling—implying great scarcity.—Am. Com.

it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should ¹be fulfilled*.

¹ Some ancient authorities read *have fulfilled* their course.

And I saw when he opened the sixth seal, and ¹²there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto ¹³the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was ¹⁴removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, ¹⁵and the ²chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and ¹⁶they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the ¹⁷great day of their wrath is come; and who is able to stand?

² Or, *military tribunes*
Gr. *chiliarchai*.

After this I saw four angels standing at the four ⁷corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ²ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the ³sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard ⁴the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe

* For "be fulfilled" read "be fulfilled in number" and then let the marg. and the text exchange places. — *Am. Com.*

- ἱρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως ᾗ πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί. πληρωθῶσιν
- Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς σὺν κῆ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀέμου μεγάλου σειομένη, καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλιςσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. ἐλιςσόμενος
- καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἐκρῦψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων· καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου, ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
- Ἔτι Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον. Καὶ μετὰ
ἐπὶ [τι]
- καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, ἀνατολῶν
ἔκραξεν
- λέγων Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς καὶ

υἱὼν Ἰσραήλ·

ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι,	5
ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,	
ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,	
ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,	6
ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,	
ἐκ φυλῆς Μανασσῇ δώδεκα χιλιάδες,	
ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,	7
ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,	
ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,	
ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,	8
ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,	
ἐκ φυλῆς Βενιαμὲν δώδεκα χιλιάδες ἐσφραγισμένοι.	

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι, αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοῖνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ κράζουσι φωνῇ μεγάλῃ λέγοντες

Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

καὶ πάντες οἱ ἄγγελοι ἰστίκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπесαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, λέγοντες

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων [· ἀμήν].

Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίνες εἰσιν καὶ πόθεν ἦλθον; καὶ εἶρηκα αὐτῷ Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἔλευ-

of the children of Israel.

- 5 Of the tribe of Judah *were* sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

- 6 Of the tribe of Asher twelve thousand:

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

- 7 Of the tribe of Simeon twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

- 8 Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin *were* sealed twelve thousand.

- 9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

- 10 and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto

- 11 the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four

- 12 living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen:

'Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God

- 13 ²for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed

in the white robes, who are they, and whence came

- 14 they? And I ³say unto him, My lord, thou knowest.

And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made

¹ Gr. *The blessing, and the glory, &c.*

² Gr. *unto the ages of the ages.*

³ Gr. *have said.*

them white in the blood of the Lamb. Therefore 15
are they before the throne of God; and they serve
him day and night in his temple: and he that sit-
teth on the throne shall spread his tabernacle over
them. They shall hunger no more, neither thirst 16
any more; neither shall the sun strike upon them,
nor any heat: for the Lamb which is in the midst of 17
the throne* shall be their shepherd, and shall guide
them unto fountains of waters of life: and God
shall wipe away every tear from their eyes.

And when he opened the seventh seal, there fol- 8
lowed a silence in heaven about the space of half an
hour. And I saw the seven angels which stand be- 2
fore God; and there were given unto them seven
trumpets.

1 Or, at And another angel came and stood ¹over the al- 3
tar, having a golden censer; and there was given
2 Gr. give. unto him much incense, that he should ²add it unto
the prayers of all the saints upon the golden altar
which was before the throne. And the smoke of 4
3 Or, for the incense, ³with the prayers of the saints, went up
before God out of the angel's hand. And the angel 5
4 Gr. hath taken. ⁴taketh the censer; and he filled it with the fire of
5 Or, into the altar, and cast it ⁵upon the earth: and there fol-
lowed thunders, and voices, and lightnings, and an
earthquake.

And the seven angels which had the seven trump- 6
ets prepared themselves to sound.

And the first sounded, and there followed hail and 7
fire, mingled with blood, and they were cast ⁶upon
the earth: and the third part of the earth was burnt
up, and the third part of the trees was burnt up, and
all green grass was burnt up.

And the second angel sounded, and as it were a 8
great mountain burning with fire was cast into the
sea: and the third part of the sea became blood;
and there died the third part of the creatures which 9
were in the sea, *even* they that had life; and the

* "of the throne" add marg. Or, *before* (See iv. 6.)—*Am. Com.*

15 **ΚΑΝΑΝ** αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ
16 θρόνου σκηνώσει ἐπ' αὐτούς. οὐ πεινᾶουσιν ἔτι οὐδὲ διψᾶουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ
17 ἥλιος οὐδὲ πᾶν καῖμα, ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὁδηγεῖ αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὕδατων· καὶ ἔξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

1 **ΚΑΙ** ὅταν ᾗνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο
2 **ΣΙΓΗ** ἐν τῷ οὐρανῷ ὥς ἡμίωρον. καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστῆκασιν, καὶ ἑδόθησαν
3 αὐτοῖς ἑπτὰ σάλπιγγες. **ΚΑΙ** ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τὸν θυσιαστήριον· ἔχων λιβανω-

ἐδόθη

τὸ θυσιαστήριον

τὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσερχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον
4 τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιμάτων ταῖς προσερχαῖς τῶν ἁγίων ἐκ
5 χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. καὶ ἔληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐρέμισε αὐτὸν ἐκ τοῦ πύργου τοῦ θυσιαστήριου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ
6 καὶ σεισμός. **ΚΑΙ** οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ᾗτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

ἀστραπαὶ καὶ φωναὶ

7 **ΚΑΙ** ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων
8 κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. **ΚΑΙ** ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πγρὶ κλιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ
9 τρίτον τῆς θαλάσσης αἷμα, καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ

τρίτον τῶν πλοίων διεφθάρησαν. Καὶ ὁ τρίτος 10
 ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἄστήρ
 μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν
 ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα 11
 τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον
 τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέ-
 θανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ 12
 ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ
 ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν
 ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ
 φάνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

Αρ. Καὶ εἶδον, καὶ ἤκουσα ἑνὸς αἰτοῦ πετομένου ἐν 13
 μεσουρανήματι λέγοντος φωνῇ μεγάλῃ Οὐαί οὐαί
 οὐαί τοῖς κατοικοῦσιν τὴν γῆν ἐκ τῶν λοιπῶν
 φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελ-
 λόντων σαλπίζειν.

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ 1
 τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ
 κλεῖς τοῦ φρέατος τῆς ἀβύσσου· καὶ ἤνοιξεν τὸ φρέαρ τῆς 2
 ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
 καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ
 τοῦ καπνοῦ τοῦ φρέατος. καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον 3
 ἄκριδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν
 ἐξουσίαν οἱ σκορπίοι τῆς γῆς. καὶ ἐρρέθη αὐταῖς ἵνα μὴ 4
 ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρόν
 οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔ-
 χουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων. 5
 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα 5
 βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐ-
 τῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.
 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι 6
 τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπι-
 θυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

τοῖς κατοικοῦσιν

αὐτοῖς

εὕρωσιν

third part of the ships was destroyed.

- 10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the foun-
11 tains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

- 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

- 13 And I saw, and I heard ¹an eagle, flying in mid ¹ Gr. *one eagle*.
heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

- 9** And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to
2 him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the
3 smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them,
4 as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of
5 God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.
6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

¹ Gr. *likenesses*.

And the ¹shapes of the locusts were like unto horses 7 prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, 8 and their teeth were as *the teeth* of lions. And they 9 had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they 10 have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: 11 his name in Hebrew is Abaddon, and in the Greek

² That is, *Destroyer*.

tongue he hath the name ²Apollyon.

The first Woe is past: behold, there come yet two 12 Woes hereafter.

³ Gr. *one voice*.

And the sixth angel sounded, and I heard ³a voice 13 from the horns of the golden altar which is before God, one saying to the sixth angel, which had the 14 trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels 15 were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies 16 of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus 17 I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By these 18 three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of 19 the horses is in their mouth, and in their tails: for their tails

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμα-
 σμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς
 στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς
 8 πρόσωπα ἀνθρώπων, καὶ εἶχαν τρίχας ὡς τρίχας γυναικῶν,
 9 καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχαν
 θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων
 αὐτῶν ὡς φωνὴ ἰσμάτων ἵππων πολλῶν τρεχόντων
 10 εἰς πόλεμον· καὶ ἔχουσιν οὐρὰς ὅμοιας σκορπίοις
 καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
 11 ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἔχουσιν ἐπ' αὐ-
 τῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου ὄνομα αὐτῷ
 Ἑβραϊστὶ Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
 12 Ἀπολλύων. Ἡ Οὐαὶ ἡ μία ἀπήλθεν· ἰδοὺ
 ἔρχεται ἔτι δύο Οὐαὶ μετὰ ταῦτα.

ὅμοιοι

ὁμοίους Αρ.†

13 Καὶ ὁ ἔκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν
 μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ
 14 ἐνώπιον τοῦ θεοῦ, λέγοντα τῷ ἔκτῳ ἀγγέλῳ, ὁ ἔχων τὴν
 σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδε-
 15 μένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. καὶ ἐλύ-
 θησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν
 ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀπο-
 16 κτείνωσιν τὸ τρίτον τῶν ἀνθρώπων. καὶ ὁ ἀριθμὸς
 τῶν στρατευμάτων τοῦ ἱππικοῦ δις μυριάδες μυριάδων·
 17 ἤκουσα τὸν ἀριθμὸν αὐτῶν. καὶ οὕτως εἶδον τοὺς
 ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν,
 ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις·
 καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ
 ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς
 18 καὶ θεῖον. ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθη-
 σαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
 καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στο-
 19 μάτων αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι
 αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ

αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσai κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν. καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπέ- 20
 οὔτε κ. οὐδὲ κτάνθησαν ἐν ταῖς πληγαῖς ταύταις, ἡ οὐ μετενόησαν
 ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσ-
 κυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυσά
 καὶ τὰ ἀργυρὰ καὶ τὰ χαλκὰ καὶ τὰ λίθινα καὶ
 τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκοί-
 ειν οὔτε περιπατεῖν, καὶ οὐ μετενόησαν ἐκ τῶν 21
 φάρμακῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ
 τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐ-
 τῶν.

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν 1
 καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν,
 καὶ ἡ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον
 αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι
 πυρός, καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον 2
 ἡνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
 ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,
 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκάται. καὶ 3
 ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
 φωνάς. Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον 4
 γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέ-
 γουσαν Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί,
 καὶ μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα 5
 ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα
 αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανόν, καὶ ὤμοσεν 6
 ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἐκτι-
 σεν τὸν οὐρανόν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ
 τὰ ἐν αὐτῇ [καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ],
 ὅτι χρόνος οὐκέτι ἔσται· ἀλλ' ἐν ταῖς ἡμέραις τῆς 7
 φωνῆς τοῦ ἐβδίκου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,
 καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν
 τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. Καὶ ἡ φωνὴ 8
 ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ

ἔσται, ἀλλ'...σαλ-
 πίζειν.

are like unto serpents, and have heads; and with
 20 them they do hurt. And the rest of mankind,
 which were not killed with these plagues, repented
 not of the works of their hands, that they should
 not worship ¹devils, and the idols of gold, and of ¹ Gr. *demonia*.
 silver, and of brass, and of stone, and of wood;
 21 which can neither see, nor hear, nor walk: and they
 repented not of their murders, nor of their sorcer-
 ies, nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out
 of heaven, arrayed with a cloud; and the rainbow
 was upon his head, and his face was as the sun, and
 2 his feet as pillars of fire; and he had in his hand a
 little book open: and he set his right foot upon the
 3 sea, and his left upon the earth; and he cried with
 a great voice, as a lion roareth: and when he cried,
 4 the seven thunders uttered their voices. And when
 the seven thunders uttered *their voices*, I was about
 to write: and I heard a voice from heaven saying,
 Seal up the things which the seven thunders uttered,
 5 and write them not. And the angel which I saw
 standing upon the sea and upon the earth lifted up
 6 his right hand to heaven, and swore by him that
 liveth ²for ever and ever, who created the heaven ² Gr. *unto the ages*
 and the things that are therein, and the earth and ³ of the ages.
 the things that are therein, ³ and the sea and the ³ Some ancient
 things that are therein, that there shall be ⁴time* no ³ authorities omit
 7 longer: but in the days of the voice of the seventh ⁴ Or, *delay*
 angel, when he is about to sound, then is finished
 the mystery of God, according to the good tidings
 which he declared to his servants the prophets.
 8 And the voice which I heard from heaven, *I heard*
it again speaking with me,

* Substitute marg. ⁴ ("delay") for the text.—Am. Com.

and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying 9 unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out 10 of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, 11 Thou must prophesy again ¹over many peoples and nations and tongues and kings.

¹ Or, concerning

And there was given me a reed like unto a rod: **11**
²and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And 2 the court which is without the temple ³leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto 3 my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the 4 two ⁴candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire 5 proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the 6 power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished 7 their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

² Gr. saying.

³ Gr. cant without.

⁴ Gr. lampstands.

καὶ λέγουσαν Ὑπαγε λάβε τὸ βιβλίον τὸ ἡνεωγμένον
ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θα-
⁹λάσσης καὶ ἐπὶ τῆς γῆς. καὶ ἀπῆλθα πρὸς τὸν
ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον.
καὶ λέγει μοι Δάβε καὶ κατάρφαγε αὐτό, καὶ πικρανεί-
σογ τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σογ ἔσται
¹⁰γλυκὺ ὡς μέλι. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν
ἐν τῷ στόματί μου ὡς μέλι γλυκύν· καὶ ὅτε ἔφαγον
¹¹αὐτό, ἐπικράνθη ἡ κοιλία μου. καὶ λέγουσίν μοι Δεῖ
σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ
¹γλώσσαις καὶ βασιλεῦσιν πολλοῖς. Καὶ ἐδό-
θη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων Ἐγειρε καὶ μέ-
τρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ
²τοὺς προσκυνοῦντας ἐν αὐτῷ. καὶ τὴν αὐλὴν τὴν
ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ μὴ αὐτὴν με-
τρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν
ἁγίαν πατήσουσιν μῆνας τεσσεράκοντα [καὶ] δύο.
³καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεῦ-
σουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, Ἐπιβεβλη-
⁴μένους ἑσάκκους. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ
δύο λυχνίδαι [αἱ] ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.
⁵καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῶρ ἐκπορεύεται
ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς
αὐτῶν· καὶ εἴ τις ἠελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως
⁶δεῖ αὐτὸν ἀποκτανθῆναι. οὗτοι ἔχουσιν τὴν ἐξουσίαν
κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ἔτιος βρέχῃ τὰς ἡμέρας
τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν
⁷γῆν ἐν πάσῃ πληγῇ ὅσακις ἐὰν θελήσωσιν. καὶ
ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν
πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

Αβ.†

θέλει v. θελήσει

καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως 8
 τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα
 καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυράθη.
 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν 9
 καὶ ἔθνων τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ,
 καὶ τὰ πτώματα αὐτῶν οἶκ ἀφίουσιν τεθῆναι εἰς
 μνήμα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν 10
 ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμπουσιν
 ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς
 κατοικοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ [τάς] τρεῖς ἡμέρας 11
 καὶ ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν [ἐν]
 αὐτοῖς, καὶ ἔστησαν. ἐπὶ τοὺς πόδας αὐτῶν, καὶ
 φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς·
 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λε- 12
 γούσης ἑαυτοῖς Ἀνάβατε ὧδε, καὶ ἀνέβησαν εἰς
 τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ θεώρησαν αὐτοὺς
 αἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ᾠρᾷ ἐγένετο 13
 σεισμός μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν,
 καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων
 χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔρφοβοι ἐγένοντο καὶ ἔδω-
 καν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. Ἡ Οὐαὶ 14
 ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο 15
 φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες

Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου
 ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεῖ-
 cei εἰς τοὺς αἰῶνας τῶν αἰώνων.

καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ 16
 θεοῦ καθήμενοι ἑπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ
 πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, λέγοντες 17

Εὐχαριστοῦμέν σοι, κύριε, ὁ θεός, ὁ παντο-
 κράτωρ, ὁ ὢν καὶ ὁ ᾄων, ὅτι ἔληφες
 τὴν δυνάμιν σου τὴν μεγάλην καὶ ἐβασίλευσας·

φανὴν μεγάλην
 ἐκ τοῦ οὐρανοῦ
 λέγουσαν

οἱ ἐνώπιον τοῦ
 θεοῦ κάθονται

καὶ

- 8 And their 'dead bodies *lie* in the street of the great ^{1 Gr. carcase.} city, which spiritually is called Sodom and Egypt, 9 where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their 'dead bodies three days and a half, and suffer not their dead bodies 10 to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the 11 earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon 12 them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; 13 and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake ^{2 Gr. names of men, seven thousand.} ²seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
- 14 The second Woe is past: behold, the third Woe cometh quickly.
- 15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign ^{3 Gr. unto the ages of the ages.} ³for ever 16 and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, 17 and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign.

And the nations were wroth, and thy wrath came, 18
and the time of the dead to be judged, and *the time*
to give their reward to thy servants the prophets,
and to the saints, and to them that fear thy name,
the small and the great; and to destroy them that
destroy the earth.

1 Or, *testament*

And there was opened the temple of God that is in 19
heaven; and there was seen in his temple the ark of his
¹covenant; and there followed lightnings, and voices,
and thunders, and an earthquake, and great hail.

And a great sign was seen in heaven; a woman **12**
arrayed with the sun, and the moon under her feet,
and upon her head a crown of twelve stars; and 2
she was with child: and she crieth out, travailing in
birth, and in pain to be delivered. And there was 3
seen another sign in heaven; and behold, a great
red dragon, having seven heads and ten horns, and
upon his heads seven diadems. And his tail draw- 4
eth the third part of the stars of heaven, and did
cast them to the earth: and the dragon stood before
the woman which was about to be delivered, that
when she was delivered, he might* devour her child.
And she was delivered of a son, a man child, who 5
is to rule all the nations with a rod of iron: and her
child was caught up unto God, and unto his throne.
And the woman fled into the wilderness, where she 6
hath a place prepared of God, that there they may
nourish her a thousand two hundred and threescore
days.

And there was war in heaven: Michael and his 7
angels *going forth* to war with the dragon; and the
dragon warred and his angels; and they prevailed 8
not, neither was their place found any more in
heaven. And the great dragon was cast down, the 9
old serpent, he that is called the Devil and

* For "stood . . . was . . . might" read "standeth . .
is . . . is . . . may"—*Am. Com.*

- 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή
σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦ-
ναι τὸν μισθὸν τοῖς δοῦλοῖς σου τοῖς προ-
φήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβομένοις
τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγά-
λους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.
19 καὶ ἡνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ
ᾤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ
αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ
καὶ σεισμός καὶ χάλαζα μεγάλη.

- 1 Καὶ σημεῖον μέγα ᾤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβε-
βλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν
αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων
2 δώδεκα, καὶ ἐν γαστρὶ ἔχουσα· καὶ κράζει ὡδίνουσά καὶ
3 βασιανισομένη τεκεῖν. καὶ ᾤφθη ἄλλο σημεῖον ἐν τῷ
οὐρανῷ, καὶ ἰδοὺ δράκων ἄστρον, ἔχων κεφαλὰς
ἐπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἐπτὰ
4 διαδήματα, καὶ ἡ σὺρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέ-
ρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ
■ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
5 τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ. καὶ
ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ
ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς
6 πρὸς τὸν θεόν καὶ πρὸς τὸν θρόνον αὐτοῦ. καὶ ἡ γυνὴ
ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμέ-
νον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέψουσιν αὐτὴν ἡμέρας χιλί-
7 as διακοσίους ἐξήκοντα. Καὶ ἐγένετο πόλεμος
ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πο-
λεμήσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν
8 καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐ-
9 ρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ
μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Ὁ

ἔχουσα κράζει,

πυρρὸς μέγας

τρέφουσιν

ἴσχυσαν

ΣΑΤΑΝΑΣ, ὁ πλανῶν τὴν οἰκουμένην ἔλην, — ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν 10

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός· καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα 11 τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου· διὰ τοῦτο ἐγφραίνεσθε, ^{οἱ} οὐρανοὶ καὶ 12 οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν 13 τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά. καὶ ἐδόθησαν τῇ 14 γυναικὶ αἱ δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τύπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμίς· καιροῦ ἀπὸ προσώπου τοῦ ὕφους. καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω 15 τῆς γυναίκος ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἠνοιξεν ἡ 16 γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ· καὶ ὠργίσθη ὁ δράκων 17 ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολάς τοῦ θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ· καὶ ἐστάθη 18 ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον 1 κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα ^{ὄνομα} βλασφημίας. καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον 2 παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα

- Satan, the deceiver of the whole ¹world; he was cast down to the earth, and his angels were cast down with
 10 him. And I heard a great voice in heaven, saying,
²Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which
 11 accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.
 12 Therefore rejoice, O heavens, and ye that ³dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.
 13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which
 14 brought forth the man *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times,
 15 and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be car-
 16 ried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out
 17 of his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of
 18 God, and hold the testimony of Jesus: and he stood* upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.
 2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth

* "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.—*A. m. Com.*

as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I ³ saw one of his heads as though it had been ¹smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they ⁴ worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him a ⁵ mouth speaking great things and blasphemies; and there was given to him authority ²to continue forty and two months. And he opened his mouth for ⁶ blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that ³dwell in the heaven. ⁴And it was given unto him to make war ⁷ with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell ⁸ on the earth shall worship him, *every one* whose name hath not been ⁵written in the book of life of the Lamb that hath been slain from the foundation ⁶of the world. If any man hath an ear, let him hear. ⁹ ⁶If any man ⁷is for captivity, into captivity he goeth: ¹⁰ if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And I saw another beast coming up out of the ¹¹ earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the ¹² authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should ¹³ even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth ¹⁴ them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke

¹ Gr. *slain*.

² Or, *to do his works during*
See Dan. xi. 28.

³ Gr. *tabernacle*.

⁴ Some ancient authorities omit
And it was given
... *overcome*
them.

⁵ Or, *written from the foundation of the world in the book . . . slain**

⁶ The Greek text in this verse is somewhat uncertain.

⁷ Or, *leadeth into captivity*

* Let marg. ⁵ and the text exchange places. [Comp. xvii. 8.]—
Am. Com.

αὐτοῦ ὡς στόμα ἸΕΩΝΤΟC. καὶ ἔδωκεν αὐτῷ ὁ δράκων
 τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν
 3 μεγάλην. καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην
 εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη.
 4 καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, καὶ προσε-
 κύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ,
 καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες Τίς ὅμοιος τῷ
 5 θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; καὶ ἐδόθη
 αὐτῷ CΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ καὶ βλασφημίας, καὶ ἐδόθη
 αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα [καὶ] δύο.
 6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν,
 βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς
 7 ἐν τῷ οὐρανῷ σκηνούντας. [καὶ ἐδόθη αὐτῷ ποιῆσαι
 ΠΟΛΕΜΟΝ ΜΕΤὰ ΤῶΝ ἈΓΙΩΝ καὶ ΝΙΚῆσαι ΑὐτοῦC.] καὶ
 ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ
 8 γλῶσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτὸν πάντες
 οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οἳ οὐ γέγραπται τὸ ὄνομα
 αὐτοῦ ἐν τῷ ΒΙΒΛίῳ τῆς ΖΩῆC τοῦ Ἀρνίου τοῦ ἐCφαγμέ-
 9 ΝΟΥ ἀπὸ καταβολῆς κόσμου. Εἴ τις ἔχει οὖς ἀκουσάτω.
 10 Εἴ τις εἰς ΔΙΧΜΑΛΩCΑΝ, εἰς ΔΙΧΜΑΛΩCΙΑΝ ὑπάγει· εἴ
 τις ἐν ΜΑΧΑΪΡῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν ΜΑΧΑΪΡῃ ἀπο-
 κτανθῆναι. Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν
 11 ἁγίων. Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ
 τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς
 12 δράκων. καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν
 ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ
 κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον,
 13 οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. καὶ ποιεῖ
 σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαί-
 14 νειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. καὶ πλατῶ τοὺς
 κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ
 ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
 ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν

λεόντων

τὸ θηρίον

ἀποκτείνει Αρ.†

Αρ.† τῆς μαχαίρης καὶ ἔζησεν. καὶ ἰδόθῃ ἑαυτῇ δοῦναι πνεῦμα 15
 τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου
 καὶ ἡ ποιήσῃ [ἵνα] ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι
 τοῦ θηρίου ἀποκτανθῶσιν. καὶ ποιεῖ πάντας, τοὺς μικροὺς 16
 καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτω-
 χούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα ἰδῶσιν
 αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ
 τὸ μέτωπον αὐτῶν, [καὶ] ἵνα μὴ τις ἔδύνηται ἀγοράσαι 17
 ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
 θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ σο- 18
 φία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θη-
 ρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ †
 ἐξ᾽ αὐτοῦ ἐξήκοντα ἕξ.

ἐστίν
 ἐξ᾽ αὐτοῦ | Αρ.

Καὶ εἶδον, καὶ ἰδὸν τὸ ἀρνίον ἐστὸς ἐπὶ τὸ ὄρος Σιών, 1
 καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες
 ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ
 γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἤκουσα 2
 φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν
 καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἣν ἤκουσα
 ὡς κιθαριῶδων κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. καὶ 3
 ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον
 τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς
 ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα
 τέσσαρες χιλιάδες, οἱ ἡγερασμένοι ἀπὸ τῆς γῆς. οὗτοι 4
 εἰσιν εἰ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ
 εἰσιν· οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ·
 οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ
 καὶ τῷ ἀρνίῳ, καὶ ἐν τῷ στόματι αὐτῶν οὐχ ἐβρέθη 5
 ψεῦδος· ἅμωμοί εἰσιν.

γῆς, οἱ

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, 6
 ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους
 ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ
 λαόν, λέγων ἐν φωνῇ μεγάλῃ Φοβήθητε τὸν θεὸν καὶ δότε 7

15 of the sword, and lived. And it was given *unto*
him to give breath to it, *even* to the image of the
 beast, ¹that the image of the beast should both speak,
 and cause that as many as should not worship
 16 the image of the beast should be killed. And he
 causeth all, the small and the great, and the rich and
 the poor, and the free and the bond, that there be
 given them a mark on their right hand, or upon their
 17 forehead; and that no man should be able to buy or
 to sell, save he that hath the mark, *even* the name of
 18 the beast or the number of his name. Here is wis-
 dom. He that hath understanding, let him count
 the number of the beast; for it is the number of a
 man: and his number is ²Six hundred and sixty and
 six.

¹ Some ancient
 authorities read
 that *even* the im-
 age of the beast
 should speak;
 and he shall
 cause &c.

² Some ancient
 authorities read
 Six hundred and
 sixteen.

14 And I saw, and behold, the Lamb standing on the
 mount Zion, and with him a hundred and forty and
 four thousand, having his name, and the name of
 2 his Father, written on their foreheads. And I heard
 a voice from heaven, as the voice of many waters,
 and as the voice of a great thunder: and the voice
 which I heard *was* as *the voice* of harpers harping
 3 with their harps: and they sing as it were a new
 song before the throne, and before the four living
 creatures and the elders: and no man could learn
 the song save the hundred and forty and four
 thousand, *even* they that had been purchased out of
 4 the earth. These are they which were not defiled
 with women; for they are virgins. These *are* they
 which follow the Lamb whithersoever he goeth.
 These were purchased from among men, *to be* the
 5 firstfruits unto God and unto the Lamb. And in
 their mouth was found no lie: they are without
 blemish.
 6 And I saw another angel flying in mid heaven,
 having an eternal gospel* to proclaim unto them that
 dwell on the earth, and unto every nation and tribe ³Cr. vii.
 7 and tongue and people; and he saith with a great
 voice, Fear God, and give

* For "an eternal gospel" read "eternal good tidings"—*Am. Com.*

him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

And another, a second angel, followed, saying, 8 Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third, followed them, saying 9 with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of 10 the wrath of God, which is 'prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of 11 their torment goeth up ²for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they 12 that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying, Write, 13 Blessed are the dead which die ³in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

And I saw, and behold, a white cloud; and on the 14 cloud *I saw* one sitting like unto 'a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from 15 the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ⁵over-ripe*. And he that sat on the cloud 16 cast his sickle upon the earth; and the earth was reaped.

And another angel came out from the temple 17 which is in heaven,

¹ Gr. mingled.

² Gr. unto ages of ages.

³ Or, in the Lord. From henceforth, yea, saith the Spirit

⁴ Or, the Son

⁵ Gr. dried up.

* For "over-ripe" read "ripe" with marg. Gr. *become dry*.—Am. Com.

- αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν
- 8 καὶ θάλασσαν καὶ πηγὰς ὑδάτων. Καὶ ἄλλος δεύτερος [ἄγγελος] ἠκολούθησεν λέγων Ἔπεσεν, ἔπεσεν Βαβυλῶν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς
- 9 πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη. Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἰ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν
- 10 χεῖρα αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
- 11 ἐνώπιον τῶν ἁγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου. καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰῶνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνούντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ
- 12 τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ
- 13 θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης Γράψον Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποκινῆσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
- 14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον γιόν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
- 15 δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον τὸ δρέπανόν σου καὶ θερίσον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.
- 16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον
- 17 αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ,

τῶν ἁγγέλων

τὴν νεφέλην

ἔχων καὶ αὐτὸς δρέπανον ὀξύ. Καὶ ἄλλος 18
 ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου, [ὁ] ἔχων ἑξουσίαν
 ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ
 δρέπανον τὸ ὀξύ λέγων Πέμψον σου τὸ δρέπανον τὸ
 ὀξύ καὶ τρύγησον τοὺς βότρυνας τῆς ἀμπέλου τῆς γῆς, ὅτι
 ἤκμασαν αἱ σταφυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ ἄγγελος τὸ 19
 δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον
 τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ
 τὸν μέγαν. καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, 20
 καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν
 ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Αρ.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ 1
 θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ
 τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ
 θεοῦ.

Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμι- 2
 γμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
 εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ
 ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας
 τοῦ θεοῦ. καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ δοῦ- 3
 λογ τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σοῦ, κύριε, ὁ θεός,
 ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,
 ὁ βασιλεὺς τῶν αἰώνων· τίς οὐ μὴ φοβηθῇ, 4
 κύριε, καὶ δοξάσει τὸ ὄνομά σοῦ, ὅτι μόνος ὕσιος;
 ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν
 ἐνώπιόν σοῦ, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς κκλησίας 5
 τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἐξῆλθαν οἱ ἑπτὰ ἄγγε- 6
 λοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυ-
 μένοι λίθον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ 7
 στήθη ζώνας χρυσαῖς. καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκεν 7
 τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς γεμούσας τοῦ
 θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

ἐθνῶν

Αρ.†

13 he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the
 19 earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the
 'vintage of the earth, and cast it into the wine-^{1 Gr. vine.} press, the great *winepress*, of the wrath of God.
 20 And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come* victorious from the beast, and from his image, and from the number of his name, standing ²by the glassy sea, having harps of ^{2 Or, upon}

3 God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou

4 King of the ³ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was
 6 opened: and there came out from the temple the

seven angels that had the seven plagues, arrayed
 *with *precious* stone, pure and bright, and girt about ^{4 Many ancient authorities read in linen.}

7 their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth ^{5 Gr. unto the ages of the ages.} for ever and ever.

* For "that come" read "that come off"—*Am. Com.*

And the temple was filled with smoke from the 8
glory of God, and from his power; and none was
able to enter into the temple, till the seven plagues
of the seven angels should be finished.

And I heard a great voice out of the temple, say- 16
ing to the seven angels, Go ye, and pour out the
seven bowls of the wrath of God into the earth.

And the first went, and poured out his bowl into 2
the earth; and 'it became a noisome and grievous
sore upon the men which had the mark of the beast,
and which worshipped his image.

And the second poured out his bowl into the sea; 3
and 'it became blood as of a dead man; and every
living soul died, *even* the things that were in the sea.

And the third poured out his bowl into the rivers 4
and the fountains of the waters; ³and 'it became
blood. And I heard the angel of the waters saying, 5

Righteous art thou, which art and which wast, thou 6
Holy One, because thou didst thus ⁴judge: for they
poured out the blood of saints and prophets, and
blood hast thou given them to drink: they are wor-
thy. And I heard the altar saying, Yea, O Lord 7
God, the Almighty, true and righteous are thy
judgements.

And the fourth poured out his bowl upon the 8
sun; and it was given unto ⁵it to scorch men with
fire. And men were scorched with great heat: and 9
they blasphemed the name of the God* which hath
the power over these plagues; and they repented
not to give him glory.

And the fifth poured out his bowl upon the 10
throne of the beast; and his kingdom was dark-
ened; and they gnawed their tongues for pain, and 11
they blasphemed the God of heaven because of
their pains and their sores; and they repented not
of their works.

And the sixth poured out his bowl upon the great 12
river,

* For "the God" read "God"—*Am. Com.*

καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ
καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελ-
θεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαί
τῶν ἑπτὰ ἀγγέλων. Καὶ ἤκουσα μεγάλης φωνῆς ἐκ
τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις Ὑπάγετε καὶ
ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν

Γῆν. Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν
φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἑλκος κακὸν καὶ
πονηρὸν ἐπὶ τοῖς ἀνθρώποις τοὺς ἔχοντας τὸ χά-
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι
αὐτοῦ.

Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νε-
κροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θα-
λάσσῃ.

Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων·
καὶ ἐγένετο αἷμα. Καὶ ἤκουσα τοῦ ἀγγέλου τῶν
ὑδάτων λέγοντος Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, [ὁ]
ὄσιος, ὅτι ταῦτα ἔκρινας, ὅτι αἷμα ἀγίων καὶ προφητῶν
ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πεῖν· ἅξιοί εἰσιν.

Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος Ναί, κύριε,
ὁ θεός, ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις
σοῦ.

Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ
ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους
ἐν πυρί, καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα·
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν
ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν.

Καὶ ὁ πέμπτος ἐξέχεεν τὴν
φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ
βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας
αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ
οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν,
καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

Καὶ
ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν

ἐγένοντο

ἔδωκας

ἀνατολῶν

μέγαν [τὸν] Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα
 ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἸΑΝΑΤΟΛΗΣ⁷
 ἡλίου. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ¹³
 τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδο-
 προφήτου πνεύματα τρία ἀκάθαρτα ὡς Βάτραχοι· εἰσὶν¹⁴
 γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται
 ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς
 εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης¹⁵ τοῦ θεοῦ τοῦ
 ΠΑΝΤΟΚΡΑΤΟΡΟΣ. — Ἴδου ἔρχομαι ὡς κλέπτης. μακάριος¹⁵
 ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς
 περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. — καὶ¹⁶
 συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἐβραϊστί
 Ἀρ Μαγεδών. Καὶ ὁ ἔβδομος ἐξέχεεν¹⁷

μεγάλης ἡμέρας

ἄνθρωπος ἐγένετο

τὴν φιάλην αὐτοῦ ἐπὶ τὸν αἶρα· — καὶ ἐξῆλθεν ΦΩΝΗ
 μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα Γέγο-
 νεν· — καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί,¹⁸
 καὶ σεισμὸς ἐγένετο μέγας, οἶος οὐκ ἐγένετο ἀφ' οὗ ἄν-
 θρωποι ἐγένοντο¹⁹ ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω
 μέγας, καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ¹⁹
 αἱ πόλεις τῶν ἐθνῶν ἔπεσαν· καὶ ΒΑΒΥΛΩΝ ἡ μεγάλη
 ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ
 οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· καὶ πᾶσα νῆσος²⁰
 ἔφυγεν, καὶ ὄρη οὐχ εὗρέθησαν. καὶ χάλαζα μεγάλη ὡς²¹
 ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους·
 καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς
 τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς¹
 ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δεῖξω
 σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ
 ὕδατων πολλῶν, μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς²
 γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ
 οἴνου τῆς πορνείας αὐτῆς. καὶ ἀπήνεγκέν με εἰς ἔρημον³
 ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκ-

- the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for 13 the kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were 14 frogs: for they are spirits of ¹devils, working signs; ¹ Gr. *demons*. which go forth ²unto the kings of the whole ²Or, upon ³world, ³ Gr. *inhabited* to gather them together unto the war of the great 15 day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his 16 shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon*.
- 17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the 13 temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since ⁴there were men upon the earth, so great an earth- ⁴ Some ancient authorities read *there was a man*. quake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the 20 fierceness of his wrath. And every island fled 21 away, and the mountains were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.
- 17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great 2 harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken 3 with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast,

* "Har-Magedon" add marg. Or, *Ar-Magedon*—*Am. Com.*

- ¹ Or, *names full of blasphemy* ¹full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple 4
² Gr. *gilded*. and scarlet, and ²decked with gold and precious stone and pearls, having in her hand a golden cup full of
³ Or, *and of the unclean things* abominations, ³even the unclean things of her fornication; and upon her forehead a name written, 5
⁴ Or, *a mystery, BABYLON THE GREAT* ⁴MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the 6
⁵ Or, *witnesses* blood of the saints, and with the blood of the ⁵martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, 7
Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is 8
⁶ Some ancient authorities read *and he goeth*. about to come up out of the abyss, ⁶and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written ⁷in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and ⁸shall come. Here is the ⁹mind which hath 9
⁷ Gr. *on*. wisdom. The seven heads are seven mountains, on which the woman sitteth: and ¹⁰they are seven 10
⁸ Gr. *shall be present*. kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is 11
⁹ Or, *meaning* himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou 12
¹⁰ Or, *there are* sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, 13
and they give their power and authority unto the beast. These shall war against the Lamb, and the 14
Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. And 15
he saith unto me, The waters which thou sawest, where the harlot

- κινον, γέμοντα ὀνόματα βλασφημίας, ἔχων¹ κεφαλὰς ἔχοντα
 4 ἑπτὰ καὶ κέρατα δέκα· καὶ ἡ γυνὴ ἣν περιβεβλημένη ἔχοντα
 πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη² χρυσῷ³ καὶ χρυσῷ
 λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν γέμων
 ἐν τῇ χειρὶ αὐτῆς ἡ γέμων⁴ βδελυγμάτων καὶ τὰ ἀκάθαρτα
 5 τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γε-
 γραμμένον, μυστήριον, BABYLON H ΜΕΓΑΛΗ, γέμων
 6 Η ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑ-
 ΤΩΝ ΤΗΣ ΓΗΣ. καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ
 τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύ-
 7 ρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα· καὶ
 εἶπέν μοι ὁ ἄγγελος Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι⁵ τὸ ἐγὼ σοι ἐρῶ
 μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος
 αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.
 8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
 ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει⁶· καὶ θαυμασθή- ὑπάγειν
 σονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ
 ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
 βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται.
 9 Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλὰί ἑπτὰ ὄρη
 10 εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ
 εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν,
 11 καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ⁷ μεῖναι, καὶ τὸ θηρίον ὃ ἦν
 καὶ οὐκ ἔστιν.⁸ καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ μείναι, καὶ...
 12 ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει. καὶ τὰ δέκα κέραταοὐκ ἔστιν,
 ἃ εἶδες δέκα βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐπω
 ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβά-
 13 νουσιν μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσιν, καὶ
 τὴν δύναμιν καὶ⁹ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδούσιν. τὴν
 14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον
 νικήσει αὐτούς, ὅτι κύριος κύριων ἐστὶν καὶ βασιλεὺς
 βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ
 15 πιστοί. Καὶ λέγει μοι Τὰ ἴδατα ἃ εἶδες, οὐ ἡ πόρνη

κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. καὶ 16
τὰ δέκα κέρατα αὐτοῦ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι
τὴν πόρνην, καὶ ἡρμημένην ποιήσουσιν αὐτὴν καὶ
γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατα-
καύσουσιν [ἐν] πυρί· ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας 17
αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώ-
μην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι
τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. καὶ ἡ γυνὴ ἣν εἶδες 18
ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
βασιλέων τῆς γῆς.

Μετὰ ταῦτα εἶδον ἄλλον 1
ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν
μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ 2
ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων ἘΠΕΣΕΝ, ἘΠΕΣΕΝ ΒΑ-
ΒΥΛΩΝ ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων
καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ
παντὸς ὀρνέου ἀκαθάρτου καὶ μεμιστημένου, ὅτι ἐκ [ΤΟΥ 3
Οἶνον] τοῦ θυμοῦ τῆς πορνείας ἀγτῆς ΠΕΠΤΩΚΑΝ πάντα
τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν,
καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου
αὐτῆς ἐπλούτησαν. Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ 4
οὐρανοῦ λέγουσαν ἘΞΕΛΘΑΤΕ, Ὁ ΛΑὸς ΜΟΥ, ἘΞ ΑΓΤῆς,
ἵνα μὴ συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν
πληγῶν αὐτῆς ἵνα μὴ λάβητε· ὅτι ἐΚΟΛΛΗΘΗΣΑΝ ΑΓΤῆς 5
αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς
τὰ ἀδικήματα αὐτῆς. ἀπόδοτε ΑΓΤῇ ὡς καὶ ΑΓΤῇ 6
ἀπέδωκεν, καὶ διπλώσατε [τὰ] διπλὰ κατὰ τὰ ἔργα
ΑΓΤῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·
ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε 7
αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ ΑΓΤῆς
λέγει ὅτι ΚΑΘΗΜΑΙ ΒΑΣΙΛΙΣΣΑ, καὶ χηρὰ οὐκ εἰμί,
καὶ πένθος οὐ μὴ ἴδω· διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ 8
ἡζούσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός,
καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς [Κύριος] ὁ θεὸς

πέπτωκαν

ἐξ αὐτῆς, ὁ λαὸς
μου

sitteth, are peoples, and multitudes, and nations,
 16 and tongues. And the ten horns which thou
 sawest, and the beast, these shall hate the har-
 lot, and shall make her desolate and naked, and
 shall eat her flesh, and shall burn her utterly with
 17 fire. For God did put in their hearts to do his
 mind, and to come to one mind, and to give their
 kingdom unto the beast, until the words of God
 18 should be accomplished. And the woman whom
 thou sawest is the great city, which 'reigneth over
 the kings of the earth.

¹ Gr. hath a king-
dom.

18 After these things I saw another angel coming
 down out of heaven, having great authority; and
 2 the earth was lightened with his glory. And he
 cried with a mighty voice, saying, Fallen, fallen is
 Babylon the great, and is become a habitation of
 2 devils, and a 3 hold of every unclean spirit, and a
 3 hold of every unclean and hateful bird. For 4 by
 5 the wine of the wrath of her fornication all the na-
 tions are fallen; and the kings of the earth com-
 mitted fornication with her, and the merchants of
 the earth waxed rich by the power of her 6 wanton-
 ness.

² Gr. demons.

³ Or, prison

⁴ Some authorities
read of the wine
... have drunk.

⁵ Some ancient
authorities omit
the wine of.

⁶ Or, luxury

4 And I heard another voice from heaven, saying,
 Come forth, my people, out of her, that ye have no
 fellowship with her sins, and that ye receive not of
 5 her plagues: for her sins 7 have reached even unto
 heaven, and God hath remembered her iniquities.

⁷ Or, clave together

6 Render unto her even as she rendered, and double
 unto her the double according to her works: in the
 cup which she mingled, mingle unto her double.

7 How much soever she glorified herself, and waxed
 8 wanton, so much give her of torment and mourn-
 ing: for she saith in her heart, I sit a queen, and
 am no widow, and shall in no wise see mourning.

⁸ Or, luxurious

8 Therefore in one day shall her plagues come, death,
 and mourning, and famine; and she shall be utterly
 burned with fire; for strong is 9 the Lord God

⁹ Some ancient au-
thorities omit the
Lord.

which judged her. And the kings of the earth, who 9
 1 Or, *luxuriously* committed fornication and lived ¹wantonly with her,
 shall weep and wail over her, when they look upon
 the smoke of her burning, standing afar off for the 10
 fear of her torment, saying, Woe, woe, the great city,
 Babylon, the strong city! for in one hour is thy
 judgement come. And the merchants of the earth 11
 weep and mourn over her, for no man buyeth their
 2 Gr. *cargo*. ²merchandise any more; ²merchandise of gold, and 12
 silver, and precious stone, and pearls, and fine linen,
 and purple, and silk, and scarlet; and all thyine
 wood, and every vessel of ivory, and every vessel
 made of most precious wood, and of brass, and iron,
 3 Gr. *anonum*. and marble; and cinnamon, and ³spice, and incense, 13
 and ointment, and frankincense, and wine, and oil,
 and fine flour, and wheat, and cattle, and sheep; and
 4 Gr. *bodies*. *merchandise* of horses and chariots and ⁴slaves; and
 5 Or, *lives* ⁵souls of men. And the fruits which thy soul lust- 14
 ed after are gone from thee, and all things that were
 dainty and sumptuous are perished from thee, and
men shall find them no more at all. The merchants 15
 of these things, who were made rich by her, shall
 stand afar off for the fear of her torment, weeping
 and mourning; saying, Woe, woe, the great city, she 16
 that was arrayed in fine linen and purple and scarlet,
 and ⁶decked with gold and precious stone and pearl!
 6 Gr. *gilded*. for in one hour so great riches is made desolate. 17
 And every shipmaster, and every one that saileth
 7 Gr. *work the sea*. any whither, and mariners, and as many as ⁷gain
 their living by sea, stood afar off, and cried out as 18
 they looked upon the smoke of her burning, saying,
 What *city* is like the great city? And they cast dust 19
 on their heads, and cried, weeping and mourning,
 saying, Woe, woe, the great city, wherein were made
 rich all that had their ships in the sea by reason of
 her costliness! for in one hour is she made desolate.

- 9 ὁ κρίνας αὐτήν. καὶ ἱκλαΐσοϋσιν καὶ κόψονται ἐπ' αὐ- κλαύσονται | αὐτῇ
 τήν· οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες
 καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώ-
 10 σεως αὐτῆς, ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ
 βασανισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ
 μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἱσχυρά, ὅτι ἡμιῶ ὥρα ἦλθεν μίαν ὥραν
 11 ἡ κρίσις σου. καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ
 πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
 12 οὐκέτι, γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαρίτας Ἀρ.†
 ἡμαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
 κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν σκεῦος ἐλεφάν-
 τινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ
 13 καὶ σιδήρου καὶ μαρμάρου, καὶ κινάμωμον καὶ ἄμωμον
 καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ
 ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα,
 καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχᾶς ἀνθρώπων.
 14 καὶ ἡ ὥρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ
 σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ
 15 σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν. οἱ ἔμποροι
 τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στή-
 σονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες
 16 καὶ πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,
 ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον,
 καὶ κεχρυσωμένη [ἐν] ἡχρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργα- χρυσῷ
 17 ρίτῃ, ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. καὶ πᾶς
 κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῖται καὶ
 ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἕστηκαν
 18 καὶ ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
 19 λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; καὶ ἔβαλον ἐπέβαλον
 χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζαν κλαίοντες
 καὶ πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,
 ἐν ἣ ἐπλογύθησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θα-
 λάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.

Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπό- 20
στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
ἡμῶν ἐξ αὐτῆς.

Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς 21
λίθον ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν
λέγων Ὁ ὅτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ με-
γάλη πόλις, καὶ οὐ μὴ εὔρεθῇ ἔτι. καὶ φωνὴ κιθα- 22
ρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ
ἀκογῶν ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης [πάσης τέχνης]
οὐ μὴ εὔρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκου-
σθῇ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ 23
ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
ἐν σοὶ ἔτι· ὅτι [οἱ] ἔμποροί σου ἦσαν οἱ μεγιστάνες
τῆς γῆς, ὅτι ἐν τῇ φαρμακίᾳ σου ἐπλανήθησαν πάντα
τὰ ἔθνη, καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη 24
καὶ πάντων τῶν ἐςφαρμένων ἐπὶ τῆς γῆς.

Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ 1
ἐν τῷ οὐρανῷ λεγόντων

ἙΛΛΗΛΟΥΙΑ· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις
τοῦ θεοῦ ἡμῶν, ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις 2
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἥτις
ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδί-
κνησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

καὶ δεύτερον εἶρηκαν ἙΛΛΗΛΟΥΙΑ· καὶ ὁ καπνὸς 3
αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ 4
ἔπесαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα
ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ
ὀρόνῳ λέγοντες Ἀμήν, ἙΛΛΗΛΟΥΙΑ. καὶ φωνὴ ἀπὸ 5
τοῦ θρόνου ἐξῆλθεν λέγουσα

Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δούλοι αὐτοῦ,
οἱ φοβοῦμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν 6
ῥόδων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν,
ᾧ λεγόντων

18. 20-19. 6. REVELATION.

20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And ¹ a strong angel took up a stone as it were a ¹ Gr. one.

great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be

22 cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, ² of whatsoever craft, shall be found any more at all in thee; and the voice of a

² Some ancient authorities omit of whatsoever craft.

23 millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with
24 thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God:

2 for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the

3 blood of his servants at her hand. And a second time they ³ say, Hallelujah. And her smoke goeth

³ Gr. have said.

4 up ⁴ for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying,

⁴ Gr. unto the ages of the ages.

5 Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying,

Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, 7 and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she 8 should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints. And he saith unto me, Write, Blessed are they which 9 are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before his feet to worship him. 10 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

1 Some ancient authorities omit called. And I saw the heaven opened; and behold, a white 11 horse, and he that sat thereon, ¹called Faithful and

True; and in righteousness he doth judge and make war. And his eyes *are* a flame of fire, and upon his 12 head *are* many diadems; and he hath a name written, which no one knoweth but he himself. And he 13

2 Some ancient authorities read dipped in. *is* arrayed in a garment ²sprinkled with blood: and his name is called The Word of God. And the ar- 14

mies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. And 15 out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God*. And he hath on his garment and on his thigh 16 a name written, KING OF KINGS, AND LORD OF LORDS.

3 Gr. winepress of the wine of the fierceness.

4 Gr. one.

And I saw ⁴an angel standing in the sun; and he 17 cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the

* For "of Almighty God" read "of God, the Almighty"—*Am. Com.*

- Ἀλληλολογία, ὅτι ἐβασίλευσεν Κύριος, ὁ θεός
- 7 [ἡμῶν], ὁ παντοκράτωρ. χαίρωμεν καὶ ἀγαλ-
λιώμεν, καὶ ὀψόμεν[†] τὴν δόξαν αὐτοῦ, ὅτι δώμεν
- 8 ἦλθεν ὁ γάμος τοῦ ἁρνίου, καὶ ἡ γυνὴ αὐτοῦ
ἡτοίμασεν ἑαυτήν, καὶ ἐδόθη αὐτῇ ἵνα περι-
βάλῃται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ
βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.
- 9 Καὶ λέγει μοι Γράψον Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ
γάμου τοῦ ἁρνίου κεκλημένοι. καὶ λέγει μοι Οὗτοι οἱ
10 λόγοι ἰσχυροὶ τοῦ θεοῦ εἰσίν. καὶ ἔπεσα ἔμπροσθεν οἱ
τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτόν. καὶ λέγει μοι Ὅρα
μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν
ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον·
ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς προφη-
11 τείας. Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον,
καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν πιστός
[καλούμενος] καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ
12 πολεμεῖ. οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς
τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ, ἔχων ὄνομα γεγραμ-
13 μένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, καὶ περιβεβλημένος
ἱμάτιον ῥεραντισμένον[†] αἵματι, καὶ κέκληται τὸ ὄνομα
14 αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ στρατεύματα τὰ ἐν
τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυμένοι
15 ῥεραντισμένον[†] λευκὸν[†] καθαρὸν. καὶ ἐκ τοῦ στόματος αὐτοῦ
ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη,
καὶ αὐτὸς ποιμαίνει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς
πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ
16 θεοῦ τοῦ παντοκράτορος. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ
ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον ΒΑΣΙΛΕΥΣ
ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.
- 17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν
[ἐν] φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετο-
μένοις ἐν μεσουρανήματι Δεῦτε συνάχθητε εἰς τὸ

αὐτῶν

δεῖπνον τὸ μέγα τοῦ θεοῦ, ἵνα φάγητε σάρκας βασιλέων ¹⁸
καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας
ἵππων καὶ τῶν καθημένων ἐπ' αὐτούς, καὶ σάρκας
πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ με-
γάλων.

ὁ μετ' αὐτοῦ,

Καὶ εἶδον τὸ θηρίον καὶ τοὺς βα- ¹⁹
σιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου
καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον ²⁰
καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα
ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χά-
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνούντας τῇ εἰκόνι
αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς
τῆς καιομένης ἐν θεῷ. καὶ οἱ λοιποὶ ἀπεκτάνθησαν ²¹
ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελ-
θούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

τὸν ὄφιν τὸν ἀρ-
χαῖον

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ¹
ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ
τὴν χεῖρα αὐτοῦ. καὶ ἐκράτησεν τὸν δράκοντα, ὃ ὄφις ²
ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ Ὁ Σατανᾶς, καὶ
ἔδωκεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσ- ³
σον, καὶ ἐκλείσεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ
πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ
ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

καὶ

Καὶ ⁴
εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα
ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες
οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα
αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ χριστοῦ
χίλια ἔτη. ⁵ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ
τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. μακάριος ⁶
καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ

- 18 great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.
- 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.
- 20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain ²in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
- 4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over

1 Or, military tribunes
Gr. chiliarchs.

2 Gr. upon.

1 Or, *authority* these the second death hath no 'power; but they shall be priests of God and of Christ, and shall reign with him ²a thousand years.

2 Some ancient authorities read *the*. And when the thousand years are finished, Satan ⁷ shall be loosed out of his prison, and shall come ⁸ forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth ⁹ of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down³ out of heaven, and devoured them. And the devil ¹⁰ that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night ¹¹for ever and ever.

3 Some ancient authorities insert *from God*.

4 Gr. *unto the ages of the ages*.

And I saw a great white throne, and him that sat ¹² upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, stand- ¹³ ing before the throne; and books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and ¹⁴ death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast ¹⁵ into the lake of fire. This is the second death, *even* the lake of fire. And if any was not found writ- ¹⁶ ten in the book of life, he was cast into the lake of fire.

And I saw a new heaven and a new earth: for ²¹ the first heaven and the first earth are passed away; and the sea is no more. And I saw ²²the holy city, ²³ new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

5 Or, *the holy city Jerusalem coming down new out of heaven*

τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται
 ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ βασιλεύσουσιν
 7 μετ' αὐτοῦ [τὰ] χίλια ἔτη. Καὶ ὅταν τελεσθῇ

τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,
 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι
 γωνίαις τῆς γῆς, τὸν Γῶγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς
 εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς
 9 θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ
 ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν
 τὴν ἡγαπημένην. καὶ κατέβη πῦρ ἵ ἐκ τοῦ οὐρανοῦ

ἀπὸ τοῦ θεοῦ

10 καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος ὁ πλανῶν αὐτούς
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ ὁ θείου, ὅπου καὶ
 τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται
 ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

τοῦ

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον
 ἐπ' αὐτοῦ, εὐ ἀπὸ τοῦ προσώπου ἐφύγεν ἡ γῆ καὶ ὁ
 12 οὐρανός, καὶ τόπος οὐχ εὗρέθη αὐτοῖς. καὶ εἶδον τοὺς
 νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον
 τοῦ θρόνου, καὶ βιβλία ἠνοιχθῆσαν· καὶ ἄλλο βιβλίον
 ἠνοιχθῆ, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
 τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

αὐτόν

13 καὶ ἔδωκεν ἡ θύλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ
 θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς,
 14 καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ
 θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
 οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

15 καὶ εἴ τις οὐχ ἐγρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμ-
 1 μένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. Καὶ

εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος
 οὐρανός καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα
 2 οὐκ ἔστιν ἔτι. καὶ τὴν πόλιν τὴν ἁγίαν Ἱεροσολαίμ
 καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
 ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ

αὐτῆς. καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λε- 3
 γούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,
 λαὸς καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ ἄλλοι ἄλτοὶ
 αὐτῶν θεός, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται,^τ
 αὐτὸ καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν 4
 αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος οὔτε
 κλαυγὴ οὔτε πόνος οὐκ ἔσται ἔτι. τὰ^τ πρῶτα ἁπῆλ-
 θαν^τ. καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ Ἰδοὺ 5
 μοι καινὰ ποιῶ πάντα. καὶ λέγει^τ Γράψον, ὅτι οὗτοι οἱ
 λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν. καὶ εἰπέν μοι Γέγο- 6
 ναν. ἐγὼ τὸ Ἀλφα καὶ τὸ Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος.
 ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς
 ζωῆς δωρεάν. ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσο- 7
 μαι αὐτῷ θεός καὶ αὐτὸς ἔσται μοι γίος. τοῖς δὲ δει- 8
 λοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ
 πόρνοις καὶ φαρμακοῖς καὶ εἰδωολάτραις καὶ πᾶσι τοῖς
 ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
 καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς 9
 ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχά-
 των, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δεῖξέ μοι
 τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου. καὶ ἀπήνεγκέν με 10
 ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι
 τὴν πόλιν τὴν ἁγίαν Ἱεροῦσαλὴμ καταβαίνουσαν ἐκ
 τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔχουσαν τὴν δόξαν τοῦ θεοῦ· 11
 ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἱάσπιδι
 κρυσταλλίζοντι· ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα 12
 πύλῳνας δώδεκα, καὶ ἐπὶ τοῖς πυλῳσις ἀγγέλους δώδεκα,
 καὶ ὀνόματα ἐπιγεγραμμένα αὐτῇ ἐστὶν τῶν δώδεκα
 φυλῶν γένων Ἰσραὴλ· ἀπὸ ἀνατολῆς πύλῳνες τρεῖς, 13
 καὶ ἀπὸ βορρᾶ πύλῳνες τρεῖς, καὶ ἀπὸ νότοϋ πύ-
 λῳνες τρεῖς, καὶ ἀπὸ δycμῶν πύλῳνες τρεῖς· καὶ 14
 τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ

- 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, ¹and be ²their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: 5 the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, ³Write: for these words are 6 faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit these things; and 8 I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.
- 9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. 10 And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her ⁴light was like unto a stone ⁴Gr. *luminary*. most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve ⁵gates, and at the ⁵gates twelve angels; and names ⁵Gr. *portals*. written thereon, which are *the names* of the twelve 13 tribes of the children of Israel: on the east were three ⁵gates; and on the north three ⁵gates; and on the south three ⁵gates; and on the west three ⁵gates. 14 And the wall of the city had twelve foundations, and

¹ Gr. *tabernacle*.² Some ancient authorities omit, and be their God.³ Or, Write, These words are faithful and true.⁴ Gr. *luminary*.⁵ Gr. *portals*.

- on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a 15 measure a golden reed to measure the city, and the 1 gates thereof, and the wall thereof. And the city 16 lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And 17 he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. And the building of the wall 18 thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of 19 the city were adorned with all manner of precious stones. The first foundation was jasper; the second, ²sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, ³jacinth; the twelfth, amethyst. And the twelve 1 gates were 21 twelve pearls; each one of the several 1 gates was of one pearl: and the street of the city was pure gold, ⁴as it were transparent glass. And I saw no temple 22 therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath 23 no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, ⁵and the lamp thereof *is* the Lamb. And the nations shall 24 walk ⁶amidst the light thereof: and the kings of the earth do bring their glory into it. And the 1 gates 25 thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the 26 glory and the honour of the nations into it: and 27 there shall in no wise enter into it any thing ⁷unclean, or he that ⁸maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life, **22** bright as crystal, proceed-
- 1 Gr. *portals*.
- 2 Or, *lapis lazuli*.
- 3 Or, *sapphire*.
- 4 Or, *transparent as glass*.
- 5 Or, *and the Lamb, the lamp thereof*.
- 6 Or, *by*.
- 7 Gr. *common*.
- 8 Or, *doeth*.

ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ
 15 ἁρνίου. Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον
 χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς
 16 καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγωνος κείται,
 καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ ἐμέτρησεν τὴν
 πόλιν τῷ καλάμῳ ἐπὶ ἑσταδίων δώδεκα χιλιάδων· τὸ
 μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
 17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα
 τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.
 18 καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἰασπις, καὶ ἡ πόλις
 19 χρυσοῖον καθαρὸν ὅμοιον ὕαλω καθαρῷ· οἱ θεμέλιοι τοῦ
 τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ
 20 χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ,
 ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βή-
 ρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ
 21 ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος· καὶ οἱ δώδεκα
 πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων
 ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυ-
 22 σίον καθαρὸν ὡς ὕαλος διαυγής. Καὶ ναὸν οὐκ εἶδον ἐν
 αὐτῇ, ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ, ναὸς αὐτῆς
 23 ἐστίν, καὶ τὸ ἁρνίον. καὶ ἡ πόλις οὐκ ἔχει τοῦ
 ἡλίου οὐδέ τῆς σελήνης, ἵνα φάινωσιν αὐτῇ, ἡ γὰρ
 δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
 24 ἁρνίον. καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός
 αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δύξαν
 25 αὐτῶν εἰς αὐτήν· καὶ οἱ πηλῶνες αὐτῆς οὐ μὴ κλει-
 26 θῶσιν ἡμέρας, ὥστε γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἰκοῦσιν
 27 τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. καὶ
 οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ [ὁ] ποιῶν
 βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
 1 βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου. καὶ ἔδειξέν μοι ποτα-
 μὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευό-

σταδίους

ΜΕΝΟΝ ΕΚ ΤΟΥ ΘΡΟΝΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥ ἈΡΝΙΟΥ ΕΝ ΜΕΣΦ 2
 ΤΗΣ ΠΛΑΤΕΙΑΣ ΑΥΤΗΣ· ΚΑΙ ΤΟΥ ΠΟΤΑΜΟΥ ἘΝΤΕΨΘΕΝ ΚΑΙ
 ποιῶν
 ἀποδιδοὺς
 ἔΚΕΙΘΕΝ ΞΥΛΟΝ ΖΩΗΣ ἘΠΟΙΟΥΝ ΚΑΡΠΟΥΣ ΔΩΔΕΚΑ, ΚΑΤΑ
 ΜῆΝΑ ἘΚΑΣΤΟΝ ἈΠΟΔΙΔΟΥΝ Τὸν ΚΑΡΠὸν ἈΓΤΟΥ, ΚΑΙ Τὰ
 ΦΥΛΛΑ ΤΟΥ ΞΥΛΟΥ Εἰς ΘΕΡΑΠΕΙΑΝ τῶν ἔθνων. ΚΑΙ Πᾶν 3
 ΚΑΤΑΘΕΜΑ ΟὐΚ ἔΣΤΑΙ ἔτι. καὶ ὁ Θρόνος τοῦ Θεοῦ καὶ τοῦ
 Ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύουσιν
 αὐτῷ, καὶ ὄψονται τὸ πρόσωπον ἈΓΤΟΥ, καὶ τὸ ὄνομα 4
 αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ νῦν οὐκ ἔσται ἔτι, 5
 καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φῶς ἡλίου,
 ὅτι Κύριος ὁ Θεὸς φωτίζει [ἐπ'] αὐτούς, καὶ βασιλεύ-
 σουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἶπεν μοι Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, 6
 Κύριος
 καὶ ὁ κύριος, ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν,
 ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ
 ὃ ΔΕΙ ΓΕΝΕΣΘΑΙ ἐν τάχει· καὶ Ἰδοὺ ἔρχομαι ταχύ. μα- 7
 κάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
 τούτου.

Καγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων 8
 εἶλεπον
 ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι
 ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι
 ταῦτα. καὶ λέγει μοι Ὅρα μὴ· σὺνδουλός σου εἰμι καὶ 9
 τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων
 τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνη-
 σον.

Καὶ λέγει μοι Μὴ σφραγίσῃς τοὺς 10
 λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ
 ἔγγυς ἐστίν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς 11
 ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι,
 καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. — Ἰδοὺ ἔρχομαι ταχύ, 12
 καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῖναι ἑκάστῳ ὡς
 τὸ ἔργον ἐστὶν αὐτοῦ. ἐγὼ τὸ Ἀλφα καὶ τὸ Ὡ, 13
 ῥυπαρὸς καὶ
 πρῶτος καὶ
 ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. — Μα- 14
 κάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ
 ἐξουσία αὐτῶν ἐπὶ τὸ ΞΥΛΟΝ τῆς ΖΩΗΣ καὶ τοῖς πυλῶσιν

- 2 ing out of the throne of God and of ¹the Lamb, in the midst of the street thereof. And on this side of the river and on that was ²the tree of life, bearing twelve ³*manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the 3 nations. And there shall be ⁴no curse any more: and the throne of God and of the Lamb shall be 4 therein: and his servants shall do him service*; and they shall see his face; and his name *shall be* on their 5 foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign ⁵for ever and ever.
- 6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants 7 the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
- 8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these 9 things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.
- 10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. 11 He that is unrighteous, let him do unrighteousness ⁶still: and he that is filthy, let him be made filthy ⁶Or, yet more still: and he that is righteous, let him do righteousness ⁶still: and he that is holy, let him be made holy 12 ⁶still. Behold, I come quickly; and my ⁷reward is with me, to render to each man according as his work 13 is. I am the Alpha and the Omega, the first and the 14 last, the beginning and the end. Blessed are they that wash their robes, that they may have ⁸the right to ⁸Or, the authority over come to the tree of life, and may enter in by the ⁹gates ⁹Gr. portals.

* For "do him service" read "serve him"—*Am. Cora.*

into the city. Without are the dogs, and the sor- 15
cerers, and the fornicators, and the murderers, and
the idolaters, and every one that loveth and ¹maketh
a lie.

¹ Or, *doeth*

I Jesus have sent mine angel to testify unto you 16
these things ²for the churches. I am the root and
the offspring of David, the bright, the morning
star.

² Gr. *over*.

³And the Spirit and the bride say, Come. And 17
he that heareth, let him say, Come. And he that is
athirst, let him come: he that will, let him take the
water of life freely.

³ Or, *Doth*

I testify unto every man that heareth the words 18
of the prophecy of this book, If any man shall add
⁴unto them, God shall add ⁴unto him the plagues
which are written in this book: and if any man 19
shall take away from the words of the book of this
prophecy, God shall take away his part from the tree
of life, and out of the holy city, ⁵which are written
in this book.

⁴ Gr. *upon*.

⁵ Or, even from the
things which are
written

He which testifieth these things saith, Yea: I 20
come quickly. Amen: come, Lord Jesus.

⁶ Some ancient
authorities add
Christ.

The grace of the Lord Jesus⁶ be ⁷with the saints. 21
Amen.

⁷ Two ancient au-
thorities read
with all.

15 εἰσέλθωσιν εἰς τὴν πόλιν. ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυεὶδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρῶτος.

ἐν

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἔρχου· καὶ ὁ ἀκούων εἰπάτω Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

πνεῦμα καὶ

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ βιβλίου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

20 Λέγει ὁ μαρτυρῶν ταῦτα Ναί· ἔρχομαι ταχύ. Ἀμήν· ἔρχου, κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] μετὰ τῶν ἁγίων.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΘΘΑΙΟΝ
ΚΑΤΑ ΜΑΡΚΟΝ
ΚΑΤΑ ΛΟΥΚΑΝ
ΚΑΤΑ ΙΩΑΝΝΗΝ

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

ΙΑΚΩΒΟΥ
ΠΕΤΡΟΥ Α
ΠΕΤΡΟΥ Β
ΙΩΑΝΟΥ Α
ΙΩΑΝΟΥ Β
ΙΩΑΝΟΥ Γ
ΙΟΥΔΑ

ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ

ΠΡΟΣ ΡΩΜΑΙΟΥΣ
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β
ΠΡΟΣ ΓΑΛΑΤΑΣ
ΠΡΟΣ ΕΦΕΣΙΟΥΣ
ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β
ΠΡΟΣ ΕΒΡΑΙΟΥΣ
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β
ΠΡΟΣ ΤΙΤΟΝ
ΠΡΟΣ ΦΙΛΗΜΟΝΑ

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

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